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Altenglisches lesebuch.

Zum gebrauche bei vorlesungen und zum selbstunterricht

herausgegeben

von

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1. teil,
die zeit von 1250—1350 umfassend.

Halle a S.
Lippert'sche buchhandlung
(Max Niemeyer).
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Herrn professor

Bernhard ten Brink.

Vorwort.

Heutzutage ist es nötig, dass, sobald man den ausdruck „Altenglisch“ anwendet, angegeben wird, in welcher ausdehnung derselbe gemeint sein soll, da diese bezeichnung jetzt sehr verschieden gebraucht wird. In unserm lesebuche soll Altenglisch als die zeit von c. 1250 — 1500 umfassend verstanden werden. Mätzner schliesse ich mich also an, indem ich die von Koch „Mittelenglisch“ genannte zeit auch noch mit Altenglisch einschliesse, Koch hingegen folge ich darin, dass ich das sog. Neuangelsächsische oder Semi-Saxon noch zum Angelsächsischen rechne und deshalb keine proben aus dem 12. und der 1. hälfte des 13. jh. in mein lesebuch aufgenommen habe. Mein verfahren wird Koch gegenüber gerechtfertigt dadurch, dass sich (worauf Mätzner zuerst aufmerksam machte) Altenglisch von Mittelenglisch eigentlich gar nicht abgrenzen lässt. Allerdings findet man im Mittelenglischen (also der zeit von 1350 — 1500) das bestreben, eine schriftsprache oder einen in ganz England verständlichen dialect zu schreiben, allein es ist beim bestreben geblieben und während Chaucer und Gower nicht ihren dialekt schreiben, tritt uns wider in Wycliffes bibelübersetzung oder gar bei den Schottischen dichtern des 15. jh. die heimatliche mundart überall entgegen. Und dass auch selbst in Südengland während der Mittelenglischen zeit eine schriftsprache nicht durchdrang, beweisen die visionen über Piers the Plowman u. a. zur genüge. Doch auch Altenglisch gegen Angelsächsisch abzugrenzen, ist nicht leicht. Die meisten sog. Angelsächsischen (Altangelsächsischen nach Koch) handschriften, die wir besitzen, stammen aus dem jahrhunderte, an dessen ende England von den Normannen unterjocht wurde. In diesen finden wir nun, soweit dieselben dem süden und westen Englands angehören, meistens noch die alten vollen formen. Hingegen werke, die im Nordosten

Englands, z. b. in Nordhumbrien, entstanden sind, zeigen schon sehr geschwächte und veränderte laut- und wortgestalten. Halten wir damit schriften aus der mitte des 12. jh. zusammen, so sehen wir, dass um diese zeit dieser zersetzungsprozess auch im süden und westen Englands um sich gegriffen hat und vorwärts schreitet.

Man hört häufig sagen, Angelsächsisch höre mit der Normanischen eroberung auf. Doch wird jedermann zugeben, dass sich der einfluss der Normannen auf die sprache erst allmälich geltend machen konnte. Wann wird derselbe in der von den Germanischen bewohnern Englands gebrauchten sprache nun wirklich sichtbar? Gerade werke, welche sich, wie z. b. das Ormulum, noch ganz frei von Romanischen gehalten haben, zeigen schon weit abgeschliffnere formen, als gleichzeitige denkmäler aus dem von dem Normannischen weit mehr beeinflussten süden und westen. Die zerstörung der vollern formen dürfen wir also nicht den Normannen zur last legen, sondern wir können dreist behaupten, dass, wenn auch kein Romane jemals den boden Englands betreten hätte, sich doch das Angelsächsische im 12. und im anfange des 13. jh. in seinen formen geschwächt, in seiner conjugation und declination vereinfacht hätte, ähnlich wie es etwas früher das Deutsche getan hat. Wol aber wurde durch die Normannen der Germanischen sprache Englands ein neues element, das Romanische, zugeführt. Eine zeit lang liefen die beiden sprachen neben einander her, dann vermischten sich beide mit einander. Und mit der zeit, wo Germanisch und Romanisch sich ausgeglichen hat und von nun an e i n e sprache bildet, die Englische, mit dieser zeit (etwa 1250) dürfen wir eine neue periode, die Altenglische, beginnen.

In neuester zeit hat man auch angefangen, unter Altenglisch denjenigen zeitabschnitt zu begreifen, der bisher als Angelsächsisch bezeichnet wurde. In England ist Sweet, Zupitza in Deutschland dafür eingetreten. Beide gelehrte gründen ihre behauptung vor allem darauf, dass die Angelsachsen selbst ihre sprache niemals Angelsächsisch, sondern seit alten zeiten „Englisc" genannt hätten. Es ist allerdings richtig, dass die Angelsachsen ihre mundart, sobald sie in heimatlicher zunge schreiben, stets als Englisc bezeichnen; übersehen aber wurde dabei, dass die Angelsachsen, wann sie sich des Lateins bedienen, ihre sprache stets als lingua Saxonica, nicht als Anglica, anführen. Es

scheint mir dies zur genüge zu beweisen, dass sowol Anglisch als Sächsisch im gebrauche war und somit der beides begreifende name Angelsächsisch vollständig an seinem platze ist.

Nun ein paar worte, wie vorliegendes buch sich zu den ähnlichen werken, die in Deutschland erschienen sind, verhält! Lange zeit hatten wir nur die Altenglischen sprachproben von Mätzner. Vor kurzem ist dann, während vorliegendes buch schon ausgearbeitet wurde, das Altenglische übungsbuch von Zupitza veröffentlicht worden. Mätzner gibt in den zwei teilen seiner sprachproben umfassende stücke von poesie und prosa aus dem anfange des 13. bis zum anfange des 15. jh. und für das verständnis werden in den reichlichen noten vielfach mittel geboten. Ist dies buch auf diese weise für vorgeschrittenere vortrefflich, so wird doch der anfänger ein wörterbuch sehr vermissen und auch andere leser werden es ungern entbehren. Ausserdem aber empfiehlt sich das buch von Mätzner aus einem rein äusserlichen grunde, seines preises wegen, nicht zur einführung bei vorlesungen.

Anders verhält es sich mit dem Altenglischen übungsbuche von Zupitza. Hier ist ein recht ausführliches, handliches wörterbuch beigegeben. Es will der verfasser auch in so fern mehr, als Mätzner, geben, als er nicht nur aus der zeit von 1200—1400, sondern auch aus der Angelsächsischen periode stücke aufgenommen hat. Durch diese weite ausdehnung jedoch hat Zupitza von den einzelnen schriftstellern oft gar dürftige proben abdrucken lassen, manche der wichtigsten fehlen gänzlich: es sei hier nur Laȝamon, Ancren Riwle, Robert von Glocester, Piers the Plowman und Wycliffe erwähnt.

Vorliegendes lesebuch hält, wie ich hoffe, die mitte zwischen Mätzner und Zupitza. Es soll aus zwei teilen bestehen und alsdann die zeit von 1250—1500 umfassen, einen weit kleinern zeitraum also, als Zupitzas buch. Doch dafür finden sich auch, wie ich hoffe, von allen wichtigern denkmälern proben, und zwar ziemlich umfangreiche, mitgeteilt. Das beigegebne wörterbuch genügt für die im buche enthaltnen texte, weiter geht es allerdings nicht. Da jedoch manche stellen mit dem wörterbuche allein für ungeübtere noch schwer verständlich bleiben, wurden noch erklärende anmerkungen beigefügt. Natürlich schmeichele ich mir nicht, überall das richtige getroffen zu haben, doch hoffe ich, dass manche dunkle wendungen durch die an-

merkungen aufgeklärt werden. In den noten sind ausserdem auch grammatische bemerkungen eingeschaltet und ebenso finden sich abweichende lesarten und textesänderungen daselbst aufgenommen. Im allgemeinen habe ich möglichst wenig an den texten geändert, nur dann eine lesart in den text gesetzt, wenn sie mir ganz sicher schien. Die interpunktion wurde nach Deutschen grundsätzen eingefügt, da ich glaube, dass wir Deutsche dasselbe recht haben, wenn wir für unsern gebrauch Altenglische texte herausgeben, dieselben nach modernen Deutschen grundsätzen zu interpungieren, als die Engländer, es nach den ihrigen zu tun. In den meisten alten hss. findet sich ja doch gar keine oder eine höchst mangelhafte, ungleiche interpunktion.

Was die anordnung der buchstaben im wörterbuche betrifft, so sei darüber bemerkt: *æ* ist = *a* + *e* angesetzt, es findet sich also nach *ad*. Ich habe dies so angesetzt, obschon *æ* meist *a* gleichsteht, weil man einmal daran gewöhnt ist, überhaupt ist ja *æ* ein ganz seltner buchstaben im Altenglischen. Bei dem Altags. wurde *æ* als kürze, *ǣ* als länge gebraucht. *i* wird im Altenglischen schon ausserordentlich häufig durch *y* widergegeben, daher ist das vokalische *y* dem *i* vollständig gleichgestellt und formen, welche sich nur dadurch unterscheiden, dass einmal *i*, einmal *y* steht, sind nicht als zwei aufgeführt. Die passiven participien, die mit dem praefixe *i*- gebildet sind, ebenso die infinitive, finden sich unter dem stammesanlaute angegeben, nur einige participien, deren aufsuchung schwierigkeit machen könnte, habe ich unter *i* mit dem nötigen verweis gesetzt. Unter *o* finden sich manche Romanische wörter mit *ou*, doch nur dann, wenn die *o*-form die gewöhnlichere und aus unserm lesebuche zu belegen ist. *u* wird im Altenglischen, hauptsächlich wenn es lang ist, schon vielfach durch *ou* bezeichnet, daher steht solches *ou* = *u* im wörterbuche.

Auch *ai, ay* und *ei, ey* stehen sich völlig gleich, meistens finden sich diese formen unter *ai*. — Von consonanten wechseln *c* und *k* häufig mit einander. Im allgemeinen steht *c* vor *a, o, u* und vor *l* und *r*; hingegen drang *k* ein, um vor *e, i* (*y*) und *n* den gutturalen laut zu bezeichnen. *ch* folgt auf *ce*. Auch *f* und *v* (*u*) laufen vielfach durcheinander. In unserm wörterbuche ist in Deutschen wörtern *v* (*u*) = *f* gesetzt, in Romanischen dagegen = *v*. Steht *u* = *w*, wie z. b. in *sueting*, so findet sich die nötige verweisung, umgekehrt wenn *w* = *u*

(besonders *ow* = *ou*) angewendet ist. Mit *ȝ* gleichbedeutend wurde *ȝ*, *gh* und das consonantische *y* genommen. Ueber *q* findet sich das nötige unter diesem buchstaben angegeben, ebenso über *s*, *sch*, *sck*, *sh* und *sk*. *þ* und *ð* sind von gleichem werte und, weil daneben auch schon die umschreibung *th* oft steht, wurden sämmtliche formen unter *t*, nach *te*, gestellt. *ðh* ist *ð* völlig gleich. *z* findet sich in unserm lesebuche nur in dem aus Kent stammenden Ayenbite of Inwyt und hier steht es stets = *s*. Da jedoch gerade die Kentische mundart auch sonst dem ungeübten manche schwierigkeit bietet, so finden sich die betreffenden formen alle unter *s* mit dem nötigen verweise angeführt. Bisweilen wurde, um nicht zu viel verweisen zu müssen, von der angegebenen ordnung abgewichen, doch dann findet sich stets das nötige angegeben. Im allgemeinen habe ich, wenn eine Nordenglische form aus dem wörterbuche zu belegen war, dieselbe vorangestellt. Der grund dieses verfahrens liegt darin, dass in weitaus den meisten fällen die Nordenglische form sowol dem Angelsächsischen, als dem Neuenglischen, näher, denn die Südenglische, liegt. Ist aber das Südenglische sehr abweichend, so wurde es mit verweis aufgeführt. Die ältern formen, wie Altags., Altfr. u. s. w., wurden nur dann gegeben, wenn sie nicht so klar vor augen liegen, oder, wenn sie sonst etwas bemerkenswertes bieten. Ebenso ist Nengl. nur in besondern fällen angeführt. Von einer literarischen einleitung wurde abgesehen, um das buch nicht zu sehr zu erweitern. Aus der zweiten hälfte des 13. jh. finden sich aufgenommen: *die proklamation Heinrichs, das kukukslied, das verzeichnis der rechtsausdrücke,* ferner *Genesis und Exodus, die Surteespsalmen* und *Havelok*. An die grenze des 13. jh. oder an den anfang des 14. jh. fallen alsdann: *die chronik Roberts von Glocester, das leben der Katherine, könig Alisaundre* und *Richard Löwenherz*. Unter Eduard II. entstanden *die kleinern politischen lieder,* wol auch *die verschiedenen liebeslieder* und endlich *die gedichte des Wilhelm von Shoreham*. Der zeit von der tronbesteigung Eduard III. bis zur mitte des 14. jh. gehören an: *die übersetzung der chronik Langtofts durch Robert Mannyng, Dan Michels Ayenbite of Inwit, die werke von Richard Rolle* und *die gedichte von Laurence Minot,* auch *das leben des Judas* dürfen wir wol in diese zeit setzen. Der mundart nach entstanden im norden: *die Surtees-Psalmen, könig Alisaundre, Richard Löwenherz, Richard Rolles*

werke und *die des Minot,* im osten Englands: *Genesis und Exodus* und *Mannyngs übersetzung,* im mittleren England (doch im östlichen teile desselben): *Havelok,* im süden und westen endlich: *die proclamation Heinrichs, das kukukslied, das lied des gefangnen,* ferner *die chronik Roberts von Glocester, das leben der Katherine und des Judas* und *die kleinern politischen lieder,* Kent gehören *Shoreham* und *Michel* an. So hoffe ich denn, dass auch die verschiednen dialekte genügend in vorliegenden buche vertreten sind.

Nicht schliessen aber kann ich meine vorrede, ohne der gesellschaft meinen innigsten dank auszusprechen, durch deren bemühen überhaupt erst ein studium des Altenglischen in weitern kreisen möglich geworden ist, ohne der Early Englisch Text Society meinen besten dank hier öffentlich auszusprechen. Vor allen dingen aber ist das gedeihen dieser gesellschaft dem rastlosen eifer der drei an der spitze stehenden männer, Frederik Furnivall, Richard Morris und Walter Skeat, zu zu schreiben. Möge es diesen gelehrten vergönnt sein, noch recht lange zu wirken, wie bisher, und so die gesellschaft dem hohen ziele zu zu führen, das sie sich gesetzt hat, dem ziele, alle noch nicht gedruckten Altenglischen handschriften zu veröffentlichen!

London, im September 1874.

Richard Paul Wülcker.

Inhalts-Verzeichnis.

Druckfehler.

pag. 6, z. 296 ist hinter quuen das comma zu tilgen.
„ 8, „ 369 statt niðfull lies niðful.
„ 387 „ ist „ it.
„ 20, „ 100 „ nevere „ neuere.
„ 23, „ 64 „ wannne „ wanne.
„ 84 „ on lowke „ onlowke.
„ 29, „ 316 „ masse prest „ masseprest.
„ 31, „ 4742 „ wether „ whether.
„ 36, „ 4984 „ hat „ had.
„ 40, „ 5205 „ wethen „ whethen.
„ 49, „ 7 „ an „ and.
„ 54, „ 161 „ þynkep „ þynkeþ.
„ 164 „ pek „ Pek.
„ 56, „ 79 „ yws „ ywis.
„ 73, „ 69 „ and „ ant.
„ 84, „ 2212 „ Bithaute „ Bitauhte.
„ 106, „ 2 u. 11 „ and „ ant.
„ 125, „ 39 ist das zwischen daȝ und geschuof zu tilgen und daȝ in daz zu ändern.
„ 126, „ 48 statt ȝeldendumm lies ȝeldendum.
„ 151, „ 6 von unten statt glen lies glent.
„ 156, „ 4 von unten statt marȝjan lies marzjan.

I. GEDICHTE GEISTLICHEN INHALTES.

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1. Genesis und Exodus.

Fader, god of alle ðhinge,
Almigtin louerd, hegest kinge,
ðu giue me seli timinge
To taunen ðis werdes beginninge,
ðe, leuerd god, to wurðinge,
Queðer so hic rede or singe.
Wit and wisdam and luue godd,
And fer ear biðohte al in his mod,
In his wisdom was al biðogt,
Ear ðanne it was on werlde brogt.
In firme bigining of nogt
Was heuene and erðe samen wrogt,
ðo bad god wurðen stund and stede,
ðis middeswerld ðorinne he dede,
Al was ðat firme ðrosing in nigt,
Til he wit hise word made ligt;
Of hise word, ðu wislike mune,
Hise word ðat is hise wise sune,
ðe was of hin fer ear biforen,
Or ani werldes time, boren;
And of hem two, ðat leue luuen,
ðe welden al her and abuuen,
ðat heli luue, ðat wise wil,
ðat weldet alle ðinge wit rigt and skil.
Migt bat wit word wurðen ligt,
Hali froure welt oc ðat migt:
For ðhre persones and on reed,
On migt and on godfulhed.
ðo so wurð ligt, so god it bad,
fro ðisternesse o sunder sad;
ðat was ðe firme morgentid,

ðat euere sprong in werld wid.
Wið ðat ligt worn angles wrogt
And into newe heuene brogt,
ðat is ouer dis walkenes turn,
God hem quuad ðor seli suriurn.
Summe for pride fellen ðeðen
Into ðis ðhisternesse her bineðen;
Pride made angel deuel dwale,
ðat made ilc sorge and euerilc bale
And euerilc wunder and euerilc wo,
ðat is or sal ben euere mo.
He was mad on ðe sunedei,
He fel out on ðe munendai;
ðis ilk wort in ebrisse wen,
He witen ðe soðe, ðat is sen.
Forð glod ðat firme ligt
And after glod ðat firme nigt;
ðe daigening cam est agon,
His firme kinde dei was agon,
On walkenes turn wid dai and nigt
Of foure end twenti time rigt.
ðes frenkis men o france moal
It nemnen: „un iur natural.“
And euere gede ðe dai biforn,
Siðen ðat newe werld was boren,
Til Jhesus Crist fro helle nam
His quemed wid Eue and Adam;
Fro ðat time we tellen ay,
Or ðe nigt and after ðe day,
For god ledde hem fro helle nigt
To paradises leue ligt;
ðo gan hem dagen wel iwisse,
Quan god hem ledde into blisse.
On an oðer dai ðis middelerd
Was al luken and abuten sperd,
ðo god bad ben ðe firmament,
Al abuten ðis walkne sent,
Of waters froren, of yses wal,
ðis middelwerld it luket al —
May no fir get melten ðat ys,
He, ðe it made, is migtful and wis —
It mai ben hoten heuene rof,
It hiled al ðis werldes drof,
And fier and walkne and water and lond,
Al is biluken in godes hond,
Til domesdai ne sal it troken,
Al middelerd ðerinne is loken;
Watres ben her ðerunder suuen,
And watres ðor abuuen,
And ouer ðat, so ful iwis,

An oðer heuene ful o blis
And ful o lif, ðe lested oo.
Wo may him ben, ðe fel ðorfro.
Forð glod ðis oðer dais nigt,
ðo cam ðe ðridde dais ligt:
ðe ðridde dai, so god it bad,
Was water and erðe o sunder sad.
God biquuad watres here stede,
And erðe brimen and beren dede,
Ilk gres, ilc wurt, ilc birðheltre
His owen sed beren bad he;
Of euerilc ougt, of euerilc sed
Was erðe mad moder of sped.
ðe ðridde dai was al ðis wrogt
And erðes fodme on werldes brogt
An euerilc fodme his kinde quuemeðen,
ðo was it her fair bineðen.
God sag his safte fair and good
And bliscede it wid milde mood.
Forð glod ðis dridde dais nigt,
ðo com ðe ferðe dais ligt.
ðe ferðe dai made migt
Sunne and mone and ilc sterre brigt,
Walknes wurðinge and erdes frame,
He knowned one ilc sterre name,
He sett es in ðe firmament
Al abuten ðis walkne went.
ðe seuene he bad on fligte faren,
And toknes ben, and times garen.
Sunne and mone ðe moste ben
Of alle ðe toknes, ðat men her sen:
ðe mone is more bi mannes tale,
ðan al ðis erðe in werldes dale;
And egest swilc ðe sunnes brigt
Is more, ðanne ðe mones ligt;
ðe mones ligt is moneð met,
ðorafter is ðe sunne set,
In geuelengðhe worn it mad,
In Rekefille on sunder shad.
Two geuelengðhes timen her
And two solstices in ðe ger,
On four doles delen he
ðe ger, ilc dole of moneð ðhre;
Euere schinen ðo toknes brigt,
And often giuen is on erðe ligt.
Wel wurðe his migt lefful ay,
ðe wrout is on ðe ferðe day.
Forð glod ðis ferðe dais nigt,
ðo cam ðe fifte dais ligt;
ðe fifte day god made ywis

Of water ilc fuel and euerilc fis
And tagte fuel on walkene his fligt,
Ilc fis on water his flotes migt,
And blisced hem and bad hem ðen
And tuderande on werlde ben.
ðis fifte dai held forð his fligt
And forð endede ðat fifte nigt
And ðe sexte dais ligt,
So made god wid witter migt
Al erue and wrim and wilde der,
Qwelc man mai sen on werlde her.
God sag bifore, quat after cam,
ðat singen sulde firme Adam,
And him to fremen and to frame
He made on werlde al erue tame,
ðe sulde him her in swinkes strif
To fode and srud to helpen ðe lif;
And him to pine and loar her
God made wirme and wilde der.
He pine man wid sorwe and dred
And don him monen his sinfulhed,
ðat is him loar, quan he seð,
ðan he for sinne in sorwe beð.
Ilk kinnes erf and wrim and der
Was mad of erðe on werlde her
And euerilc on in kinde good,
ðor quiles Adam fro sinne stod,
Oc der and wrim it deren man,
Fro ðan ðat he singen bigan:
In ðe moste and in ðe leste he forles
His loueredhed, quuanne he misches;
Lennes and beres him wile todragen
And fleges sen on him non agen;
Hadde he wel loked him wið skil,
Ilc beste sulde don his wil.
Erf helpeð him ðurg godes með:
His lordehed ðoronne he seð,
And for hise sinne oc he to munen,
ðat moste and leiste him ben binumen.
ðis sexte dai god made Adam
And his licham of erðe he nam,
And blew ðorin a liues blast,
A liknesse of his hali gast,
A spirit ful of wit and sekil,
ðor quuiles it folgede heli wil,
God self ðor quile liket is,
An unlik, quuanne it wile mis.
In feld Damaske Adam was mad
And ðeðen fer on londe sad:
God bar him into paradis

An erd al ful of swete blis;
Fol wel he wid him ðor dede,
Bitagte him al ðat mirie stede,
Oc an bodeword ðer he him forbed,
If he wulde him silden fro ðe ded,
ðat he sulde him ðer loken fro
A fruit, ðe kenned wel and wo,
And hiegt him, ded he sulde ben,
If he ðat bodeword ne gunne flen.
God brogt Adam ðor biforn
Ile kinnes beste of erðe boren
And fugel and fis, wilde and tame,
ðor gaf Adam ilc here is name.
Ne was ðor non lik Adam;
God dede, dat he on swenene cam,
And in ðat swenene he let him sen
Mikel, ðat after sulde ben.
Ut of his side he toc a rib
And made a winman him ful sib
And heled him ðat side wel,
ðat it ne wrocte him neuere a del.
Adam abraid and sag ðat wif,
Name he gaf hire, dat is ful rif,
Issa was hire firste name,
ðorof ðurte hire ðinken no same;
Mayden, for sche was mad of man,
Hire first name ðor bigan;
ðiðen ghe brocte us to woa,
Adam gaf hire name Eua.
Adden he folged godes red,
Al mankin adde seli sped,
For sinne he ðat blisse forloren,
ðat derede al, ðat of hem was boren;
It is herafter in ðe song,
Hu Adam fel in pine strong.
Forð glod ðis sexte dais ligt,
After glod ðe sexte nigt,
ðe seuendai morgen sprong,
ðat dai tokenede reste long,
ðis dai was forð in reste wrogt,
Ile kinde newes ear was brogt.
God sette ðis dai folk bitwen,
Dai of blisse and off reste ben
For ðat time ear fear biforn,
Til Jhesus was on werlde boren
And til he was on ðe rode wold
And biried in ðe roche cold
And restede him after ðe ded,
ðat ilke dai god aligen bed.
Siðen forles ðat dai is pris,

For Jhesus, god and man so wis,
Ros fro ded on ðe sunenday,
ðat is forð siðen worðed ay
And it sal ben ðe laste tid,
Quan al mankinde on werlde wid
Sal ben fro dede to liue brogt
And seli sad fro ðe forwrogt
An ben don in blisse and in lif
Fro swinc and sorwe and deades strif.
Wisdom, ðe made ilc ðing of nogt,
Quuatsoeuere on heouene or her is wrogt,
Ligber he sridde a dere srud
An he wurðe in himseluen prud
An wið ðat pride him wex a nyð,
ðat iwel welded al his sið,
ðo ne migte he non louerd ðhauen,
ðat him sulde ðhinge ðrauen:
„Min fligt, he seide, ic wile uptaken,
Min sete norð on heuene maken,
And ðor ic wile sitten and sen
Al ðe ðhinges, ðe in werde ben,
Twen heuone hil and helle dik
And ben min louerd geuelic.
ðo wurð he drake, ðat ear was knigt,
ðo wurð he mirc, ðat ear was ligt,
And euerilc on, ðat helden wid him,
ðo wurðen mirc and swart and dim
And fellen ut of heuones ligt,
Into ðis middil walknes nigt
And get ne kuðe he nogt blinne
For to don an oðer sinne.
Esten he sag in paradis
Adam and Eue in mikel pris,
Newelike he was of erðe wrogt
And to ðat mirie blisse brogt.
ðowgte ðis quead: hu mai it ben,
Adam ben king and Eue quuen,
Of alle ðe ðinge in werlde ben,
Hu mai it hauen, hu mai it sen,
Of fis, of fugel, of wrim, of der,
Of alle ðhinge, ðe wunen her,
Euerilc ðhing haued he geue name
Me to sorge, scaðe and same;
For Adam sul ðus and his wif
In blisse ðus leden lesteful lif,
For alle ðo, ðe of hem sule cumen,
Sulen ermor in blisse wunen;
And we, ðe ben fro heuene driuen,
Sulen ðusse one in sorwe liuen,
Get ic wene I can a red,

ðat hem sal bringen iwel sped;
For, gef he don, ðat god forbead,
ðat sal hem bringen to ðo dead.
And sal get ðis ilke dai,
ðor buten hunte, if ic mai!
Ic wene, ðat ic and Eue, his wif,
Sulen Adam bilirten of hise lif,
Ic wene ðat ic and Eue
Sulen alle is blisse dreue!“
ðus he ðhogte and up he steg
And esten til ðat erð he teg,
Wente into a wirme and tolde Eue a tale
And senkede hire hure aldre bale.
„Eue, seide he, ðat neddre bold,
Quat oget nu ðat forbode owold,
ðat a tre gu forboden is,
ðat ouer alle oðre bered pris?
For is fruit sired mannes mood
To witen boðen, iwel and good;
Sone ge it ðorof hauen eten
Al ge it sulen witen and nogt forgeten
And ben so wise alle euene,
So ðo, ðe wunen abuuen in heuone.
ðanne ðogte Eue on hire mod:
„ðanne is tis fruit wel swiðe good,
Fair on sigðhe and softe on hond,
Of ðis fruit wile ic hauen fond.“
Sum ghe ðer at and sum ghe nam
And bar it to her fere Adam;
So manie times ghe him scroð,
Queðer so him was lif or loð,
For to forðen is fendes wil,
At he dat fruit and dede unskil.
Sone it was under brest numen,
Dedes two bondes on hem ben comen:
Unbuxumhed he hauen hem don,
Unbuxumhed is hem cumen on:
Unwelde woren and in win
Here owen limes hem wiðin.
Flesses fremeðe and safte same
Boðen he felten on here lichame,
ðo gunen he same sriden
And limes in leues hiden.
Nu wot Adam sumdel o wo,
Herafter sal he leren mo.
After ðis dede a steuone cam,
„ðu nu, quor art, Adam, Adam?“
„Louerd, quat, same is me bitid,
For ic am naked and haue me hid“
„Quo seide ðe, dat ðu wer naked

ðu haues ðe sorges sigðhe waked,
For ðhu min bodeword haues broken,
ðhu salt ben ut in sorge luken,
In swinc ðu salt tilen ði mete,
ðin bred wid swotes teres eten,
Til ðu beas eft into erðe cumen,
Querof ðu beas to manne numen,
And wif sal under were wunen
In heuerilc birðhe sorge munen.
And niðfull neddre, loð and liðer,
Sal gliden on hise brest neðer
And erðe freten, wile he mai liuen,
And atter on is tunge cliuen
And nið and strif and ate and san
Sal ben bitwen neddre and wimman;
And get sal wimman ouercumen,
His heued under fote binumen."
Two pilches weren ðurg engeles wrogt
And to Adam and to Eue brogt,
ðorwið he ben nu boðen srid
And here same sumdel is hid.
He ben don ut of paradis,
ðat erd al ful of swete blis,
He ben don ut of blisses erd
Cherubin hauet ðe gates sperd.
Ne sulen it neuere ben undon,
Til Jhesus beð on rode don,
Ne sulen ist neuermore ben opened
Til Jhesus beð on rode dead.
Iff mikel is sorge and more care,
Adam and Eue it wite ful gare;
Of paradis hem ðinkeð swem,
Of iwel and dead hem stondeð greim.
On sundri ðhenken he to ben
And neiðere on oðer sen,
Til angel brogte Adam bode,
bodeword and tiding from gode:
„Adam, ðhu knowe Eue ðin wif,
And leded samen gunker lif;
Summe sulen of gu to kumen,
Sulen ben in to reste numen;
Summe sulen folwen fendes red
And ben in sorwe after ðe dead
And get sal godes dere sune
In gure kin in werlde wunen
And he sal bringen man agen
In paradis to wunen and ben"
Swilc tiding ðhugte Adam god,
And sumdel quemeð it his seri mood.

2. Die Surtees-Psalmen.

Psalm VII.

Laverd mi God, sauf me, I hoped in þe,
Fra al me filyhand and lese me.
Les whenne reve als lioune
Saule myne, to bring it doune,
While nane es, þat bie sal,
Ne whilke saufe þat mas with al.
Laverd mi God, yif I dede þis,
Yif wikednesse in my hende is,
Yf I yelde yeldand me ivele, I falle
Gilti unnait fra mi faes alle.
Fylegh saule mine þe fa,
Grypes and fortredes swa
In erthe my life, mi blisse with wa
In duste ledes, þar þai come fra.
Uprise, Laverd, in wreth þine
And upheve in endes of faes myne.
And rise, Laverd, in bode þou sent to be
And kirke of folke sal umgife þe;
And for þat torne upe in heghte.
Laverd demes folke right.
Deme me, Laverd, after my rightwisenes
And after over me myn underandnes.
Endede nith of sinful be
And right sal tou rightwise to þe;
Ransakand þair hertes clene
And þair neres Gode bidene.
Mi rightwis helpe fra Laverd in quert,
þat sauf makes right of herte.
God rightwise demer, stalworth and tholand;
Non wrethes be al dais in land,
Bot ye be torned, his swerde schakes he righte,
He bent his bough and graiþed ite
And in it grayþed he lomes of dede,
His arwes he made to brennand rede.
Bihald, he kyneld unrightwisnesse,
Onfang sorwe and bare wickednesse.
þe sloghe he opened and it grove he,
And in dyke he felle, þat he made to be.
His sorwe torne to his heued with alle
And his wiknes in his scalp doune falle.
I sal schrive to Laverd after his rightwisnes
And salme to name of Laverd heghistes.

Psalm XVIII.

Hevens telles Goddes blisse,
þe walken schewes handes werkes hisse.
Dai to dai worde riftes right
And wisedome schewes night to night.
Noght ere speches ne saghes even,
Of whilk noght es herd þair steven.
In al land outyhode þair rorde
And in endes of werld of þam þe worde.
In sun he set his telde to stand
And he als bridegome of his boure comand,
He gladed als yhoten to renne his wai;
Fra heghest heven his outcome ai
And his ogaineraas til hegh sette,
Nes whilk, þat hides him fra his hete.
Lagh of Laverd, unwemmed esse,
Tornand saules into blisse,
Witnes of Laverd es ai trewe,
Wisedome lenand to littel newe.
Rightwisenesses of Laverd right, hertes fainand;
Bode of Laverd light, eghen lightand.
Drede of Laverd hali es it
In werld of werld and ful of wit.
Domes of Laverd soth er ai
And rightwished in þar self er þai.
Yornandlike over þe golde
And stane derworthi mikel holde
And wele swetter to mannes wambe
Over honi and the kambe.
And þi hine yhemes þam over al thinge,
In þam yhemand mikel foryheldinge.
Giltes wha understandes nou?
Of mi heldinges me clens tou,
And fra outen night and dai
Forbere unto þi hine ai.
If myne lordescheped noght be al,
þan unwemmed be I sal
And I sal be clensed clene
Of gilte mikel al bidene.
And be mou at queme sal þa
Speches of mi mouth atga
And thinkinge of herte mine
Ever mare in sight þine.
Laverd mi helper ai he isse
And mi bier unto blisse.

Psalm LXX.

In þe, Laverd, hoped I, noght schent in ai I be,
In þi rightwisenes lese me and outake me.
Helde to me þine ere of mighte
And sauve me bi dai and nighte.
In God forhiler to me be
And in stede warned, þat þou sauf make me;
For mi festnesse ai and nou
And mi toflight best ertou.
God, outake fra sinful hand
And fra hand ogain lagh and ivel doand.
For þou ert mi þilde, Laverd, in nede
Laverd, mi hope fra mi yhouthede.
In þe fra wambe fest am I nou,
Fra magh of mi moder mi forhiler ertou.
In þe ai alle mi singinge,
Made am I als fortakeninge
Unto mani and ful lange
And þou helper ever strange.
Be fulfilled mi mouth with loof, þat I sing ai
þi blisse, þi mikelhed alle dai.
Ne forwerpe me in unwelde,
In time when I am of elde,
When mi might it wanes oghte,
Laverd, þou forlete me noght.
For saide unto me mi faane
And þat get mi saule rede made in ane,
Saiand: God forsoke him ai,
Filiyhes bathe be night an dai
And umlappes him on ane,
For, þat outakes, es it nane.
God ne fer þou fra me;
Mi God, in mi helpe bihalde to se.
Schent and wanande be þa
Backbitand to mi saule swa,
Overhiled with schenschipe and schame be
þat sekes ivels unto me,
I sothlik ai hope sal inwardeli
And eke over al þi loof sal I.
Mi mouth sal schewe þi rightwisenes,
Alle þe dai þi hele þat es.
For I knewe noght boke writen al,
Ingo in mihtinges of Laverd I sal.
Laverd, I sal mine witterli
Of þine rightwisenes aneli.
God þou taght me fra yhouþe mine
And to nou sal I schewe wordes þine.
And til in unelde and alderelde
God ne forlete in unwelde,

Til I schew þine arme with blis,
To strende alle, þat towarde is;
þi mightinge and þi rightwisenes,
God, intil heghist ai þat es,
Whilke grete thinges þou made to be;
God, wha like is to þe?
Hou fele þou schewed me drovynges
And mani oþer ivel thinges.
And turned þou quikened me to be
And fra depenes of erthe led þou me.
þou felefalded þi mikelnes
And turned roned me þou es.
For and in lomes sal I to þe schrive
Of salme þi sothnes God on live
And singe sal I to þe to wel
In harpe Halgh of Israel.
Glade sal mi lippes, when I haf sungen to þe,
And mi saule, þat þou boght fre.
Bot and mi tunge sal thinke alle daie
þi rightwisenes, whiles live I maie,
When þai schent and schoned be,
þat ivels seken unto me.

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3. Leben der heiligen Katherine.

Seinte Katerine of noble cunne com bi olde dawe,
Hire fader kyng, hire moder quene, boþe of olde lawe.
King Cost hire fader het, gret clere þat maide was,
þer nas non of þe soue artz, þat heo gret clerk of nas:
þulke tyme heo was old eiȝtene ȝer uneþe
And, ic wene, in þulke ulþe heo was ibroȝt to deþe.
Maxent þemperour meche londe let crie,
þat eche kinriche under him come to Alisandrie
And of hem þat bileuede to do stronge gywise,
Ech man to do for his stat to here god sacrefise.
þo alle þe men were þider icome to don here lawe,
Seinte Katerine baldeliche þiderward gan drawe.
Heo stod bihalues and bihuld here gydihede,
Heo seȝ honoure þe maumetz menie cristene men for drede.
þo hadde heo gret deol in hurte, heo blescede hire anon
And forþ anon to þemperour baldeliche gan gon:
„Sir, riche emperour, heo seide, þu ert noble and hende
þu scholdest þi poer and þi wit to som wysdom wende;
For þe folie ic sigge þat, þat ich iseo her do,
So moche folc of furrene londe, þat þu clipest herto,
In gret joye and wonder in ȝoure hurte of þis temple ȝe doþ so,
þat is ymaked of lym and ston and of ȝoure maumetz also.
Whi ne biholde ȝe þe heȝe temple, þerof ȝou wondri maie,
Of heuene, þat goþ aboute, aboue ȝou niȝt and daie,

Of sonne and mone and of þe sterres, þat fram þe est to þe west
Wendeþ and neuer werie beoþ and neuer hi nabbeþ rest.
Biþench þe bet and turn þi þozt to som wysdom, ic rede.
And whan þyn owene inwit þe saiþ, þat no whar nis such a dede,
Almiztie god, þu him holde, þat such wonder can make,
To fore alle oþre honoure him and zoure maumetz þu forsake.
Mid oþer reisouns of clergie þat maide preouede also,
þat here godes noþing nere, þat hi aourede hem to
þemperour stod and ne couþe answerie in none wise,
Him wondrede of hire fairhede and of hire queyntise.
„Maide, he seide, abyd her wiþ forto oure sacrefise
And we schulle an oþer wiþ þe speke, ic oþer mie justice.“
þis heze man after his sacrefise zeode and sat in his trone
And al his folc aboute him, me brouzte þis maide sone.
„Maide, quaþ þis emperour, þu þenchest gent and freo,
Of what kyn ertou icome, wonder me þingþ of þe!“
„Sir emperour, quaþ þis maide, ic wilnie swiþe lute
Of mie kyn to telle þe, for hit were sinne and prute;
For in his boc þe wise man Catoun saiþ also,
þat man ne schal him silue preise ne blame no þe mo,
For so doþ foles, þat beoþ idreizt wiþ veyne glorie and prute,
Ac naþeles ic wole wiþoute prute of mi kyn telle a lute.
Ich am þe kinges dougter Cost, þat þu wost wel which he is,
Hider ic com to speke wiþ zou, þat ze bileoueþ amis,
For me clepeþ hem godes wiþ wrong, þat ane fet ne mowe go,
Ne noman helpe in none wise, ne hem silue no þe mo.“
„Maide, seide þemperour, if þat þis soþ were,
Al þe men of þe wordle were in gydihede and þu one hem scholdest lere
And me schal leoue alle men and more hit wole beo note,
þan a fol womman as þu ert, zoure bolt is sone ischote.“
„Sire, quaþ þis maide þo, þez þu lute telle of me,
As god mai þe resoun beo, of me as of þe;
For emperour, me saiþ, þu ert and ech man is also,
þat mai hote and his men mote nede his heste do,
Of bodi and soule þu ert ymaked, as þu mizt þe silf iseo.
Mid rizte þi soule maister is and þi bodi hire hyne schal beo:
If þanne þi bodi maister is and þi soule his hyne,
Aze cunde þanne hit is and þu worst þerfore in helle pyne.“
þurf clergie þis holi maide resouns makede so quoynte,
þat þemperour ne non of his ne couþe answerie hire in none poynte.
„Maide, he seide, þu schalt abide in warde her mid me,
And bi tyme ic wole fynde, þat schal answerie to þe.“
þis emperour sende anon wel wide aboute his sonde
To þe heziste clerkes, þat were in enie londe,
And bihet hem mede gret to do a lute maistrie,
To sustenie up here lawe þurf strenzþe of clergie,
So þat vyftie maistres come, þe gretteste, þat me fond,
As wide as me mizte siche o whar in enie lond.
þemperour he seide anon, whi he after hem sende,
Azen a womman to desputi, þat al here lawe schende.

„Nou is þis, seide þat on, gret schame, ic understonde,
An emperour to siche aboute so wide in eche londe
After maistres to plaidi azen a zung wenche,
Whan on of oure knaues mizte hire resouns sone aquenche.“
„Nai, seide þemperour, heo is wisere, þan ze wene,
If ze mowe ozt azen hire do, hit worþ sone isene,
For ich wole bet, þat ze hire ouercome mid resouns a somme wise,
þan we hire mid strenzþe makede to do sacrefise.“
„Let bringe hire forþ, quaþ þat on, and heo schal sigge anon,
þat heo ne spac neuere wiþ wisere men, er heo fram ous schal gon.“
An angel to þis maide com and bad hire noþing drede,
For heo scholde hem alle ouercome and to cristendom lede,
þat þurf hire resouns hi scholde alle afonge martirdom.
þo þis maide ihurde þis, gret ioye to hire heo nom,
Wel baldeliche heo wende forþ, þo meste hire to com.
„Sire, heo seide to þemperour, zyfstou a wys dom?
þus fele maistres of clergie bringest and settest a benche
To desputi*e* aze me one, þat nam bote a fol wenche,
And if hi ouercomeþ me, þu bihotest hem grete prute
And mid strenzþe makest me wiþ hem speke and bihotest me lute
And þinzþ me unrizt, whan ic am one azen hem alle,
Ac ic wole, whan god is myn help, afonge what me wole bifalle.“
„Sai me, quene, what ertou, þat o maister seide,
Azen oure clergie þenzstou speke, turn þi þozt, ic rede.
þu saist, þat god almihti*e* deþ an urþe þolede here,
Ich wole preoui*e*, þat hit ne mizte beo soþ in none manere,
Ho so deyeþ, he ne mai*e* neuere to lyue come,
Whan al þe vertu of his bodi þurf deþ him is bynome,
If þu saist, þat god is ded, þu ne mizt libbe nozt,
If he, þat lyf þe scholde zeue, is to deþe ibrozt.“
„Nai, seide þis holi maide, þu faillest of þyn art;
þe ne tit, bote þu speke bet, of þe maistere no part.
God hadde euere and euere schal wiþ his godhede
And for loue of ous in oure flesch he nom his manhede.
Of two þinges he was ymaked aiþer moste his cunde afonge,
For in cunde of manhode ous to bugge he þolede deþ stronge,
Ac to bileue ded, hit was aze cunde of godhede,
þerfore he aros from deþe to lyue, þo he hadde ido al his dede.
þurf þe stronge deþ, þat þurf Adam we were on ibrozt,
þurf godhede ymengd in oure kunde nede moste beo ibozt,
If þu wiþsaist þis reisoun, anoþer ic wole þe make,
þat clerkes seide of zoure lawe, ze ne mowe nozt forsake.
Platon þe grete philosophe, þat was of zoure lawe,
Seide, þat god wolde iscourged beo and eke todrawe.
Loke, hou hit mizte beo soþ in oþer manere,
Bote þat þe mochele god for ous bicom a lute man here.
As god Balaham, zoure prophete, þat heþene was also,
In his boc seide; ze witeþ whar, if ze wolleþ loke þerto,
þat þer scholde of Jacobes cunde a sterre arise brizte,
þat boþe kinges and dukes scholde bynyme here mizte;

þat was þat oure louerd wolde of Jacobes cunde beo ibore
And ouercome alle, þat euer were siþþe oþer bifore.
ȝut þreo kynges of ȝoure lawe of þulke sterre þoȝte,
For þe sterre, þat god was ibore, and þerfore lok him broȝte."
þo þe maistres ihurde here speke of so gret clergie,
Ne couþe hi answerie noȝt o word ac ȝiue hire þe maistrie.
„Certes sire, quaþ þis maistres, so gret clerc non þer nis,
þat to hire reisouns hire scholde answerie, for hi beoþ soþe iwis.
We seoþ, þat þe holi gost is mid hire and in hire mouþe,
We ne conne answerie hire noȝt, ne we ne þore, þeȝ we couþe;
þerfore bote oure lawe þe betere we iseo,
Alle we siggeþ mid one mouþe: icristened we wolleþ beo."
„Hei traitours, quaþ þemperour, beo ȝe icome herto?
Certes ȝe schulle to stronge deþe alle beon ido."
Amidde þe toun he het anon forbrenne hem echone
And hi þane deþ for godes loue afonge wiþoute mone.
Ac mest reuþ hi hadde of alle, þat hi ifulled nere,
þis maide hem gan to conforti and of cristendom lere
And seide here stronge deþ, þat hi þolede þere,
Scholde beo here cristendom, if hi stedefast were.
þis maistres were igladed þo, gladliche forþ hi ȝeode
And nome þane deþ for godes loue, þat me wolde hem beode,
Hi makede þe signe of þe croiȝ and in þe fur me hem caste;
þo hi hadde longe ibrend and ded were atte laste
And þat fur was aqueynt, al hol hi leye þere,
Whyttere and fairere in heu, þan hi euere were.
þer nas non so lute wem, noȝt þe leste of hare here
Oþer of cloþ apeired were, hi leye wiþ faire chere.
þemperour let fecche anon þat maide Katerine:
„Haue reuþe, he seide, of þe silue and schulde fram pyne,
Haue reuþ of þi ȝunge bodi, þat so fair is and hende,
þu schalt libbe in gret noblei, if þu wolt þi þoȝt wende:
In mie paleys ic wole þe make heȝist after mie quene
And after þi forme lete make an ymage briȝt and schene
Ouergult and hire sette amidde þe cite
And ech man him schal honoure for honour of þe,
As me schal a god do, þu ne schalt mid al þi lore
So moche noblei biþenche, þat y þe nele do more."
„Sir emperour, quaþ þis maide, bilef þi fole þoȝt,
þu nast no more while to spille, þan to speke so embe noȝt.
God almiȝtiees spouse ic am and al þi blandisinge
Ne þi tourmentz ne schulle ene fram him myn hurte bringe."
þemperour hire let stripe al naked to a piler faste ibounde
And bete hire sore wiþ stronge scourges and make hire harde wounde.
þo hi seȝe, þat hi ne miȝte þermid turne hire þoȝt,
In durke prisoun and in deope sone heo was ibroȝt,
þat noman ne ȝaf hire mete ne drinke, for heo scholde for hunger deye
Oþer turne hire þoȝt to here lawe and beo ibroȝt out of treye.
In prisoun þis maide lai tuelf dayes and tuelf niȝt,
þat heo noþer ne et ne dronk ne seȝ non urþlich liȝt.

A whyt colure fram heuene com to hire eche dai
And broȝte hire fram heuene mete, as heo in prisoun lai.
A dai as þemperour fram home was afare,
þemperice þoȝte on hire and hadde of hire grete care.
Of hire bed wel priueiliche heo aros at midniȝt
And nom wiþ hire sire Porphirie, þat was hire priuei kniȝt.
þo hi to prisoun come, hi seȝe þer gret liȝt.
Hem wondrede wharof hit were, þat þulke stede was so briȝt.
þo seȝen hi Katerine in þe prisones grounde
And an angel of heuene smyrie hire wounde.
þemperice cride anon: „Katerine, þyn ore,
Mi riȝte bileue tech þu me, y nele beo fol namore.
þe kniȝt als god sire Porphirie loude cride also,
þat moche folc, þat þer aboute was, sone com þerto.
Sir Porfirie ful adoun to hire fet and loude he gan to crie.
Anon þis maide hem prechede of god and of seinte Marie,
So þat Porphirie and þemperice þurf þis maide þere
And tuo hondred knyȝtes ek ibaptized were.
Oure louerd him silf com adoun siþþe to seinte Katerine
„Lo here,“ he seide, ic hit am, for wham þu ert in pyne,
Beo stedeuast in þi tourmentz and ic wole beo mid þe
þi sige is ymaked in heuene, þer þu schalt wone wiþ me.
Anoþer dai þis emperour after þis maide sende,
þat heo were for hunger ded, swiþe wel he wende.
þis maide was tofore him ibroȝt swiþe fair and round.
„What, he seide, hou goþ þis, is heo ȝut hol and sound?
Whar beoþ þis traitours, þat hire in prisoun wiste,
Hi habbeþ ifed hire stilleliche, þat noman hit nuste
Bi þe fei ic owe Mahoun, hi ne schulle nomore!“
He let nyme his gailers and turmenti sore.
„Sire emperour, quaþ þis maide, is þis god iugement,
Gultelese men for mie gult to bringe in such torment?
Ho, þat me haþ þer ifed, he ne dredeþ þe noȝt,
For an angel of heuene hit is, þat mete me haþ ibroȝt,
Do me, what tourmentz so þu wolt, and let hem quite gon:
For certes, of þat þu hem saist, gult nabbeþ hi non“
„Hei, hende maide Katerine, seide þemperour,
þench on þi noble gentrise, for of maidenes þu ert flour,
Turn þi þoȝt and þu schalt beo þemperesse peer,
Heo ne schal habbe noȝt tofore þe, bote þat heo is mie fer“
„Gode man, quaþ þis holi maide, þu spext al embe noȝt,
Mid al þi poer þu ne schalt fram Jhesu wende mie þoȝt.
Alle þe tourmentz, þat þu miȝt þenche, of pynes swiþe stronge,
þu miȝt do me, if þu wolt, iredi ic am to afonge.
For noþing ne wilny ic so moche as mie flesch and blod iwis
To ȝyue for mie lordes loue, þat for me ȝaf his.“
þo was þemperour so wroþ, þat he was neȝ iswowe,
Four wheles of ire he let fulle of rasours kene inowe
And makede hem mid gynne turne aboute, þe tuei wheles upward
And oþer tueie euene hem aȝene in þoþer side doneward,

þat ho, þat bituene were, in þoþer half ne scholde wende,
þat þe rasours nolde al his flesch todrawe and torende.
þo þis maide was ido þeron to schende,
Oure louerd crist fram heuene an angel gan þider sende,
þis angel wiþ a drawe swerd þis wheles al toheu
And þe peces flowe aboute as corn, whan me hit seu,
And smyte on þis liþere men wel harde to þe grounde,
þat four þousend þer were aslawe in a lute stounde.
ȝe, for gode, þat was wel: þer hi miȝte lurne
To fiȝte aȝe Jhesu Crist mid here false quurne,
To wende aboute here rasours, þe holie maide todrawe,
Hi nemiȝte hit noȝt wel biliȝe, þat were ibroȝt of dawe.
þo nuste þemperour noȝt what do, for deol ne for sore,
þemperesse nolde þo hire stat hele nomore:
„Sir, heo seide, hou goþ þis for godes loue þyn ore,
Ich iseo, þis maide is god and of holi lore,
ȝoure maumetz ic forsake, y ne bileue for no fere.“
þo gan þemperour for wraþþe loude ȝulle and rere.
Him þoȝte, he ne miȝte for noþing fram Jhesu hire þo wende,
He het, þat me scholde hire lede to þe tounes ende
And hire breosten fram hire bodi*e* wiþ kene hokes rende
And after smyte of hire heued, hire þe more to schende.
Wiþ gode hurte þemperesse þane deþ gan afonge,
þe quellers heo bad hiȝie faste and nabide noȝt to longe.
Hi nome kene hokes of ire and hire flesche tognowe,
As me draweþ wiþ combes wolle, here breostes hi todrowe,
Fram hire bodi mossel mele and siþþe smyte of hire heued,
þe bodi*e*, for houndes hit scholde ete, unbured hit was bileued.
Ac Porfirie burede a niȝt þis holi bodi and god;
þo þemperour þat bodi miste, he was wraþ and wod,
He turmende meni*e* men, þat nemiȝte hem noȝt skere,
þo seide Porfirie anon: „lo, sire, whar ic am here!
Ich burede þyn holi wyf, þat was Cristes make,
And to Jhesu Crist ich haue also al myn hurte itake,
For no poer, þat þu miȝt do, y nele him noȝt forsake!“
þo gan þemperour for sorewe alle his lymes to schake:
„Mahoun, he seide, what schal þis beo, hou schal ic nou do?
Nou ic haue mi*e* wyf forlore and sire Porfirie also,
Whi, nas Porfirie al myn hurte, neltou me noȝt rede?“
þo wende þis oþer kniȝtes forþ and loude gonne grede:
„And we beoþ cristene bicome euer echone, hi sede,
We nulleþ þane deþ for godes loue leue for no drede.“
þemperour þo gan drawe his her and sore sike and grone:
„Mahoun, he seide, hou schal ic do, schal ic bileue alone,
Whi neltou raþere fecche mi*e* men after mi*e* leoue wyue
. . . .
Ac þeȝ þu nulle helpe me, y nelle forsake þe noȝt.
þis foles, þat habbe forsake þe, to deþe schulle beo ibroȝt!“
He let nyme Porfirie anon and his felawes echone
And let smyte of here heuedes wiþout þe toun as Mahounes fone.

þo let he fecche Katerine „damaisele, he seide,
Ich wole, if þu tourne wolt, forȝyue þe þi misdede
And wiþ gret noblei as emperesse ouer al wiþ me þe lede
And alle þing ic wole do also after þie rede!“
„Certes sire, quaþ þat maide, þis wordes beoþ for noȝt,
þu ne schalt me neuere fram him bringe, þat haþ me deore iboȝt;
Do what þu wolt and haue ido and bring þi wille to ende,
For þu ne schalt mid no tourment mie þoȝt fram Jhesu Crist wende.“
„Whar beo ȝe, mie quellers, þemperour þo sede,
þis wicche ȝe schulle faste bynde and wiþoute þe toun lede
And smyte of hire heued anon and do þe gode dede,
þat heo ne bringe ous neuereft in sorwe ne in drede.“
þo þis maide was ibroȝt to sle wiþoute þe toun,
To god heo makede hire preyere, a kneo heo sat adoun:
„Louerd, heo seide, grante me, þat ech man, þat haueþ mone
In enie neode oþer anuy in myne passione,
þat he mote to his wille help habbe sone.“
þo com our louerd silf and sede: „ic granti þe þi bone,
Com þer forþ mie lemman, mie leoue spouse also,
Heueneȝat yopened is, þat þu schalt come to“
þe quellere smot of hire heued, as þe men aboute stode,
Whit mulc þer orn out of þe wounde and noȝt o drope of blode:
þat was signe of maidenhod, þat þe mulc out com,
þat clene was wiþoute synne and wiþoute swikedom.
An angel com and nom þe bodi among alle þe manne
And bar hit to þe hul of Synay, tuentie iourneyes þanne,
And burede hit þer nobliche and faire ynou also:
þer ȝut to þis dai þe bones beoþ ido.
Of hire tumbe þer urneþ ȝut holi oylle wel blyue,
Wherþurf menie sik men is ibroȝt to hele and to lyue,
Wide a londe hit is ilad, ho so hit habbe mote,
Noble relik hit is, sike men to habbe of bote.
þreo hondred ȝer and twentie after þat god was ibore,
Imartred was þis holi maide, of wham we tolde bifore.
Nou, Jhesu Crist, for þe suete loue of seinte Katerine
ȝiue ous þe ioye of heuene and schulde ous fram helle pine.

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4. Judas Iscariot.

Incipit vita Jude Cariote.

Judas was a liþer brid, þat Jhesu solde to rode;
Sumwhat me maie of him telle, ac lute of enie gode,
For me ne schal no whar of him wite, bote ho so wole lie.
Ruben was his fader icliped, his moder Thiborie.
þis Ruben in Jerusalem wonede mid his wyue,
þeȝ here sone a schrewe were, hi were of gode lyue.
As þis Ruben bi his wyf aniȝt ileye hadde,
Harde metinge his wyf mette, wharof he sore adradde:

Hire þogte, heo hadde ibore a child, þat al þe wordle was loþ
And al þe wordle him acursede and was wiþ him wroþ,
And þat acursed he schulde euere beo, while þe wordle stode,
And al his cun me cursie wolde for such a liþer vode.
þis wyf was wel sore adrad, to hire louerd heo tolde anon:
„ȝe, he seide, hit is þe mase and also hit wole gon“
„Wel ic wot, quaþ þis gode wyf, if ic am mid childe,
þat hit is tokning of a bern, liþer and unmylde.“
þis wyf rekenede þe tyme and swiþe heo gan iwite,
And yfele, þat he was mid childe an þulke tyme bigite.
Sorie heo was and sore ofdrad, hire freondes heo tolde fore,
Hi nuste, what hem was to done, þo þat child was ibore,
Loþ hem was to murþrie here flesch and here blod
And loþ a bern to norischie so liþer and ungod,
So þat he seȝe a barayl atte laste,
þer inne hi dude þis liþer child and amidde þe see hit caste.
þe see him hurlede up and doun as a liþer clot,
Siþþe hit caste him alond upe þe yle of Cariot.
þerfore Judas Cariot euere icleped he was,
For in þe yle of Cariot ifonde he was bi cas.
þe king and þe quene of þe lond togadere were longe,
Ac hi no child for no þing bituene hem nemiȝte afonge,
So þat þe quene ȝeode adai and pleide bi þe stronde,
In þe yle of Cariot þe liþere bern heo fonde.
þo heo seȝ hit was a child manlich and fair,
Glad heo was and hopede of him to habbe an heire.
Heo let hit witie in preuite, mid childe heo hire made;
þe king and al þe lond also þerof were wel glade,
Sone þe tyme heo nom forþ, þat þe child scholde beon ibore,
Me schowede forþ þe liþere bern, glad was þe king þerfore.
þo he seȝ hit fair and hende, he let hit nemne Judas.
Hit nis noȝt al god, þat is fair, isene þer hit was.
þat child was ido in gode warde, as kinges sone scholde.
Sone hit ful þerafterward, as oure louerd hit wolde,
þat þe quene mid childe was of hir louerd biȝite.
Glad were boþe king and quene, þo hi hit miȝte wite,
So þat heo hadde a knaue child, þat fair and gentyl was,
þe quene upe him hire hurte dude and þe lasse upe Judas.
þe children waxe swiþe wel: Judas bigan sone
To do liþere and qued ouer al, as him was to done.
Children þat he com to, he wolde smyte and bete
And breke here armes and here heued and þat god lete.
To þe kinges sone he hadde enuie, for he was iloued more
Of þe quene, þan he were, hit ofþoȝte him sore,
þerfore he al tobeot þat child, whan he miȝte hit one wite,
Ac þe quene him beot sore aȝen, whan heo hit miȝte underȝite.
Ac þerfore nolde he neuere bileue, for neuere ichasted he nas,
So þat þe quene upbreid adai, þat he fyndling was.
After þulke tyme þis liþere þing þat child hatede ynouȝ:
He awaitede his tyme wel and prineliche hit slouȝ.

þo ne þerste he no leng abide, leste he hadde his dom,
Stilleliche he wende to Jerusalem, me nuste, whar he bicom.
þer was Pilatus of þe lond justise,
þis Judas anon under him leuede in seruise;
So wel he louede him anon, þat styward he him made
Of al his þing, and het his men do, þat he bade,
þat o schrewe wiþ þat oþer maister was, as rizt is,
For ech þing loueþ his iliche, so saiþ þe boc iwys.
For þez in al a contray bote tuei*e* schrewes nere,
zut hi wolde felawes beo, if he togadere were:
So þat þis tuei schrewen, þe louerd and þe stiward,
Adai zeode alone pleye under an orchard.
Swiþe faire aples Pilatus isez þerinne,
Clembe ouer he bad Judas and some þerof iwinne.
Judas brac þe zard anon and sone was in ibrozt:
His owe fader orchard hit was, ac naþeles he nuste hit nozt.
Com þe gode man, þat was his fader, and eschte him, what he were
And bi was leue he brac his zard and what he dude þer.
Judas seide: ic wole her beo maugre þi teþ bifore,
And of þis applen habbe and bere, þez þu hit haddest isworc.“
þis gode man was anuyed of þis liþer answere,
þe schrewe he misdude azen, he nemizte no leng forbere,
So þat hi neme aiþer oþer bi þe top and makede stronge wounde.
þe schrewe was strengere þan his fader and brozte him sone to grunde,
So þat he smot him wiþ a ston, bihynde in þe pate,
þat al þe sculle todaschte, þe brayn ful out þerate,
So þat he slouz his owe fader, and þo me mizte wite,
þat his moder mette of him soþ, þo he was bizite.
zut were his fader betere habbe ibrozt him of dawe,
As sone as he was ibore, þan he hadde him aslawe.
Of þaplen þer þe schrewe wan and of þe peren also
And bar Pilatus and tolde him, hou he hadde ido.
Pilatus wende anoþer dai*e* to þe gode manes house
And zaf Judas al his god and makede him wedden his spouse:
For he was maister and justise, he mizte do unrizt ynouz:
þo weddede þe schrewe his owe moder and his fader aslouz.
As þis gode wyf lai anizt bi hire schrewe louerd þere,
Heo gan to sike swiþe sore, he eschte, whi hit were.
„Certes, sire, quaþ þis wyf, wel anizte ic sike sore,
Wo and sorewe me comeþ to, none womman more.
Glad ne bliþe ne worþe ic neuer, whan ic me biþenche,
For ic nadde nevere sone bote on and him ic let adrenche,
Siþþe ic fond mi*e* louerd aslawe, y not in whiche wise,
And myn unþonkes ic am iwedded wiþ strengþe of þe justise.
þo Judas ihurde þis, sori*e* he was ynouz:
„Certes, he seide, ic am þi sone and mi fader ic aslouz.“
þo was þis gode wyf soriere, þan heo euere were:
„Sone, heo seide, what mowe we do, þat we ischryue nere?“
Judas ihurde of oure louerd telle, þat he an urþe zeode,
þat he halp meni*e* man in siknesse and in neode,

þurf his moder red to schrifte to oure louerd he wende,
Repentant he was and wilnede his lyf to amende,
So þat he suede oure louerd longe to wite of his manere;
Oure louerd him makede his disciple to beo apostles ifere.
Siþþe oure louerd him makede apostle, to fondi his mod
And siþþe pursberer of his pans to spene al his god,
For meni men ȝyue oure louerd god, þat were of gode þoȝt,
To sustey*nie* his apostles, oþer nadde he noȝt.
Ac þo Judas wiþinne was and his miȝte founde,
Of oure louerdes god, þat he wiste, he stal al to grounde.
Whan he miȝte, of eche þing þe teoþing he wolde stele,
A schrewe he was al his lyf, y ne mai*e* no leng hele.
Wel wiste oure louerd þas and al his liþer dede,
Ac naþeles he moste fulfille, þat þe prophetes sede.
Seinte Marie Magdaleyne to oure louerd com,
Tofore his swete passioun and moche oignement wiþ hire nom,
His fet heo wosch wiþ hire teres and wipede wiþ hire her,
Wiþ þis swete oignement heo smired oure louerd þer.
Judas ofþoȝte þis ille, for hit moche worþ was,
And seide, þat hit was uuele ido, þat hit isold nas,
þreo hondred pans hit was worþ, and þermide me miȝte fille
Meni*e* pore man afingred, ho so hit moste sille.
þat he seide, for he wolde, if þe boxes hadde ibeon isolde,
Habbe ispend and to him þe teoþing iholde.
þe teoþing þerof was þretti*e* pans, sore him ofþoȝte þerfore,
þat so meni*e* pans of his þeofþe scholde fram him beo ilore.
þerfore oure louerd for þretti*e* pans he solde mid unriȝte,
þat he þe teoþing of þulke boxes to him keoueri*e* miȝte.
Him suede eche liþer i þewe, for he louede baret and stryf,
He was strong þeof and manquellere and also he endede his lyfe,
And suche men schulde anhonge beo and þo noman hit nolde do,
Him silf he heng up a treo, for such deþ he scholde to,
His wombe toberste amidde atuo, þo he schulde deye,
His guttes fulle to grounde, meni*e* men hit iseye,
þer wende out a liþer gost: atte mouþ hit nemiȝte,
For he custe er oure louerd þerwiþ mid unriȝte.
Nou, swete louerd, þat þurf Judas isold wer to þe treo,
Schuld ous fram þe liþere stede, þer we weneþ, þat he beo.
Amen.

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5. William von Shoreham's gedicht von den sieben sakramenten.

De ordinibus ecclesiasticis.

Nou her we mote ine this sarmon
Of ordre maky sage,
Ther-was bytokned suithe wel
Wylom by the calde lawe
To agynne,

Tho me made Godes hous
And ministres therinne.

God ches folkes specilliche
Hys holy folke amonge,
That was the kenred of Levy
Offyce for to fonge
Ase brotheren,
For to servy ine Godes house
Byfore alle the notheren.

To segge hys Levy an Englysch
„Fram the notheren ytake“
So beth of ordre itake men,
Ase wyte fram the blake
Of live;
Gode ʒeue al yordrede men
Wolde aryʒt herof schryve.

Ase ther beth of the holy gost
ʒeftes ryʒtfolle sevene,
So ther beth ordres folle sevene,
That made Cryst of hevene
An orthe,
And hedde hys ek ine his monheth,
Toke thou hy that were wel werthe.

The ferste hys doreward ycleped,
The secunde redynge,
The thrydde his icleped conjurement
Aʒenys the foule thynge
To wersiexe,
The ferthe acolyt hys to segge ywys,
Tapres to bere wel worthe.

The ordre fifte ycleped hys
The ordre of sudeakne
And hys the syxte also yclyped
The holy ordre of dekne,
And the greste
The sevende hys and hys yclyped
The holy ordre of prest.

Ine the elde lawe synagoge ferst
God let the ordres werche
And that was sched of that hys lyʒt
Non wryt ine holy cherche
Inere,
Ich schel telle, hou hyt was ther
And hou hyt hys now here.

De hostiariis.

Ine the calde lawe doreward
Lokede dore and gate,
That ther ne scholde onclene thynge
Ryȝt non entry therate
Wel couthe;
So doth thes dorewardes eke
Ine holy cherche nouthe.

And ȝef eny other hyt doth,
Nys hyt ordre, ac ileave
To helthe, wane ther nede ivalth,
Ac me ne schal nauȝt reave
The office
Wythoute leve to don hyt,
Ne be no man so nice.

The bisschop, wanne he ordreth thes clerekes,
Takth hym the cherche keyȝe
And seyth: taketh and dotheth fol wel,
Ase, wane ȝe scholle deye,
Scholde ȝelde
Acounte of thet hys theronder clos,
Hardyst thet wo so hyt felde.

Ine the temple sweete Jhesus
Thyse ordre toke at ones,
Tho that he makede a baleys
And bet out for the nones
Ymene
Tho, that bouȝte and sealde in Godes hous,
That hys a hous of bene.

De lectoribus.

Nou ich habbe of the ferste yteld
That other wyl ich trye:
Ine the alde laȝe the redere
Rede the prophessye
By wokke;
So schulle the rederes now
Byrede and conne on lowke.

Therfore ere hy thys ordre have,
Me schel hy wel assaye
Of that hy redeth, that hy wel
Ham conne aneye,
Forbede
Otheren to reden schal me noȝt,
Ac soffry hyt for nede.

Thyse ordre swete Jhesu Cryst
Kedde wel that he hadde,
Tho he toke Ysaies boke
Ine the synagoge and radde
Wet welle,
Wet he ther redde, thou myȝt se
Ine seynt Lukes godspelle.

The bysschop, wenne he ordreth thes,
The redynge boke hym taketh
And seyth: tak and bycome redre
Of word, that of God smaketh,
And blyce
Schelt habbe ase god prechour,
ȝef thou wolt do thyne offyce.

De exorcistis.

The thrydde ordre conjurement
And was ine the calde laȝe
To dryve out develyn out of men,
Fram God that were draȝe
Alyve;
Thanne he mot habbe a clene gost,
That schal the oneclene outdryve.

The bisschop, wane he ordreth thes,
Take ham boke of cristnynge
Other of other conjuremens
Aȝeyns the foule thynge
And seggeth:
„Taketh power to legge hand
Over ham, that fendes opbiggeth."

Thyse ordre swete Jhesu Chryst kedde
Wel that he hedde,
Tho he drof develen out of men,
That hym wel sore dredde;
The apryse
Ine the elde leȝe hyt ferst bygan
Kynge Salomon the wyse.

De accolitis.

The ordre ferthe accolyt hys
To bere tapres aboute wiȝt riȝtte,
Wanne me schel rede the gospel
Other offry to oure dryte;
To thenche
That thet lyȝt bytokneth that lyȝt,
Thet nothynge may quenche.

And wanne that he yordred hys,
The bisschop schel hym teche,
Hou he schel lokke cherche lyȝt
And wyne and water areche;
To synge
In tokne taper and crowet
To hand me schal hym brynge.

Thet thys ordre hedde Jhesus,
We habbeth wel afounde
By thet he seyd: Ich am that lyȝt
Of alle ther wordle rounde
Aboute;
Wo so loketh, ne geth he nauȝt derke,
Ac lyt ine lyves route.

Ine the elde temple tokne was
Of the ordre of acolytes,
Tho certeyne men lyȝte that lyȝt,
Ase the laȝe ȝef the rytes
So brode;
Of weche lyȝt hys ywryte
Ine the boke of Exode.

De subdiaconis.

The ordre fifte sudeakne hys,
That chastete enjoyeth,
For sudeakne bereth the chalys
To the auter and aolyveth
Ande weldeth
Al bare and eke the corperaus
Onder the deakne vealdeth.

Ine the alde lawe yhote hyt hys,
That hy ham scholde clensy,
That bere that vessel of God,
And myd water bensy,
By ryȝtte
Clenne schel he in herte be,
That schal the chalys diȝte.

And wanne that he yordred is,
He taketh the chalys bare,
And he avangeth a crowet eke
And a towaylle vare
Inere,
For he schel honden helde weter,
That serveth to the autere.

Tho hym with a touwayle schete Jhesus
After soper bygerte

And water inta bacyn
Myd a wel mylde herte
And wesschte
Al hys apostlene veet,
Thos ordre forthe he lesschte.

De diaconis.

Nou of the sixte telle ich schel,
That hys the ordre of deakne,
Thet hys of more perfeccioun,
Thane hys ordre of sudeakne;
He bryngeth
To honde thet the prest schel have,
Wanne he the masse singeth.

Ine the ealde lawe beren hy
The hoche of holy crefte
And nou the stole afongeth hy
Ope here scholder lefte.
To agynne
And so for thane travaylle her,
The ryȝt half for to wynne.

And at ordres avangeth hy
The boke of the godspelle,
For than to rede the gospel
And sarmone for to telle,
To wake
Hy, thet slepeth ine senne slep,
Amendement to maky.

Thyse ordre swete Jhesu Cryst
Ine hys travayle kedde,
Tho he prechinde thet folke
To ryȝte weye ledde,
The thredde
Was tho he wakede hymself,
The apostles for to bydde.

De presbiteris.

The sevende ordre hys of the prest
And hys icleped the ealde,
Bote nauȝt of ȝeres, ac of wyt,
Ase holy wryt ous tealde,
For ȝeres
Ne maketh so nauȝt thane prest ald,
Ac sadnesse of maneres.

And wanne he yordred hys,
Hym falth an holy gyse:
Hys honden beth anoynte bothe
Thorout a cirowche wyse,
Tafonge
Therinne Godes ozen flesch,
That fode is to the stronge.

He takth the helye inne of eyther half
Yjoyned atte breste,
Thet no god hap ne heʒi hyne,
Ne non harm hyne don deste
In mode,
Ac thenche on hym, that tholede death
For ous opone the rode.

He takth the chalys wyth the wyne
And brede of the pateyne,
He heth power to sacry hyt
And thet throf hys ther seyne
Wel trewe;
Inne the elde lawe the ordre agan
Ine tokne of thyssere newe.

Cryst kedde that he is a prest
Ryʒt in double manere,
That on, tho he sacreded hys body,
Ther he set atte sopere,
Thet other,
Tho he an roude offrede hys body
For ous, my leve brother.

De prima tonsura.

To thys ordre crounebet
Ys an apparyblynge,
Thet hys in holy cherche ycleped wel
The furste scherynge
Of clerke;
Clerke hys to segge an Englysch:
Eyr of Godes werke.

Ac Godes werke an erthe was
The puple for to teche,
And also thourʒ hys holy dethe
Of sennes he was leche;
Thes werkes
Men taketh after Jhesu Cryst,
Wanne hy bycometh clerkes.

And ȝyf hy douth wel hare dever
Ine thysse heritage,
Ne may hem falle after thys lyf
Non oneworth desperage
To wysse,
Ryȝt ymarissched schelle hy be
Ine heveneriche blysse.

The croune of clerke yopened hys,
Tokneth the wyl to hevene,
Thet habbe mot, that entri schel
Into eny of the sevene
And sedder
Tokneth ase he ine ordre aryst,
That hys the croune breddour.

Ther drof bischop hys dignete
To maky thulke sevene
And hyt bytokneth thane bisschop
In the bisschopriche of hevene,
So wrethe
Was and hys the pope vicary
Imaked here an erthe.

Thythe ordres to thys sacrement
By ryȝte longis scholle,
And that mo be that gode beth,
Thes maketh al that folle
Be astente,
Therfore ich abbe ondo ȝou thos
For thyse sacrement.

And nou ich wolle ondo thys eft
By the wey of mystyke,
For crystene man hys Godes hous,
Hye mote habbe wyke
Therinne;
Nou lett ich schell onlouke thys,
Ase God wyle grace ȝyve.

Thet inewyt hys the doreward,
The doren wyttes fyve,
He schel loky wel bysylyche,
That no lykynge in dryve,
That stenketh.
That inwyt hys the reddere eke,
That holy lore thencheth.

Thet innewyt dryfth the fend awey,
Myd meende of Crystes pyne;

Thet inwyt lyȝt ther saule lyȝt
Myd theawes gode and fyne
To hele;
Thet inwyt wescht the felthe awey
And greydeth the fessele.

Thet inwyt redeth that gospel,
Wane hyt hereth Crystes lore,
And ȝet therto hys charge hyt berth
Of left half swythe sore,
To abyde
After thys lyf the hevene blys
And krefte the ryȝt syde.

That inwyt hys the masse prest,
That ine the herte slaketh
Thane auter of devocioun,
Wanne man hys bone maketh;
No lesse
Nys hyt, wanne man stedevast bylefth,
Sacrament of the messe.

On inwyt mey al thys wel do
And ine the manne to werche,
Ase on may al thys ordres have
Ryt wel in holy cherche,
Ase here,
ȝef her nys suiche mynystre nou,
Thys temple stent evere.

Therfore ech man, that crystene hys,
Hys wyttes loky fyve,
And thenche opan the lore of God
And fendes fram hym dryve
And lyȝte
Myd gode thewes al hys lyf
And therto do hys myȝte.

And wessche and greydy hys fessel
And do trewlyche hys charge
And maked offrynge of hys beden,
Myd wel to elmesse large
Thys wyke;
By thys ȝe iseoth how eth mey do
Ine manere of mystyke.

The signe hys of thys sacrament
The bisschopes blessynge,
Forth myd the admynystracioun,

That he deth atte ordynge
And grace
Of wyt and of auctoryte,
Thet thynge hys ine the place.

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6. Richard Rolle de Hampole's Pricke of Conscience.

Many ma takens yhit men sal se,
Byfor ar þat dreful day sal be,
Bathe in erthe and yhit in heven,
Als we here Crist in þe gospelle neven,
Whare he spekes of takens sere,
þat sal falle, and says on þis manere:
Erunt signa in sole, et luna, et stellis;
et in terris pressura gencium pre confusi-
ione sonitus maris et fluctuum, arescen-
tibus hominibus pre timore et expectacione, que
supervenient universo orbi. Nam virtutes
celorum movebuntur, et tunc videbunt
filium hominis venientem in nubibus,
cum potestate magna et maiestate etc.
þir er þe wordes of þe gospelle,
þat Crist til his disciples gun telle.
He says þus, als he ordaynd be done:
„Takens sal be in þe son and in þe mone
And in þe sternes, þat in heven men may ken,
And in erthe sal be grete thrang of men,
For þe mengyng of þe noys of þe se,
Of þe flodes, þat þan sal be,
And men sal wax dry in þat dyn
For drede and for lang bydyng þarin,
þat til al þe world sal com" says he
„For þe myghtes of heven sal þan styrd be
And þai sal se þe son of man
Comand doun in cloudes þan
With his grete myght and mageste:
And þat tyme sal þe grete dome be."
þir takens er tald aftir þe lettre here,
Bot þe exposicion may be on othir manere
Alswa God, þat alle thynges knawes wele,
He says þus thurgh þe prophete Joele:
Et dabo prodigia in celo sursum, et signa
in terra deorsum, sanguinem et ignem et
vaporem fumi; sol convertetur in tenebras et lu-
na in sanguinem, antequam veniat dies domini
magnus et manifestus.
He says: „I sal gyfe wonders sere
Up in heven, als men sal here,

And takens doun in erthe ereon to luke,
þat es blode and fire and brethe of smoke,
þe son sal be turned intil mirknes
And þe mone intil blode and be lyghtles,
Byfor or þe day of our lord sal falle,
þat sal be grete and openly shewed til alle".
þat grete day is þe grete day of dome,
Agayn whilk alle þir takens sal come.
þan may men by swilk takens wytte,
þat it es þe mast day, þat ever was yhitte,
And þe straytest and þe mast harde,
Als men may se and here aftirwarde.
Yhit spekes þe haly man Saynt Jerome
Of fiften takens, þat sal come
Byfor Cristes commyng, als he says,
þe whilk sal falle in XV days;
Bot wether any other days sal falle
Bytwen þa days or þai sal alle
Continuely falle, day aftir day,
Saynt Jerom says, he can noght say,
And yhit for certayn approves noght he,
þat þa fiften days of takens sal be,
Bot he reherces þa takens fiftene,
Als he þam fand and writen had sene
In som bokes of þe Ebriens,
þat þa XV days contens.
Bot saynt Jerome shewes noght ne telles,
þat he þam fand writen ourwhar elles,
Bot in þe Hebriens bokes he þam fande
And reherces þam, als he saw þam stande,
Ilka day aftir other even,
Als yhe may here me now neven.
þe first day of þas fiften days,
þe se sal ryse, als þe bukes says,
Abowen þe heght of ilka mountayne
Fully fourty cubyttes certayne
And in his stede even upstande,
Als an heghe hille dus on þe lande.
þe secunde day, þe se sal be swa law,
þat unnethes men sal it knaw.
þe thred day, þe se sal seme playn
And stand even in his cours agayn,
Als it stode first at þe bygynnyng,
Withouten mare rysyng and fallyng.
þe fierth day sal swilk a wonder be,
þe mast wondreful fisshes of þe se,
Sal com togyder and mak swilk romyng,
þat it sal be hydus til mans heryng.
Bot what þat romiyng sal signify,
Na man may wit, bot God almyghty.

þe fift day, þe se sal brynne
And alle watters als þai sal rynne
And þat sal last fra þe son rysyng
Til þe tyme of þe son doungangyng.
þe sext day sal spryng a blody dewe
On grisse and tres, als it sal shewe.
þe sevend day byggyns doun sal falle
And grete castels and tours withalle.
þe eght day hard roches and stanes
Sal strik togyder, alle attanes
And ilkan of þam sal other doun cast
And ilkan agayn other hortel fast,
Swa þat ilka stan, on divers wyse,
Sal sonder other in thre partyse.
þe neghend day, gret erthedyn sal be,
Generaly in ilka contre;
And swa gret erthdyn, als sal be þan,
Was never hard, sythen þe world bygan.
þe tend day þaraftir to neven,
þe erthe sal be made playn and even.
For hilles and valeis sal turned be
Intil playn and made even to se.
þe ellevend day men sal com out
Of caves and holes and wend about
Als wode men, þat na witt can,
And nane sal spek til other þan.
þe twelfte day aftir, þe sternes alle
And þe signes fra þe heven sal falle.
þe thredend day sal dede men banes
Be sett togyder and ryse al attanes
And aboven on þair graves stand;
þis sal byfalle in ilka land.
þe fourtend day al þat lyves þan
Sal dighe, childe, man and woman.
For þai shalle with þam rys ogayn,
þat byfor war dede, outher til ioy or payn.
þe fiftend day þos sal betyde:
Alle þe world sal bryn on ilk syde
And þe erthe whar we now duelle
Until þe utter end of alle helle.
þus tels Jerom þer takens fiftene,
Als he in þe bokes of Ebriens had sene.
Bot for alle þa takens, þat men sal se,
Yhit sal na man certayn be,
What tyme Crist sal come til þe dome:
Swa sodanly he sal doun come;
For als byfel in Noe and Loth days,
Swa sal he com, for Luke in þe godspel says:
Et sicut factum est in diebus Noe, ita
erit adventus filii hominis: edebant

et bibebant, uxores ducebant et dabantur ad nupcias, usque ad diem, qua intravit Noe in archam; et venit diluvium et perdidit omnes: Similiter factum est in diebus Loth, edebant et bibebant, emebant et vendebant, plantabant et edificabant, qua die autem exiit Loth a Sodomis, et subito pluit ignem et sulphur de celo et perdidit omnes; secundum autem hoc erit qua die filius hominis revelabitur."

þir er þe wordes of þe godspelle,
þat es on Inglissche þus to telle:
„Als was done in þe days of Noe,
Right swa mans son sal com" says he
„Men ete and drank þan and war glade
And wedded wyfes and bridalles made
Until þe day, namly, þat Noe
Went into þe schippe, þat made he,
And sodanly come þe flode þat tyde
And fordid alle þe world swa wyde,
Alswa in þe days of Loth byfelle,
Men ete and drank, shortly to telle,
Ilkan with other and salde and boght
And planted and bygged and houses wroght
And þat day, þat Loth yhed out of Sodome,
Sodanly Goddes vengeance come;
It rayned fire fra heven and brunstane
And tynt al, þat þare was, and spard nane;
Right þus sal falle, als men sal se
þe day man son sal shewed be."
In þe ende of þe world, byfor þe dome,
An hydus fire sal sodanly come,
þat alle þe world sal haly bryn
And nathyng spare, þat es þarin,
For alle þe erthe sal bryn withoute
And þe elementes and alle þe ayre oboute
And alle, þat God in þe world has wroght,
Sal þan be brynned and wasted to noght.
þis fire, þat thurgh þe world sal ryse,
Sal com þan fra sere partyse;
For alle þe fire, þat es in þe spere
And under erthe and aboven erthe here,
Sal mete togyder attans þan
And bryn alle, þat lyves, best and man,
And alle, þat growes in erthe and ayre,
Tille alle be clensed and made fayre
Of alle þe corrupcions, þat men may se,
þe whilk in þe ayre or in þe erthe may be;
þis fire, als þe buk says and lers,

Sal brin and wirk on four maneres:
It sal wirk als þe fir of helle,
To punyssche þe synful, þat þar sal duelle,
It sal wirk als fire of purgatory,
To clense men of veniel syn fully.
It sal wirk als fire of herth here,
þat over alle sal bryn, far and nere,
To wast alle, þat on erthe springes,
Als gresse and tres and alle other thynges
And alswa þe bodys of ilk man
To brin haly into askes þan;
It sal wirk als þe fire of þe spere,
To make þe elementes clene and clere
And alle þe ayre bright of hew
And þe hevens, for to serve als new.
Thurgh þis fire, þat þus sal rayke obout,
þe face of þe erth sal brin without
And þe shappe of þe world sal fordone be,
Als it was first thurgh þe flode of Noe;
And als þat flode passed cubites fiften,
Over þe heyghest mount, þat ever was sen:
Right swa þe fire als heyghe sal pas,
To fordo þe world, als it þan was;
And als God, byfor his first commyng,
Wald here fordo withouten lettyng,
Alle þe world thurgh water anly
Agayn þe fire of lychery,
Right swa, byfor his last commyng,
He sal of þe world mak endyng,
Thurgh fire, þat sal swa brinnand be,
Agayn þe dasednes of charite.
þe wirkyng of þe fire swa brinnand
Sal conten þir thre short tymes passand,
þat es bygynning, midward and ende,
Als in þis bok es here contende.
First þe fire, at þe bygynnyng,
Sal cum byfor Cristes commyng,
þat þe gude men sal þan clensen and fine
And þe wikked men hard punnys and pyne,
þat here luffed syn and thogt it swete
And þarfor says þus David þe prophete:
„Ignis ante ipsum precedet et inflammabit
in circuitu inimicos eius."
„þe fir byfor hym, on sere partys
Sal ga and about brine his enemys."
þat fire mens bodys to askes sal brin,
And þe world and alle, þat es þarinc;
þus sal þe fire first byfor come,
Ar Crist com doun til þe dome.
And when þe fire has wasted, als I talde,

þan sal al men ryse, bathe yhong and alde,
Out of þair graves with saul and body
And come til þe dome þan alle halely,
And our loverd Crist sal com doun þan
And sit in dome als domesman
And deme þan bathe, gude and ille,
Als yhe may aftirward here, if yhe wille;
And yhit þe fire alle þat tyde
Sal brin obout hym, on ilka syde,
Als þe prophete David bers wytnes
In þe psauter, þar þus writen es:
„Ignis, in conspectu eius, exardescet
et in circuitu eius tempestas valida.“
„þe fyre sal brin in his sight,“ says he
„And obout hym grete tempest sal be.“
And als lang, als þat dome sal last,
þe fire sal brin, on ilk syde fast;
And when þe dome es broght til ende,
þa, þat sal be dampned, sal wende
With alle þe fire, þat swa sal brin,
Til helle pytt and duelle ay þarin.
þan sal alle þe fire be sweped doune
Intil helle with alkyn corrupcioune
And alle þe filth of þe world, neshe and hard,
Als in þis bok es writen aftirward.
þus thurgh alle þe world þe fire sal brin
And clense it of al manere of syn
And of alle corrupcions, bath hegh and law,
þat men may now se, here and knaw;
And when þe fire has wasted al erdly thyng,
þan sal þe hevens sees of moving.
Our Lord yhit þan, or he com doun,
For to sytte in dome in proper parsoun,
Sal send byfor, als þe buke tels,
In four partys his angels,
With þair bemes, þat þai sal blaw,
þat alle þe world sal here and knaw;
Alle men þai sal þan upcalle
And byd þam, cum til þe dome alle.
Alle men sal ryse þan, þat ever had life,
Man and woman, mayden and wife,
Gude and ille, with fleshe and felle,
In body and saul, als clerkes can telle,
And þat in als short whyle, als hert may thynk,
Or mans eghe may open or wynk,
Fra þe tyme, þat þai þe son sal here;
For þe apostel says on þis manere:
„Omnes resurgent in momento, in
ictu oculi, in novissima tuba.“
He says „alle sal ryse in a tymmovyng,

Als in þe space of an eghetwynklyng,
When þai here þe dredeful blast
Of þe beme, þat þan sal blaw last.“
Alle men sal þan tite upryse
In þe same stature and þe same bodyse,
þat þai had here in þair lifedays
And in non other, als þe buk says.
þan sal alle ryse in þe same eld þan,
þat God hat fully here als man,
Namly, whan he uprayse thurgh myght
Fra dede, als says saynt Austyn ryght;
þan was he of threty yhere elde and twa
And of thre monethes þarwith alswa;
In þat elde alle sal ryse at þe last,
When þai here þe grete bemes blast,
With þair awen bodys alle hale
And with alle þair lymes, grete and smale.
For alle-if þe bodys of ilk man
Shulde alle be brynned til askes þan,
And yhit þogh alle þe askes of þair bodys
War strewd and skaterd in sere partys
Thurgh ilka land and ilka cuntre,
þai sal þan togyder alle gaderd be.
And ilka body sal rise þan halely
With alle þe lyms, þat falles til þe body,
And with alle þe hare of body and hede,
Swa þat na hare sal want in na stede,
For þare sal na hare be peryste,
Als saynt Luk says þe evaungelistte:
„Capillus de capite
vestro non peribit.“
„Na hare sal perishe ne faile“ says he
„þat falles on þe heved for to be.“
And if any lyms be here unsemely
Thurgh outragiouste of kynd namely,
God sal abate þat outrage thurgh myght
And make þa lyms semely to sight;
And if any lym wanted, þat shuld falle
Til þe body, or any war oversmalle
Thurgh þe defaut here of kynd, God þan wille
Alle þe defautes of þe lyms fulfille
And þus sal he do namly to al þa,
þat sal be save and til blis ga.
For þair bodys sal be semely and bright
With avenand lymes til alle mens sight;
Bot God sal amend on nane wise
Defautes of þe lyms of synful bodys,
For þair bodys sal alle unsemely be
And foul and ugly opon to se.
Alle, þat er gude þan and rightwyse,

þat sal be save, sal first upryse
And up into þe ayre be ravyste
Againe þe comyng of Jhesu Criste.
To kepe him, when he doun sal come
Als domesman, for to sitte in dome.
þe mast parfite men sal Criste first kepe
And alle cum with hym in his felawshepe
And with him ay be in body and saule,
Als þe apostel says, saint Paule:
„Quoniam Christus dominus, in iussa et voce arcangeli
et in tuba dei, descendet de celo, et mortui,
qui in Christo mortui sunt, resurgent primi.
Deinde nos qui vivimus, qui relinquimur, simul
rapiemur cum illis in nubibus
obviam Christo in aere, sic semper
cum Domino erimus."
He says „our lord sal come doun fra heven
In Goddis byddyng and archaungel steven
And in þe son of Goddes awen beme,
Alle þe world þan for to deme,
And þai, þat er dede in Crist þan,
Sal first uprise, ilka man,
And sythen we, on þe sam manere,
þat now lyves and er left here,
Sal þan with þam in cloudes be ravyste
Up into þe ayre for to mete Criste
And swa with our Lorde ay sal be
Fra þat tyme forward" þus says he.
Bot we synful, þat sal rise þat tyde,
Bynethe on þe erthe sal Crist abyde,
In drede and sorrow charged with synne,
For þai may nourwhare away wynne.
þam war lever be depe in helle þan,
þan com byfor þat domesman.
þai wald fayne fle, if þai myght,
Or hide þam fra þat domesman sight
Under erthe or ourwhar elles,
Als saynt Johan in þe apocalips telles:
„Reges terre et principes et tribuni et
divites et fortes et omnis
servus et liber, absconderunt se in
speluncis et in petris moncium et
dicent montibus et petris: „Cadite
super nos" et collibus: „abscondite
nos a facie sedentis super tronum
et ab ira agni."
He says: „kynges of þe lande and princes sere
And cheftayns, þat er under þam here,
And riche men of divers cuntre
And strenthy men and bond and fre,

In caves þai wald þan hyde ilkan
And in cragges and in roches of stan;
And sal say til montayns and roches þus:
„Fal opon us now and hyde us,
Fra þe face of hym, þat syttes in throne,
And fra þe wrethe of þe lamb“ þus tels saint Jon.
Many maner of men sal haf dred þan,
To com byfor þat dreful domesman,
Namely synful men withouten hope,
And yhit says þus þe haly man, Jope:
„Domine, quando veneris iudicare terram,
ubi me abscondam a vultu ire tue, quia
peccavi nimis (in vita mea)?“
„Loverd, he says, when þou sal come
To deme þe erthe and sytte in dome,
Whar sal I fra þi wreth hyd me?
Forwhy I haf synd ogaynes þe
Ful gretely in my life here!“
And yhit says Job on þis manere:
„Quis michi hoc tribuat,
ut in inferno protegas me
et abscondas me donec
pertranseat furor tuus?“
„Loverd, wha may gyf to me“ says he
„þat þou in helle may hyd me
And cover me at þe dredful day,
Unto þi wrethe be passed oway.“
þan es it na wondre, als I sayde are,
If þe synful men haf drede and care,
þat sal dampned be and peryst,
For to cum in þe syght of Jhesu Crist,
þat til þam swa wrethful sal seme þan,
When Job þus says, þe haly man.
Our lord Crist thurgh his grete myght
Sal þan com doun fra heven bright,
Als domesman to sit in dome
And with him grete multitude sal come
Of angels and of archangels
And of al other halghes, als þe buk teles:
„Ecce Dominus veniet et
omnes sancti eius cum eo.“
„Lo! our lord sal com til þe dome
And alle his halghes sal with him come.“
And sodanly he sal hym þan shewe,
Als says þe godspeller, saint Mathewe:
„Sicut fulgur exiit ab oriente
et paret in occidente, ita erit
adventus filii hominis subitus
choruschans et terribilis.“
Als þe levenyng outgas in short tyde

Fra þe est and shewes it in þe west syde,
Right swa þe commyng of man son sal be
Sodayne and bright and dreful to se.
He sal com doun, nathyng sal him lett,
Even onence þe mount of Olyvet,
Whar he in manhed stey up even
Fra his disciples til þe fader in heven,
And in swilk fourme, als he stey up þan,
He sal com doun to deme ilk man,
Gude and ille, bathe yong and alde,
Als þe angels til his disciples talde:
„Hic Jhesus, qui assumptus est a nobis
in celum, sic veniet et quemadmodum
vidistis eum euntem
in celum.“
Þai sayd: „Jhesu Crist, þat here es uptane
Fra yhow til heven, with flessch and bane,
Swa sal he com at þe world ende,
Als yhe saw hym up intil heven wende.
In þat fourme of man he sal cum þan
And sitte in dome als domesman.“
When Criste es common doun to deme
In fourme of man, als he sal seme,
In a place he sal his dome halde,
Þat þe vale of Josaphat es calde,
Whare alle men sal togyder mete;
Als Crist says thurgh Joel þe prophete:
„Congregabo omnes gentes et
adducam eas in valle Josaphat.“
He says: „alle men I sal togyder calle
And in vale of Josaphat lede þam alle“
And yhit mare to þat he says þus,
Als he thurgh þe prophete shewes us:
„Consurgent et ascendent
omnes gentes in valle
Josephat, quia ibi sedebo,
ut iudicem omnes gentes.“
He says: „al men sal ryse to þe dome
And in þe vale of Josaphat come,
For þar, he says, I sal sitte namly,
To deme alle men, als þai er worthy.“
Þat vale þe vale of þe erthe men calles,
For imyd þe erthe, withouten, it falles;
Josaphat es þus mykel at say,
Als stede of dome at þe last day.
Crist sal noght fully þan doun come
On þe erthe for to sitte in dome,
Bot up in þe ayre he sal sitte
On a whyte cloude, als says þe haly wrytte:
„Ecce apparebit dominus super

nubem candidam!“
„Lo, our lorde sal shew hym þan
On a whyte cloude and sitte als domesman.“
Even aboven þat vale namly,
Whare al men sal se hys body.
Bot þe skilles, why he sal þare sitte,
Men may fynde here, þat wille þam witte;
For þe vale of Josaphat es sette
Bytwene þe mount of Olyvet
And Jerusalem, on þe other syde,
þat standes imyddes þe world so wyde,
And þar es þe mount of Calvery
And þe sepulcre of Crist fast þarby.
And in þat cuntre standes Bethleem,
Noght ful ferre fra Jerusalem;
þarfor Crist sal sytte þar þat day,
Onence þe myddes of erth, þus for to say:
„Lo! here, als yhe may alle now se,
þe vale of Josaphat under me,
Whare byred was my moder Mary,
Of wham flesshe and blode for yhow tok I.“
He may say: „lo! here, als yhe se now,
Bethleem whare I was born for yhow,
And in clotes lapped and layd was
In a cribbe, bytwen an ox and an asse“
He may say: „lo! here yhe may se stande
Jerusalem, þat es nere hande,
Whare I had for yhow many buffet
And with sharp skourges sare was bette,
And fra wethen þe crosse for yhow I bare,
þat on my shulder was layd þare“
He may say also: „lo! here þarby,
Als yhe may se, þe mount of Calvery,
Whar I was hanged upon þe rode
Bytwen twa thefes for yhour gode;
Whare my payn for yhow was mast
And whare I swelt and yhelded þe gast.“
He may say yhit þus alswa:
„Lo! here þe sepulcre a lytil þarfra,
Whar I was layde for yhow als dede,
When I was beryd in þat stede.“
He may say alswa, als here es sett:
„Lo! here þe mount of Olivett,
Whar aungels appered in mens lykenes,
When I stey til heven, þar blis ay es,
And tald yhow, how my commyng shuld be
Tyl þe dome, als yhe may now se.“
Now haf yhe herd þe skylles, why
He sal sit oboven þat vale namly,
þat men þe vale of Josaphat calles,

þe whilk innyddes þe world falles.
Alswa another skille may þis be,
Why he sal doun com in þat countre,
For þar was his first commyng doun
Anly for mans salvacioun,
When he first flessch and blod tok
Of þe mayden Mari, als says þe bok;
þus sal he com doun at sitte þare,
To deme al þe world, als I saide are,
Crist ful awsterne þan sal be
Agayn synful men, þat him sal se,
And dredful and hydus, als says þe boke.
He sal be to þam, when þai on hym loke,
And ful delitable unto þe sight
Of ryghtwyse men, þat lyffed here ryght.
Bot alle þe parsons of þe trinité
And þe godhed sal noght þan shewed be
To ille and gude, þat sal appere þan,
Bot Crist allane in fourme of man,
Goddes son, þat þan sal deme us,
And þarfor saynt Johan says þus:
„Omne iudicium dedit filio, ut honorificent filium, sicut honorificant patrem.“
„God has gyfen til his son, says he,
Alle þe dome, þat gyven sal be,
þat men honour þe son ryght,
Als þai honour þe fadir ful of myght“
þe gude men sal se hym in manhed þan
With þe godhed, als God and man.
þe whilk he sal noght fra þam hyde,
For þai sal se hym þan glorifide,
And þat sal be a blisful syght,
Swa fair he sal seme til þam and bright.
þe ille men in manhed sal hym se,
Anly als he henged on þe rode tre,
Alle bla and blody, als he þan was,
When he deyhed for mans trespas.
þat sight til þam sal be payne and drede,
For þai sal noght se of his godhede;
And, for þe godhede es ful of blisse,
þarfor þe sight of it þai sal misse.
Bot in his manhed anly, als I say,
He sal shew hym til þam þat day,
For in fourme of man he sal þan seme
And in his manhede he sal þam deme,
He sal þan, at his douncommyng,
þe taken of þe croys wyth hym bring,
On whilk he boght us fra elle pyn,
For he wald noght man saul tyn;
þat taken of þe crose alle men sal se,

Bot ful dilitable it sal be
Til rightwys men and seme fule bright
And dredful til synful mans syght.
þis taken of þe cros sal be shewed þan,
Als þe buk says, and be hyd fra na man:
„Hoc signum crucis erit in celo, cum
dominus ad iudicandum venerit.“
„þis taken of þe cros in heven sal seme,
When our loverd sal com to deme.“
þat es at say: aboven in þe ayre,
þat til gude men sal sem bright and fayre.
þis taken, als I trowe, sal noght be
þe sam cros, ne þe sam tre,
On whilk God was nayled fot and hande,
Bot a taken of þat cros semande.
Yhit som trowes, and swa may wel be,
þat þe taken of þe spere men sal þan se,
þat staynged Crist until þe hertrote
And of þe nayles, þat hym thurgh hand and fote
Til þe hard rodetre fast fested,
And of þe croun of thornes, þat was thrested
On his heved fast, þat þe blode out rane,
When þe thornes hym prikked til þe harnpane,
And of þe scourges alswa, þat brast his hyde,
þat þe blode ran doun on ilk syde.
Alle þer takens sal þan be shewed,
Byfor alle men, bathe lerd and lewed,
Bot þe synful, þat dampned sal be,
To þair shenshepe þan sal þam se.
Crist sal shew, þan his woundes wyde,
In heved and fote and in his syde,
þat fressche sal sem and alle bledand
Til þe synful, þat bifor hym sal stand.
He sal shew, to þair confusioun,
Alle þe signes of his passioun,
And þe enchesoun and þe manere
Of his ded, þat he tholed here,
And alle þis sal he do þos openly,
To reprove þe synful men þarby:
And þat sal be þair shenschip þan,
For saynt Austyn says þus, þe haly man:
„Fortasse in corpore suo dominus cicatrices serva-
vit ut in iudicio hostibus exprobaret,
ut convincens eos dicat: Ecce homo,
quem crucifixistis; ecce Deus et homo,
quem credere noluistis: videte vulnera,
que infixistis, agnoscite latus,
quod pupigistis, propter vos
apertum est et intrare noluistis.“
He says: „our lord, Goddes son almyghty,

Parantere has keped in his body
þe erres of his woundes sere,
þat he tholed for mans syn here,
For to shew þam til his enmys,
Whan he sal sytte in dome als iustys,
To reprove þam at þe last day
And to atteyn þam and þos say:
„Lo here, þe man in flesshe and blode,
þe whilk yhe hynged on þe rode,
lo her, God and man, þat man wroght,
In wham trow wald yhe noght;
Byhaldes þe wondes, þat yhe styked,
Sese here þe syd, þat yhe priked,
þe whilk for yhow was open ay
And yhe wald entre be na way.“
A how mykel shenshep sal be
To þe synful, þat alle þis sal here and se!
þe whilk til hym dos here na gude agayne,
þat for þam tholed swa mykel payne;
And yhit noght þas, þat dus na gud anly,
But other, þat er swa ful of felony,
þat ay dos yvel ogayn gude
And ofte dos Godes son on rode,
In þat, þat in þam es thurgh syn,
Of whilk þai wille never here blyn.
What may þai answer þan and say,
How may þai þam excuse þat day?
In nathyng may þai be excused þan,
Swa rightwys sal be þe domesman;
For þat day, als þe buke wytenes,
Sal noght be shewed but ryghtwysnes
Wyth gret reddour til synful namly,
þat sal be demed, als þa her worthy,
þai may defende þam be na ways.
For Johan, wyth þe gilden mouth, þos says:
„Non erit tunc locus defensionis,
ubi videbunt Christum exhibentem
testimonia insigniaque sue passionis.“
He says: „na sted of defens þar sal be,
War þai sal Crist þan openly se,
Gyfhand wytnes and takens certayn
Of his passioun and of his payn.“
Alle sal haf gret drede þat day,
Bath gude and ille, als we here clerks say,
þar sal be nouther aungel ne man,
þat þai ne sal tremble for drede þan,
Alle-if þai wat, þat þai sal be safe,
Yhit sal þai þat day dred hafe,
Noght for þamself, for þai er giltles,
Bot for þe gret reddure of ryghtwisnes

And for þe gret austerite,
þat Crist sal shew þat day to se
Agayn þe synful men namly,
þat sal be dampned wythouten mercy.
When rightwys men, þat sal be saf,
And aungels swa mykel dred haf,
What dred and dole aght synful haf þan?
þarfor þos says þe haly man:
„Si columpne celi contremiscent et
pavent adventum Christi
et angeli pacis amare flebunt
peccatores autem quid facient!“
He says: „if þe pylers of heven bright,
þat er haly men, þat has liffed right,
Sal dred Cristes commyng and manhede
And þe aungels alswa sal þan haf drede
And yhit gret ful bitterly þarto,
What sal þe synful men þan do,
þat sal be dampned, als I said are?“
And says þe haly man þus mare:
„Si iustus vix salvabitur, impius
et peccator ubi parebunt?“
„If þe rightwys man“ yhit says he
„Sal unnethes þan saved be,
þe synful and þe wykked man,
Whyderward sal þai wend þan?“
Ryghtwysmen, als þe buk telles,
Sal be saf þan and nan elles.

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7. Osterlied.

Somer is comen and winter gon,
þis day biginniz to longe
And þis foules euerichon
Joye him wit songe:
So stronge
Kare me bint,
Al wit ioye, þat is funde
In londe,
Al for a child,
þat is so milde
Of honde.

þat child, þat is so milde and wlong
And eke of grete munde,
Boþe in boskes and in bank
Isout me havet astunde,
Ifunde

He heuede me
For an appel of a tre
Ibunde;
He brac þe bond,
þat was so strong,
Wit wunde.

þat child, þat was so milde and wlong,
To me alute lowe,
Fram me to Giwes he was sold,
Ne cuþen hey him nout enowe:
„Do we“
Sayden he,
„Naile we him opon a tre
Alowe;
Ac arst we
sullen seumi him
A þrowe.“

Jhesu is þe childes name,
King of alle londe;
Of þe king he meden game
And smiten him wit honde,
To fonden
Him; opon a tre
He ȝeuen him wundes to and þre
Mid honden,
Of bitter drunk,
He senden him
A sonde.

Det he nom ho rode tre,
þe lif of us alle,
Ne miitte it nowtt oþer be,
Bote we scolden ualle
And wallen
In helle dep,
Nere neuere so swet
Wit alle,
Ne miitte us
Saui castel, tur
Ne halle.

Mayde and moder, þat astod,
Marie, ful of grace,
(O hu let þe teres al of blod)
Uallen in þe place,
þe trace
Ran of he blod,
Changedere fles and blod

And face.
He was todrawe,
So dur islawe
In chace.

Det he nam, þe suete man,
Wel heye opon þe rode,
He wes hure sunnes euerichon
Mid is swete blode,
Mid flode
He lute adun
And brac þe ȝates of þat prisun,
þat stode,
And ches hem out,
þat þere were
Gode.

He ros him ene þe þridde day
And sette him on is trone,
He wule come a domesday
To demus euerichone:
Grone
He may and wepen ay,
þe man, þat deiet witoute lay
Alone.
Grante ous, Crist,
Wit þin uprist
To gone. Amen.

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8. Stabat mater.

„Stond wel, moder, under rode,
Byholt thy sone with glade mode,
Blythe, moder, myght thou be!“
„Sone, hou shulde y blithe stonde?
Y se thin fet, y se thin honde
Nayled to the harde tre.“

„Moder, do wey thy wepinge,
Y thole deth for mankynde,
For my gult thole y non.“
„Sone, y fele the dedestounde,
The suert is at myn herteground e,
That me byhet Symeon.“

„Moder, merci, let me deye,
For Adam out of helle beye
Aut his kun, that is forlore.“

„Sone, what shal me to rede,
My peyne pyneth me to dede,
Lat me deȝe the byfore.“

„Moder, thou rewe al of thi bern,
Thou wosshe awai the blody tern,
Hit doth me worse, then my ded.“
„Sone, hou may y teres werne,
Y se the blody stremes erne
From thin herte to my fet.“

„Moder, nou y may the seye,
Betere is that ich one deye,
Then al monkunde to helle go.“
„Sone, y se thi bodi byswngen,
Fet and honden thourhout stongen,
No wonder than me be wo.“

„Moder, now y shal the telle,
ȝef y ne deȝe, thou gost to helle,
Y thole ded for thine sake.“
„Sone, thou art so meke ant mynde,
Ne wyt me naht, hit is my kynde,
That y for the this sorewe make.“

„Moder, nou thou miht wel leren,
Whet sorewe haveth that children beren,
Whet sorewe hit is with childe gon“
„Sone, ywis y con the telle,
Bote hit be the pyne of helle,
More sorewe wot y non.“

„Moder, rew of moder kare,
For nou thou wost of moder fare,
Thou thou be clene mayden, mon.“
„Sone, help at alle nede,
Alle tho, that to me grede,
Maiden, wif and fol wymmon.“

„Moder, may y no lengore duelle,
The time is come, y shal to helle,
The thridde day y ryse upon.“
„Sone, y wil with the founden,
Y deye ywis for thine wounden,
So soreweful ded nes never non.“

When he ros, tho fel hire sorewe,
Hire blisse sprong the thridde morewe,
Blythe, moder, were thou tho.

Levedy, for that ilke blisse,
Bysech thi sone of sunnes lisse,
Thou be oure sheld azeyn oure fo.

Blessed be thou, ful of blysse,
Let us never hevene misse,
Thourh thi suete sones myht!
Loverd, for that ilke blod,
That thou sheddest on the rod,
Thou bring us into hevene lyht. Amen.

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9. Die fünf Freuden Marias.

Ase y me rod this enderday,
By grene wode to seche play,
Mid herte y thohte al on a may,
Suetest of alle thinge;
Kythe ant ichou telle may
Al of that suete thinge.

This maiden is suete ant fre of blod,
Briht ant feyr, of milde mod,
Alle heo mai don us god
Thurh hire bysechynge,
Of hire he tok fleysh ant blod,
Jhesu hevene kynge.

With al mi lif y love that may,
He is mi solas nyght ant day,
My joie ant eke my beste play,
Ant eke my lovelongynge,
Al the betere me is that day,
That ich of hire synge.

Of alle thinge y love hire mest,
My dayes blis, my nyhtes rest,
Heo counseileth ant helpeth best,
Bothe elde ant zynge.
Now y may, zef y wole,
The fif joyes mynge.

The furst joie of that wymman,
When Gabriel from hevene cam
Ant seide, God shulde bicome man
Ant of hire be bore
Ant bringe up of helle pyn
Monkyn, that wes forlore.

That other joie of that may
Wes o Cristesmasse day,
When God wes bore on thore lay,
And brohte us lyhtnesse,
Thestri wes seie byfore day,
This hirdes bereth wytnesse.

The thridde joie of that levedy,
That men clepeth the Epyphany,
When the kynges come wery,
To presente hyre sone
With myrre, gold ant encenz,
That wes mon bicome.

The furthe joie we telle mawen:
On Estermorewe, wen hit gon dawen,
Hyre sone, that wes slawen,
Aros in fleyshe ant bon,
More joie ne mai me haven,
Wyf ne mayden non.

The fifte joie of that wymman,
When hire body to hevene cam,
The soule to the body nam,
Ase hit wes woned to bene,
Crist leve us alle with that wymman,
That joie al forte sene.

Preye we alle to oure levedy
Ant to the sontes, that woneth hire by,
That heo of us haven merci
Ant that we ne misse,
In this world to ben holy
Ant wynne hevene blysse. Amen.

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10. Lied an Maria.

Mayden moder milde
Oiez cel oreysoun,
From shome thou me shilde
E de ly malfeloun.
For love of thine childe
Me menez de tresoun.
Ich wes wod an wilde,
Ore su en prisoun.

Thou art feyr and fre
E plein de doucour,

Of the sprong the ble
Ly soverein creatour
Mayde, byseche y the
Vostre seint socour
Meoke ant mylde be with me
Pur la sue amour.

Tho Judas Jesum founde,
Donque ly beisa;
He wes bete ant bounde,
Que nus tous fourma,
Wyde were is wounde,
Que le Gyw ly dona,
He tholede harde stounde
Me poi le greva.

On stou ase thou stode,
Pucele, tot pensaunt,
Thou restest the under rode
Ton fitz veites pendant;
Thou seȝe is sides of blode,
L'alme de ly partaunt;
He ferede uch an fode,
En mound que fust viraunt.

Ys siden were sore,
Le sang de ly cora,
That lond wes forlore,
Mes il le rechata.
Uch bern, that wes ybore,
En enfern descenda,
He tholede deth therfore
En ciel puis mounta.

Tho Pilat herde the tydynge,
Molt fu joyous baroun,
He lette byfore him brynge
Jesu Nazaroun.
He was ycrouned kynge
Pur nostre redempcioun,
Whose wol me synge,
Avera grant pardoun.

II. GEDICHTE GESCHICHTLICHEN INHALTES.

11. Chronik Roberts von Gloucester.

I.

Engelond ys a wel god lond, ich wene of eche lond best,
Yset in þe ende of þe world, as al in þe west.
þe see goþ hym al aboute, he stont as an yle,
Here fon heo durre þe lasse doute, but hit be þorw gyle
Of folk of þe selue lond, as me haþ yseye wyle.
From souþ to norþ he ys long eiȝte hondred myle
And foure hondred myle brod from est to west to wende,
Amydde þo lond as yt be, and noȝt as by þe on ende.
Plente me may in Engelond of alle gode yse,
Bute folc yt for gulte oþer ȝeres þe worse be.
For Engelond ys ful ynow of fruyt and of tren,
Of wodes and of parkes, þat joye yt ys to sen,
Of foules and of bestes, of wylde and tame also,
Of salt fysch and eche fresch and fayre ryueres þerto.
Of welles swete and colde ynow, of lesen and of mede,
Of seluer, or and of gold, of tyn and of lede,
Of stel, of yrn and of bras, of god corn gret won,
Of whyte and of wolle god, betere ne may be non.
Wateres he haþ eke gode ynow, ac before alle oþer þre
Out of þe lond into þe see, armes as þei be.
Wareby þe schippes mowe come fro þe se and wende
And brynge on lond god ynow aboute in eche ende.
Seuerne and Temese, Homber yt is þe þridde
And þenne is, as wo seiþ. þe pure londe amidde.
Homber bryngeþ by norþ muche god and wyde,
Seuerne by westsouþ, Temese by þe est syde,
So þat of god ynow, þat in oþer londes ys,
þerby comeþ to Engelond, þat no defaute nys.
Yles þer beþ mony on aboute Engelonde,
Ac þer beþ tofore alle oþere þre, ich understonde:
þe yle of Man, þat me clepuþ, bytwene us and Yrlonde,
þe grete yle of Orkeneye biȝonde Scotlonde,
þe þridde ys toward Normandye þe yle of Wyȝt by souþe,
þre þe beste yles þese beþ and mest couþe.
þe firste lordes and maystres, þat in Engelond were,
þese cheftownes heo lette in Engolonde rere:

London and Euerwik, Lyncolne and Leycestre,
Colchestre and Canterbury, Bristow and Wircestre,
Chichestre and Grauntebrigge and þanne Cirencestre,
Dorchestre and Wyncestre and seþþe Gloucestre
And oþer grete tounes, þat þo were in Walis,
þis was, þo in Engolond Brytones were ywys.
Engolond haþ ibe ynome and iworred ylome;
First þoru grete lordes, þe emperoures of Rome,
þat fogte and wonne Engelond and þat lond nome,
Seþþe þoru Pictes and Scottes, þat to Engelond come,
þat worrede and destruiode, ac al clene ne wonne it nogt,
Seþþe þoru Englische and Saxones, þat hider were ibrougt
þoru Brutones forto helpe hem and seþþe hem ouercome,
þe Brytones, þat hem hyder brougte, and þat lond hem binome.
Seþþe haþ Engelond ybe ywerred ylome
Of þe folc of Denemark, þat beþ nogt wel ysome,
þat ofte wonne Engelond and hulde it by maistrie,
þe fyfte tyme won Engelond þo folc of Normandie,
þat among us woneþ get and schulleþ euermo.
We schul here aftur in þis boke telle of al þis wo.
Brytones were þe firste folc, þat to Engelond come,
Foure kynges heo maden þo in þis kyndome:
þe kyng of Westsex and of Kent and of Northomber þe þridde
And þe kyng of þe March, þat was here amidde.
þe Saxones and þe Englische, þo heo hadden al an honde,
Fyue and þritti schiren heo maden in Engelonde.
Souþsex and Soþerei, Kent and Estsex,
Barkschire and Hamptschire and þenne Myddelsex,
Dorsete and Wiltschire and Somersete also.
Deneschire and Cornewayle and Gloucestre þerto,
Schropschire and of Wircestre and of Herford
Chestreschire and Warwik, Derby and Stafford,
Lyncolne ant Hontyndone and of Bedeford,
Bockyngham and Norþamptoun and of Oxenford,
Norþfolc and Soþfolc and Grauntebrigge also.
Hertfort and Leycestre and Nothyngam þerto,
Euerwik and Cardoel and Norþomburlonde,
þese schires wiþoute Walis beþ alle in Engolonde.
Seuentene bischopriches in Engelond beþ also:
Cardoil and Duram and Euerwik þerto,
Of Ely and of Cauntarbury, of Norþwiche, of Rouchestre,
Of London, of Salusbury, of Chichestre, of Wynchestre,
Of Lyncolne and of Chestre and of Wircestre,
Of Herford and of Baþe and also of Excestre.
þenne þer beþ in Walis þre wiþoute more:
Seynt Dauid and Landaf and seþþe Bangore.
Of Euerwik and Canterbury beþ erchbischopes two.
Duram beþ and Cardoil under Euerwik ydo
And alle þe oþer of Engolond and also of Walis
Under þe erchbischop beþ of Canterbury ywis.

þe Saxones in heore power, þo heo were so riue,
Sene kynges heo maden in Engelonde and seþen bute fyue.
þe kyng of Norþomberlond and of Estangle also,
Of Kent and of Westsex and of þe March þerto.
þe kyng of þe March þilke tyme hadde wel þe beste,
Muche del of Engolond, þe on half al bi weste:
Wircestreschire and Warwik and also of Gloucestre,
þat ys neȝ al þe bischopriche of Wircestre,
He hadde eke þerto Chesturschire and Derbyschire also
And Staffordschire, þat beþ alle in on bischopriche ydo,
In þe bischopriche of Chestre and ȝet he hadde þerto
Schropschire som and half Warwikschire also.
þis kyng hadde eke Herfortshire, þat on bischopriche is,
Ac Schropschire naþ haluendel to þilke bischopriche iwis,
And som of Gloucestreschire and of Warwikschire also;
ȝet hadde þe kyng of þe March wel more lond þerto:
Norþamptschire and Bokyngham and þe schire of Oxenfort,
Leycestre and Lyncolne and þe schire of Hertfort,
þat is al on bischopriche, þat of Lyncolne ys,
þat wule was at Dorchestre bisyde Oxenfort iwis.
ȝet hadde þe kyng of þe March Notynghamschire þerto,
In þe bischopriche of Euerwik, ac þo nas hit noȝt so,
And al Walis ȝet þerto, þat a gret lond ys,
Al þis was þenne ycleped þe March of Walis,
For þat lond, þat bitwene Homber and þe water of Temese ywis,
Ich wene, in þe bischopriche of Lyncolne ys.
And þe bischopriche of Lyncolne and bi west al þat lond
þe kyng som tyme of þe March hadde al in hys hond.
þe kyng of Westsex hadde þo al Wiltschire ywys,
And Dorsete and Barkschire, þat o bischopriche is.
þe bischopriche of Salesbury and al Souþsex he hadde also,
þe welde and al þe bischopriche of Chichestre þerto.
And Souþampschire and Soþerey, þat on bischopriche ys.
þe bischopriche of Wynchestre, þat ȝet ys þere ywys,
And Somersete, þat to Welles þike tyme drow
And now ys þe bischopriche of Baþe, ȝe wyteþ wel ynow.
Seþþe hadde þe kyng of Westsex al Deneneschire ywys
And Cornewayle, þat in þe bischopriche of Exetre ys.
þe kyng of Kent was þo kyng of al þo lond of Kent,
þer were two bischopes and ȝet nys it noȝt ywent:
þe bischopriche of Canterbury, þat of Engelond ys hext,
And þe bischopriche of Roucestre, þat in þe westsyde is next.
þe kyng of Estangle kyng was of Northfole,
þe bischopriche of Northwych and also of Soþfole
And of þe bischopriche of Ely, þat þe yle of Ely ys,
And of al Cambruggeschire, þat þerto falleþ ywys.
þe kyng of Northumburlonde kyng was, ich understonde,
Of al þo lond biȝonde Homber anon into Scotlonde.
þese fyue kynges were þo, ac bute on now þer nys:
For þe kyng of Westsex al þe oþer wan ywys.

And was seþþe alone kyng, as oure kyng now ys,
Here afturward in þis bok me schal here al þis.
In þe contre of Canterbury mest plente of fysch ys
And mest chase aboute Salesburi of wylde bestes ywys.
At London schippes mest and wyn at Wyncestre,
At Herford schep and orf and fruyt at Wircestre.
Sope aboute Couyntre, yrn at Gloucestre,
Metel, as led and tyn, in þe contre of Excestre.
Euerwik of fairest wode, Lyncolne of fayrest men,
Grantebrugge and Hontyndone mest plente of dup fen.
Ely of fairest place, of fairest sizte Roucestre.
Euene azeyn Fraunce stondeþ þe contre of Chichestre.
Norwiche azeyn Denemarc, Chestre azeyn Yrlond,
Duram azeyn Norwei, as ich understonde.
Þre wondres þer beþ in Engolond, none more y not;
Þat water of Baþe ys þat on, þat euer ys yliche hot
And fersch and doþ euere springe, ne be chele no so gret,
Suche baþes þer beþ fele in þe clos and in þe stret.
Upon þe pleyn of Salesbury þat oþer wonder ys,
Þat Stonhyngel ys yclepud, no more wonder nys.
Þe stones stondeþ þer so grete, no more ne mowe be,
Euene upryzt and swyþe hye, þat wonder it is to se.
And oþer liggeþ hye aboue, þat a mon may be of aferd,
Þat uche mon wondre may, how heo were first arered.
For noþer gyn ne monnes strengþe, yt þynkeþ, ne myzte yt do.
Telle me schal here afturward of þis wondres boþe two,
And how heo were first ymad. Þe þridde wonder ys
Up þe hul of þe pek: Norþwynd þere ywys
Out of þe erþe ofte comeþ of holes, as yt were,
And bloweþ up of þilke holes, so þat yt wolde arere
And bere up grete cloþes, zef heo were þer ney,
And blowe hem here and þere upon þe lofte on hey.
Fayre weyes monyon þer beþ in Engolonde,
Ac foure mest of alle þer beþ, ich understonde,
Þat þe olde kynges made, werþoru me may wende
From þe on ende of Engelond norþ to þe oþer ende.
From þe souþ tilleþ into þe norþ Eningestret,
And from þe est into þe west Ikenildestrete.
From Douere into Chestre tilleþ Watlingestrete.
From souþest into norþwest, and þat ys somdel grete.
Þe ferþe is mest of alle, þat tilleþ from Tottenais,
From þe on ende Cornewayle anon to Catenays,
Fro þe norþest into souþwest into Engelondes ende,
Fosse me clepuþ þike wey, þat by mony god toun doþ wende.
So clene lond ys Engolond and so pur wiþouten ore,
Þat þe fairest men of þe world þerinne beþ ybore.
So clene and fair and purwyt amoug oþer men heo beþ,
Þat me knoweþ hem in eche lond by syzte, where me hem seþ.
So clene also is þat lond and monnes blod so pur,
Þat þe gret uuel comeþ not þer, þat me clepuþ þo holy fur,

þat forfreteþ monnes lymes, ryȝt as heo were brende,
Ac men of France in þilke uuel me syþ sone amende,
ȝef heo ben brouȝt into Engolond, warþorw me may wyte,
þat Engelond ys lond best, as yt is ywrite.

II.

Hors and Hengist bothe, þat twei breþre were,
Come to Kent þilke tyme and ariuede þere.
Myd þre schip ful of knyȝtes yarmed wel ynow.
þo þis folk was on lond, forþ into Kent hit drow.
þo kyng was þo at Canterbury and herde herof anon,
Bifore hym he lette brynge þis knyȝtes echon.
þo kyng bihuld hem faste ynow, for it muchel men were,
And nameliche þe twei breþren, for so muchel non þer nere.
He ascode hem of wanne þei and ho hem þider broȝte
And for wat encheson heo come and wat þing þei soȝte.
„Sire kyng, quoþ Hengist, þat for al oþer spek ywys,
„Of Saxonie we beþ ybore, þat of Germanie ys.
þe mauer ys of þilke lond, þat wen þer ys forþ ybroȝt
So muche folk of men, þat þo lond may susteyne noȝt,
þo heye men of þo lond schulle come bifore þe kyng
And alle þo ȝonge men of þe lond lete bifore hym brynge.
þe strengeste me schal bi choys and bi lot also
Chese out and sende into oþer lond, here beste forto do.
And heo schulle be such, þat no prince dorre hem forsake,
Ac for heore prowesse gladliche into here seruise take.
þis cas ys to us ycome, ychose we beþ þerto,
For so muche ys in þe lond, oure beste forto do.
And forto be maistres of þis folk we beþ ychose and ynome,
Mi broþer and ich, for wo beþ of dukes kyn ycome;
Fo. þoru our godes into þe se we wende, ich understonde,
And Mercurius haþ us ylad into þi londe.“
þo þe kyng herde nempne Mercurius in þis cas,
He askede, wat god and wat þing Mercurius was.
„Oure bileue, quoþ þis oþer, in þe hye godes ys ydo:
Saturnus and Jupiter and al þe oþer also,
þat upholdeþ þe world, and in Mercurius mest ywys,
þe heye god, þat in oure tonge Woden yclepud ys.
þeruor ur eldore him bitoke of þe woke þe ferþe day,
In honour of hym yclepud in oure tonge Wednesday.
Aftur hym we honoureþ Venus mest, þat Frie yclepud ys
In oure tonge and in þe wyke Friday for hym ywys.“
Herof ȝe schul understonde, þat in þe firmament beþ
Planetes, yliche eler sterres, seuene, as ȝe seþ:
Saturnus and Jubiter, Mars and þe Sonne ywys,
Venus and Mercurius and þe Mone lowest ys.
Aftur ech of hem in þe wike yclepud ys a day:
First of Sonne and so of oþere and þe seneþe Saturday.
And for weder and oþer þing on erþe aftur hem muue is,

þis mysbileuede men hem clepede godes while ywis.
„Sori ich am, quoþ Vortiger, þo he herde þis,
For ȝoure bileue, þat ȝe segget, for no bileue yt nys.
Ac for ȝoure coming ich am glad, hoso ow hider ladde
Were yt god, were yt oþer, for nede ich hadde,
For ich am myd my fon on ech half byset,
And, ȝef ich hem may ouercome þoru ȝou þe bet,
Ich ȝou wole myd me atholde and in grete richesse ȝou do,
Of ȝiftes and of chatews and of londes also.
Heo maden certeyne couenaunt, þat heo were al at on,
So þat þei bileuede forþ wiþ þe kyng echon.
Hit was not longe þeraftur þat þis Picars ne come
Out of Scotland souþward and townes faste nome.
þe tyþing herof to oure kyng com,
þe wey mid al ys power aȝen hem faste he nom.
Strong batayle heo smyte þer, ac þe Saxones anon
So god were, þat þe oþere bigonne to fle echone.
þo Vortiger þoru hem hadde þe maistrie,
He ȝef hem ȝiftes grete ynow and dude ys corteysie:
Hengist, þat here maistre was, he ȝaf in Lyndeseye
Londes faire and rentes and townes grete and heye,
Warþoru hym and ys men in fair wareson he broȝte.
þo Hengist hadde þis, forþer more he þoȝte,
þo he hadde þe kyng in priuete al clene at ys wille:
„Sire, he seide, of derne cas ich wol þe warne stille.
þine fon beþ in ech half and þis ys þe meste doute,
þat þin owne men ne loueþ þe noȝt, þat þe beþ aboute.
Heo þretneþ þe stille and seggeþ heo wolleþ þe brynge
þe twei breþre from Breteyne and crowne þat on kynge.
þerfore ich rede, þat me sende into my contrei ywys,
To Saxonie aftur more help, for help ynow þer ys,
For habbe þou power ynow, þou myȝt be glad and bliþe
Ac o þing ich wolde bidde þe, þat þou me woldest tyþe.“
„Send aftur help, quoþ þe kyng, þat þus me noȝt bitraie
And wole heore while ȝelde, so þat scholle holde hem wel paie.
And bidde of me wat þou wolt and ich wol þe grante yws,
For elles ich were unkynde, ȝef it to grante ys.“
Hengist faire hym þonkede and hys hed lowtede adoun.
„þou hast, he seide, ȝeue me mony a fayr town,
And naþeles such þing nabbe y noȝt, as it to duk bicome;
For wan ich am dukes sone, yt bicomeþ to me,
Forto habbe som gret cite or castel me to ware,
Warinne y myȝte to þyn nede habbe my folk ȝare.
þerfore as ich am þi knyȝt and prest to þi nede also,
Grante me castel oþer cite þi nede in to do.“
„Hengist quoþ þe kyng þo, ner me not to done
Such þyng, as þou me biddest, to graunte þe so sone.
For þou art mon off strange lond and Cristenemon non
And eke, þei ich wolde, my barones wolde yt withsegge echon.“
„Sir, grante me þonne, quoþ Hengist, ȝef yt ys þi wille,

As muche place as myd a þong ich may aboute tille,
þat ich þeruppe mowe a siker bold arere,
þat ich mowe in þi seruise wytie, ȝef yt nede were.“
þe kyng ne hulde þat, bute a lutel, he grantede hys bone.
Hengist sende into hys contre aftur more power sone.
þo carf he a bolehyde smale al to a þong
þoruout wil he wolde laste and þo was he somdel long.
In an hard roche stude ys þong aboute he drow
And þerwyþ inne al to ys wille markede place ynow
And rerde þer an castel god ynow and strong,
þat þangcaster oþer Tangcaster yclepud was for þe þong.
þer come out of Germanie under þat, ych wene,
Ycharged mid gode knyȝtes schippes eiȝtetene.
And Rowen, Hengistes doȝter, among hem ybroȝt was,
þat fairor wommon nower aboute in no lond nas.
þo þis castel ȝare was, Hengist þe king bisoȝte
To come to hys castol and se þe knyȝtes, þat he broȝte.
þo kyng com þider priueliche and þis knyȝtes ysey
And þis castel so sone arerd, so strong and so hey.
Mid al he was wel apayed and bileuede atte mete.
þis mayde out of chambre com, þo þei hadden yȝete.
With a coppe of gold, fol of wyn, syde drow hire tail,
A kne to þe kyng heo sette and seyde: „lord kyng, wasseyl!
þe kyng bihuld hire swiþe ynow and wondrede hire fairhede,
For so fair wommon nuste he non. He askede, wat heo seide.
Men, þat knew þe langage, seide, wat was wassayl
And þat he scholde, þat broȝte, onswere „drynkhayl.“
„Drinkhayl, quoþ þis kyng aȝen and bed hire drinke anon.
þe coupe he nom seþþe of hire among hem echon
And custe hire and sette hire adoun and glad dronk hire hail
And þat was, lo, in þis lond þe firste wassayl,
As in langage of Saxonie, þat me myȝte euer ywyte
And so wel he paiþ þat folk aboute, þat he nys not ȝet forgite.
No sire, ne be þe day so long, þe while heo sitteþ o benche
And som of þe nyȝt nimeþ þerto, þe drynke forto schenche.
Of an holi prechoures word heo nolde not so ofte þenche,
As of þe muri word, þat hem þinkeþ of þe sely wenche.
So ful lechour was þe kyng, þat anon in þe howse
He willede, for foul lecherie, þis mayde forte spouse.
Hengist wiste wel ys wille and þat he wes hastyf;
He grantede in hys felonye, ys doȝter to be ys wyf,
For wat þe kyng ȝeue hym þe contre of Kent ywis,
þe kyng in ys foule wille grantede al þis
And weddede þis mayde in a wel luþer cas,
For þat he was Cristene and heo a paynen was.
þat lond was uuel ypaied þerwyþ and ys þre sones also,
Vortimer and Catigen and Passen þerto.
Four hundred ȝer and fourti and nyene, ich understonde,
Yt wes of grace, þat þe Saxones þus come to þis londe.
þo were among Cristenemen þis paynes þus ymenged,

þat mysbileue into al þis lond among men was ysprenged.
Hengist seide to þe kyng: „Sir, þou myȝte yse,
þat ich am in stude of þi fader and þi conseiler schal be,
Do al aftur my conseil and þou schalt þoru me
Ouercome al þi fon. to soþe ich segge þe.
Sende we ȝet aftur my sones, Octe and Ebise,
þat quaynte werroures beþ and stalworþe and wyse,
In þe norþhalf ȝef hem lond, wher þou wolt byse,
þat heo mowe bituene þe and þe Scottes be.
þenne þou myȝt siker be by souþ Homber ywys.
þe kyng he sende aftur hem and grauntede al þis,
So þat mid þre hundred schipes heo ariuede here,
Ful of armes and of men, here was gret power.
þe kyng wel fayn ȝaf hem lond, as Hengist hym bisoȝte,
And Hengist euer mo and mo schippes hyder broȝte.
þo þe Brytones þis yseye, of treson heo were in drede,
For þo lond was al mid hem yfuld, þerfore þe kyng heo bede,
þat he schulde hym understonde and out of lond hem do,
For yt ne bicom noȝt to payns among Cristenmen be so.
For yt was Cristendam and in mony studes me nuste,
Wuch was on, ne wuch was oþer, ne to wam me myȝte truste.
Some faderes were Cristene and þo moderes heþene were,
Me nuste to weþer heo bicome þe children, þat heo bere.
þe kyng louede þe Saxones, for loue of ys wyue
And nolde for al þe Britones out of hys londe hem dryue.
  Seynt Germain þe bischop to þis londe com
For mysbileue þat tyme and to amende Cristendom
And prechede, as yt nede was, and faire miracles wroȝte,
So þat þe Cristenemen in beter stat he broȝte
And heo aforeede hom þe more, þe heþene awey to dryue,
He nolde leue here porpos for þe kyng ne for ys wyue,
Heo forsoke þe kyng al out and binome ys power
And hys eldest sone made kyng, þat hatte Vortimer.
þis Vortimer wiþ gret power and god ernest ynow,
þoru conseil of Seynt Germayn aȝen þis heþene drow
þo sene ȝer yt was aftur, þat heo to londe come,
þe kyng was, God i þonk, aboue in four batailes, þat heo nome,
Alle heo were in one ȝer, atte firste, withoute one.
Catigen, þe kynges broþer, myd hys men echone
Asailede Hors and hys ost, so þat heo fouȝte faste,
So þat þis Catigen yslawe was atte laste.
þo kyng for ys broþer deþ sori was ynow,
To þis Hors he smot anon and among al ys folk hym slow.
þo þis strong mon was slawe, þat so strong was in fyȝt,
Ys men bigonne to fle and fayn, þat heo myȝt.
þe þridde batail, þat heo smyte, was ryȝt up þe se,
þer com þe kyng myd ys ost and Hengist him aȝe.
þer was batail strong ynow and mest yt was up tweye,
Up þe kyng and Hengist, þat were so stronge beye.
þo stronge dyntes, þat heo smyten, grisliche yt was to se.

So þat Hengist bigan atte laste to fle.
He, þat neuer er ne fley, fond þer ys pere,
He fley into þe yle of Tenet, he no dorste abide no ner,
ȝet eft heo fouȝten in þe se and byside þere,
Ac þe Britones at eche tyme þe maistrye awey bere.
þo Saxones heo seye, þat heo myȝte no leng atstonde,
To þe kyng þei sende, þat þei most wende hom to here londe.
þo heo were alle henne ywent, here was joie ynow
þe kyng ȝef ys men grete ȝiftes and gret loue to hem drow
And let arere chirches up, þat þe schrewes adoun caste,
And bigan to make a muri lond, ac to lute wyle yt laste.
þe deuel hadde enuy þerto, þat he susteynede Cristendom
And in ys stepmoder herte ys woniyng he nom.
So þat þo luþer wommon of poyson hire biþouȝte
And apoysnede þe gode man and to þe deþe hym broȝte.
þis kyng, þo he sey þen deþ, ys knyȝtes he let ofsende
And schewede hem al þe wey, wyder he schulde wende;
And ȝef hem gold and soluer and ȝiftes riche and gode
And bad hem for þe loue of God, þat heo hem understode,
And stabliche holde togedere, to saue þat lond,
þat neuer þe luþer payns yt hadde eft an hond.
And ȝef he myȝte libbe lenger, he nolde drede noȝt,
And wan it alles so was, þat he wes to deþe ybroȝt,
He bed, wan he were ded, þat me schulde ys bodi nome
And burie yt at þe hauene, wer þe payns come,
In a temple swiþe heye, þat heo myȝt yt fer yse,
þat heo, for drede of þe syȝte, myȝte sone fle.
Hardi was is herte to hem, wen he wolde, þat þei hadde
Drede of ys bodi ded, wan heo o liue hym dradde.
þer was deol and sorwe ynow, þo þis gode mon was ded,
Ac noþeles heo ne buriede hym noȝt, as he hymself bed.
For hem þoȝte, yt nas bute a wille, ac, as heo hem byþoȝte,
In London myd honour þis bedi an erþe broȝte.
Vortiger, þe luþer mon, þo hys sone ded was,
Underfong aȝeyn to hym þe kyndam, alas!
For sone, þoru ys wyues red, aftur Hengist he sende,
þat he þider to hym with simple folk wende.
For he dradde, ȝef he hadde to gret power an honde,
þat þer schulde arise strif bytwene hym and þe londe.
þo Hengist herde telle, þat Vortimer was ded,
He gaderede power ynow and sone nom ys red,
And þre hundred þousond men mid yarmod he nom
And mid al þe atyl þerto into þis lond he com.
þo þe kyng and ys consel wiste of ys grete companye,
Heo biþouȝte and drade sore, þat it were for tricherie,
And naþeles he sende hem word aȝen in ys felonye,
þat in gret loue hider he com and ne þoȝte no vilanye.
Bute for drede of Vortimer, last he o liue were,
Such folk myd hym he brouȝte, for he hadde of hym fere,
Ac wen he nas o liue noȝt, he bad þe kyng be hende,

þat he myȝte myd ys folk up ys lond wende,
Bifore hym and ys conseil a certeyn tyme and place
Wyþoute any maner arme to fonde ys grace
And þat þo kyng of hys men athuld, wuche he wolde
And dryue aȝein ouer þe se þilke, þat he nolde.
þe kyng was herwyþ wel ypayd and sette hem þo day
And al ys owe folk, þat heo come, þe firste day of May.
At Ambresburi forto speke of þis þing som ende,
To atholde, wuche he wolde of hem and þe oþer aȝen sende.
þo þis folk in eyþer syde ywar was of þe day
In a newe maner Hengist þouȝt þe kyng and ys to bitray
He hette al ys knyȝtes, þat myd hym þer were,
þat in ys hose stilleliche ych of hem a knyf bere
And wan heo to þis semble among þis Britones come,
þat ech of hem an hey mon in conseil to hym nome
And swyþe faire speke wiþ hym and wan he þanne seyde:
„Nymeþ ȝoure saxes" þat he anon mid þe dede
Drow ys knyf and slow anon al an on ywar,
þat heo myȝt of þe hexte men þat lond make bar.
þis word was wel understonde, so þat þo heo come
In eyþer syde to Ambrisbury þo day, þat heo nome,
And þe Brutones al simpliche in god pay, as heo understode.
And Hengist spek with þe kyng, as yt were for gode
And þo he say ys time wel, he gan to grede anon:
„Nymeþ ȝoure saxes" and ys men þerwith echon
Kypte heore longe knyues and slowe faste to gronde,
So þat heo slow four hundred and sixti in a stonde
Of erles and of barons þe hexte, þat þer were.
Alas! þe deol to þis lond! wuch treson was þere!
Now ne kouþe þe Britones non Englisch ywys,
Ac þe Saxones speche it was and þorw hem ycome yt ys.
Hengist anon mid þe word þe kyng hente faste
Bi þe mantel and anon to his fet hym caste,
So þat þis gode men were ybroȝt myd treson to gronde,
Ac some, þat ofscapede, mid stones, þat heo fonde,
And mid staues of hegges defondede hem aboute
And slow of þis luþer men mony on in þe route.
Eldol, erl of Gloucestre, þat a strong knyȝt was,
Hente a strong leuour, þat hym acom at honde bi cas.
þo he say ys felawes ymorþred so viliche,
God ernest he nom to hym and sturde hym hardeliche,
He smot to gronde and lyȝtliche he ne ȝef strok non,
þat he ne brak hed oþer arm or som oþer bon.
He ne ȝef of hys lyf noȝt, ys felawes for to awreke,
So þat he slow in þe place, er ys staf gonne breke,
Sixti mon and tene and wondede mony on
And ȝet he ofscapede o liue for hem euer echon
And þe luþer folk, þat slowe þus þat folk myd tricherie,
þo kyng þei bonde faste ynow, þat rewliche he gan crie
And defoulede hym myd bendes, forto he swor ys oþ,

Alle here wille euer eft to do, ner hym ner so loþ.
þo wende forþ þis luþer folk and nome London
And Euerwyk and Lincolne, al þoru þis treson.
And seþþe Wynchestre bi souþe and oþer grete townes mo
And robbede euer, as heo wende, and slow and dude gret wo.
þese were lo! oure faderes, of wam we beþ of yeome,
þat mid such traison habbeþ þis lond þus ynome.

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12. Robert Mannyng of Brunne's übersetzung der chronik Peter Langtofts.

In þe next somerestide sir Edward had haste,
No lenger wild he bide, Scotland forto waste.
Conseil he had of on, a brigge he suld do wrihte,
Botes and barges ilkon with flekes mak þam tighte,
þe Scottis se to passe, if þat he had nede:
þer passage neuer ore wasse, he rode ouer on his stede.
þe Scottis sauh him com, fleand fast þei ȝede,
Mores and mountayns nom, bifore þei dryue for drede.
þe kyng did parte his oste to sprede in parties sere,
West alle bi þat coste ȝede þe erle of Hulnestere.
þe kynges oste at gesse in þe est mad lardere
Of tounes and hame lesse, of granges and garner.
More and mede did rynce, wod and playn he brent,
þe same way þe prince destroyed, þer he went.
So fer northward he ferde, þe Scottis to chace,
Of Inglis no man herde, þat euer kyng had þat grace,
So fer baner to bere and suilk oste forto lede,
No wasted with no werre þe cuntres gan þam drede.
Saue kyng Athelstan, þat wastid alle Catenesse,
Siþen was no man, þat so fer mad stresse,
þe tounes, þe countes, þe foreyns alle aboute,
To þe kyng felle on knes, his powere did þam loute,
Unto his pes þam ȝald, feaute did him suere,
Treuly with him to hald, non armes ageyn him bere.
Be þat þe werre was ent, wynter was þer ȝare,
To Dounfermelyn he went, for rest wild he þare.
For þe quene he sent and scho did dight hire chare,
Fro Cawod scho glent to Dounefermelyn to fare.
þe lord of Badenauh. Freselle and Waleis
Lyued at theues lauh euer robband alle weis.
þei had no sustenance, þe werre to mayntene,
Bot skulked opon chance and robbed ay bituene,
þei com unto þe kyng for pes, if it mot tide,
Opon þer askyng he iorned þam to bide.
Men bred for þat iorne, þei suld haf had þe pes,
For eft þan suld men se bigyn alle new þe res.

In þat ȝere it sais, þe pape had grete despite
þorgh þe Columpneis, cardinalles of habite.
þei were born in Rome alle þe Columpneis,
þat kynde bare þe blome, riche men and curteis.
Men said alle þat kynde had whilom þe dignite,
If clerke of þam myght fynde, pape suld he be.
þus þan was þe sawe whilom in þat cite,
þe pape fordid þat lawe, þe skille can I not se.
Cardinals were þei, þe pape did þam doun
And exiles þam awey and mad distructioun
Of londes and feez, þer kastels doun he cast
And alle þer dignitez ne lengere suld þei last,
Grete was þat linage and many to þam cheued
And of þat ilk outrage þe felt þam sore agreued,
þat þe pape did þam reuile, of þo in Rome þat wore,
Went unto Cezile, þore help þei fond wele more.
þe kyng of France þidere sent þam help inouh,
þer kynde and þei togidere untille Anayne þei drouh.
þer þe Columpne kynde þe pape, forsoth, þei toke,
Tresore þat þei mot fynde, with þam away þei schoke.
Tuo days þe pape withouten mete lay,
þe þrid day com grete frape and conged him away.
Of alle þat grete tresoure, þat euer he biwan,
Als bare was his toure, as Job þe poure man.
Men sais, he gaf pardoun, assoiled þam of pyne,
þat with deuocioun brouht him brede or wyne.
Grete pite it was, þat þe hede of cristendam
Suld for any trespas take so foule a scham.
Wele I wote alle frayed he went fro þat cite
Unto Rome mispayed to þe papes se.
He cursed þe kyng of France and alle, þat with him held,
þat did him þat mischance, ageyn him reised scheld.
He lyued bot þre days and died sone, þei said,
þe soner for þat affrays at Petir kirke is he laid.
Now haf we bulle certeyn, a newe pape Benet,
þat calles þer ageyn, þat Boniface set,
Assoyles alle bi name þo robbours þorgh grace,
þat did despite and schame to pape Boniface.
Who may now in Rome haf any sikernesse,
þat þer is hiest dome and ȝit uncerteyn es?
þat Boniface bond with sentence so brim,
Eft men Benet fond, þat he assoiled him.
He is fole, þat affies in þe courte of Rome,
Comes anoþer and bies and fordos þat dome.
Pur quante posse dare, what þing and how mykelle,
Pur fare et defare, Rome is now fulle fikelle.
  Turne we now oþer weys unto our owen geste
And speke of þe Waleys, þat lies in þe foreste.
In þe forest he lendes of Dounfermelyn,
He praied alle his frendes and oþer of his kyn,

After þat zole þei wilde biseke Edward,
þat he mot him zelde tille him in a forward,
þat were honorable, to kepe wod or beste
And with his scrite fulle stable and seled at þe lest,
To him and alle hise to haf in heritage
And non oþer wise, als terme, tyme and stage,
Bot als a propire þing, þat were conquest tille him.
Whan þei brought þat tiþing, Edward was fulle grim
And bitauht him þe fende, als his traytoure in lond
And euer ilkon his frende, þat him susteynd or fond;
þre hundreth marke he hette unto his warisoun,
þat with him so mette or bring his hede to toun.
Now flies William Waleis of pes nouht he spedis,
In mores and mareis with robberie him fedes.
Here now, how þei sped, þe Scottis in his mercie,
þe Freselle first fled, outtaken on þer partie,
Tuo zere out of Kith in strange reame suld be,
þe þrid suld he haf grith, ageyn to haf his fe,
þe toþer alle suld haue boþe lif and lymmes
And þer tenement saue, bot raunson of þam nummes.
Raunson suld þei gyue after þer folie
And in his pes to lyue and haf þer manauntie.
Siþen in þe lententide he went to Saynt Andrew
About on ilka side did crie his pes alle new.
þe bisshop of Glascow þe clergie alle outches,
þe best men and trew and com unto þe pes.
þe kyng was so curteis, he granted þam þer wille,
Saue þe amendes, he sais, raunson for þer ille
And suld be bot right bifor þe baronie
And at þe comon sight of alle þer clergie.
After þe pask sone þe kyng did make alle zare,
þat þis oste were bone to Striuelyn to fare,
Whan þei were alle comen, þei zede about to se,
How it mot be nomen and þe engynes set suld be.
Thrittene grete engynes, of alle þe reame þe best,
Brouht þei to Striuelyne, þe kastelle doun to kest.
Tuo knyghtes were þerin, þe castelle had in warde,
Sir William of Depplyn, Sir William Olifarde
And tuenti of honour without page and portere,
And a frere prechoure, a monke þe conseilere;
þer was within þrittene maydens and ladies
And no mo men to mene, þat felle to telle of pris.
An engyn had þei þerin and profred for to kast,
þe zerde brast in tuyn, to help mot it not last.
þe engyns withoute to kast were þei sette,
Wallis and kirnels stoute, þe stones doun bette.
þe kyng did mak right zare an hidous engyn,
þe name þei cald Ludgare or Lurdare of Striuelyn.
Whan þei kest þerto, þe walle þorghout þei clef
And non oþer did so bifor him, alle doun dref.

þre monethes and þre days þe sege so long þei teld,
Fulle and hard affrays had alle þo, þat it held.
Sore þei were trauailed and socour com þam non
And alle þer store failed, þer mete was nere gon,
Tille þer kyng þei sent, þei wild be at his wille,
Bot he wild not consent, he þouht to do þam ille.
So long was þe trayne or it wer brouht to stalle,
It were to me grete payne forto telle it alle.
I wote wele at þe last alle com þei oute
Withouten conaunt cast tille his mercy gan loute.
Boldely þei camen and schewed þam to his face,
Felle it to gode or grame, þei did þam in his grace.
þe castelle now is ȝolden, þe kyng dos wardeyns wise,
To kepe þe lond and clercs, þe folk forto justise.
þe lond was so wast, he mad þer no soioure,
Tille Inglond in hast he turned with honoure.
þe moneth of September ȝolden was Striuelyn,
Edward may remembre þe trauaile and þe pyn
With many grete encumbre oft in hard stoure,
At Brustwik opon Humbre þer he mad soioure.
Sir Jon of Warenne þat ilk time gan deie,
His body was redy þen in graue forto leie.
After þe enterment þe kyng tok his way,
To þe south he went þorgh Lyndesay.
He spired, as he ȝede, who did suilk trespas,
Brak his pes with dede, tille he in Scotland was;
Of suilk suld be spoken, if men of þam pleyned,
þo þat þe pes had broken, if þei mot be atteyned.
Wise men of gode gaf ansuere to þe kyng,
þat suilk foles ȝode, it was certeyn þing.
þorgh þe lond is don suilk grete greuance,
Bot it be mendid son, a werre may rise achance.
þise contekours whidere þei assigned a stede þat es
And þer þei com togidere and mak a sikernes,
þat þei salle alle go to whom or where þei wille,
To robbe, bete or slo ageyn alle manere skille.
þei profere a man to bete for tuo schilynges or þre,
With piked staues grete beten salle he be.
In feire and markette þei salle seke him oute
Alle þe lond is sette with suilk foles stoute.
If a chapman wille not lene of his merchaundie,
In his hous for tene þei do him vilenie,
Or els he be at one largely to gyue of his,
Els þei salle him ilkone bete him, þat he pis.
For men of suilk maners, bot þer be som justise,
Sone in for ȝers þer chance a werre salle rise.
þe kyng herd alle þe fame, þe pleynt of ilka toun
And gaf þam a newe name and cald þam Trailebastoun.
þe date was a þousand þre hundred mo bi fiue,
Suilk men þorgh þe land he did þam tak bilyue.

þe kyng þorgh þe lond did seke men o resons
And with þe justise þam bond, to site on Trailebastons.
Som þorgh quest þei demed be bonden in prisons
And þo, þat fled, þei flemed als þe kynges felons.
Som men out þe kast of lond was holden wrong,
Fals couenantz þei brast þorgh powere holden long
And som gaf raunson after þer trespas,
Als þe dede was don, so þe amendes was.
Bot men did amend suilk folie openly knowen,
Non suld þam defend, ne dur wonne in þer owen.

A! Jhesu, whan þou wilt, how rightwis is þi mede!
þat of þe wrong has gilt, þe endyng may þey drede.
William Waleis is nomen, þat maister was of theues,
Tiþing to þe kyng is comen, þat robberie mischeues.
Sir Jon of Menetest sewed William so nehi,
He tok him, whan he wend lest on nyght his leman bi,
þat was þorgh treson of Jak Schort his man,
He was þe encheson, þat Sir Jon so him nam.
Jak broþer had he slayn, þe Walcis, þat is said,
þe more Jak was fayn, to do William þat braid.
Selcouthly he endis, þe man þat is fals,
If he trest on his frendes, þei begile him als.
Begiled is William, taken is and bondon,
To Inglond with him þei cam and led him unto London.
þe first dome he fanged, for treson was he drawen,
For robbrie was he hanged and for he had men slawen
And for he had brent abbeis and men of religion,
Eft fro þe galweis quik þei lete him doun
And bouweld him alle hote and brent þam in þe fire,
His hede þan of smote, suilk was William hire.
And for he had mayntend þe werre at his myght,
On lordschip lended, þore he had no right,
And stroied, þore he knewe, in fele stede sers,
His body þei hewe on foure quarters,
To hang in foure tounes, to mene of his maners
In stede of gonfaynounes and of his baners.
At London is his heued, his quarters ere leued, in Scotland spred,
To wirschip þer iles and lere of his wiles, how wele þat he sped.
It is not to drede, traytour salle spede, als he is worþi,
His lif salle he tyne and die þorgh pyne withouten merci.
þus may men here, a ladde forto lere, to biggen in pays,
It fallis in his ize, þat hewes ouerhie, with þe Walays.
Of William haf ȝe herd, how his endyng was,
Now of kyng Roberd to telle his trespas.
Als lententide com in Cristenmans lauh,
He sent for Jon Comyn, þe lord of Badenauh,
To Dounfres suld he come unto þe Minours kirke;
A spekyng þer þei nome, þe Comyn wild not wirke,
Ne do after þe sawe of Roberd þe Brus,

Away he gan him drawe, his conseil to refus.
Robert with a knyue þe Comyn þer he smote,
þorgh whilk wounde his lyue he lost, wele I wote.
He ȝede to þe hie autere and stode and rested him þore,
Com Roberdes squiere and wonded him wel more,
For he wild not consent, to reise no folie,
Ne do als he ment, to gynne to mak partie,
Ageyn kyng Edward Scotland to dereyne,
With werre and batail hard reue him his demeyne.
Sir Jon wild not so, þerfor was he dede.
Bot Robert wild do and oþer, þat gaf him rede,
þat he suld go to Scone and mak redy þe se
And, whan it were alle bone, to tak þe dignite.
þe garland Roberd tok, þat whilom was þe right,
þe lond forto loke in signe of kynges myght.
Primatis bisshopes tuo þo with croice and ryng
And an abbot mo of Scone, þat dubbid þe kyng.
Erles, barons inowe mad him þer feaute,
With oth he did þam bowe, at his wille to be
And alle Inglis men did he woyde þe lond,
þat þei mot finde or ken in stede, þer he þam fonde.
Now gos þe Brus about, werre he þinkis to hold,
þe Inglis, þe katched out, to þe kyng þe told.
Edward þan, he toke folk with his banere,
þe erle went of Penbroke, his name was Sir Eymere,
And oþer men fulle gode, barons and barons pere,
At tyme wele þei stode and did þer deuere.
þe date was a þousand þre hundred mo bi sex,
Whan þe werre of Scotland þorgh þe Brus eft wex.
In þis ȝere, as I told, at þe Whitsonenday
þe kyng his fest suld hold at Westmynstre fulle gay.
His sonne Edward þe prince and fiftene for his sake,
þre hundred of þe prouince knyghtes wild he make:
It was þe kynges costage, for ilk a knyght was gest.
Also þei mad mariage of som, þat were þe best:
þe ȝong erle of Warenne with grete nobley was þare,
A wif þei him bikenne, þe erles douhter of Bare.
þe erle of Arundelle his londes lauht he þan
And toke a damyselle, William douhter of Warenne.
ȝong Sir Hugh was þare, þe Spensere, stoute and gay,
Gilbert douhter of Clare wedded he þat day.
It is not to wene, bot certeinly to witen,
Ioye inouh is sene, þer suilk a fest is smyten.
In alle Breteyn was nouht, siþen Criste was born,
A fest so noble wrouht aftere no biforn,
Outtak Carleon, þat was in Arthure tyme,
þare he bare þe coroune, þereof ȝit men ryme.
þe prince after þe fest sone his leue toke,
With jolif men of gest toward þe north he schoke,
To chace kyng Robyn, where he myght him fynde,

þat slouh þe gode Comyn, destroie him rote and rynde.
His fader Edward north mad his jorne,
Him toke a sekenes hard, at Laynertost lay he.
Bot Jhesu þorgh his myght, blessed mot he be,
Reised him upright and passed þat hage.
þerafter ros hard schoures in Scotlond of þe clergie
Bisshops, abbotes and priours, þei had misborn þam hie
And alle þat fals blode, þat often was forsuorn,
þat never in treuth stode, sen Jhesu Criste was born.
Sir Eymere of Valence lay at Saynt Jon toun,
In his alience with many erle and baroun.
Of Scotlond þe best were þan in his feith,
þer þei gan alle rest, tille þei herd oþer greith:
Sir Robert þe Brus sent to Sir Eymere
And bad he suld refus, þat him had forsaken ilk a pautenere,
þe traytours of hise, þat him had forsaken,
þei suld to þe jewise, when þei þe toun had taken.
þe toþer day on þe morn com þe Brus Roberd,
þe toun wist it beforn þorgh spies, þat þei herd.
Sir Eymere wild haf gon out, Sir Ingram Umfreyuile
Preid him forto lout, tille it were none þat while.
„If we now out wende and leue þe toun alone,
þei gete þe fairer ende and we be slayn ilkone.
Bot do crie þorgh þe toun, þat non for wele no wo,
In strete walk up and doun, bot to þer innes go.
Whan þe crie was cried, walkand was non sene,
Bot to innes hied, as þer no man had bene.
þe Scottis perceyued wele, þei durst not isshen oute,
It neghed nere metesel, þan ros up alle þe route.
At þe hie midday went þe Scottis men,
Tuo myle was þer way to þe castelle of Metfen.
Whan þei to Metfen cam, þei dight þam to þe mete,
þan said Sir Ingram: „if we go now, we þam gete.
Dight us now ilkone, go we, God us spede,
Leue not þe toun alone, þe way I salle ȝow lede.
On Saynt Margareteday Sir Ingram and Sir Eymere
Com on þam, þer þei lay, alle dight to þe dynere,
þe vauntward was sone dight, our Inglis had mervaile,
þei were so sone at þe fight and redy to assaile.
þe Inglis þorgh þam ran and had þe fairer side,
þe Scottis ilk a man, þe lordes durst not bide.
Here now a contreuore þorgh Roberdes avis:
Abouen þer armore did serkis and surplis,
Alle þei fled on rowe in lynen white as milke,
For non suld þam knowe, þer armes whilk were whilk.
Our men, þat wild haf dede, bare þam forth fulle stoute,
Sir Eymer had no drede, he serchid þam alle oute.
At þe first comyng he slouh Sir Eymere stede:
þat did Robert þe kyng and turned bak and ȝede,
Sir Eymer had inowe, þat horsid him ageyn,

Robertes men þei slowe, þe numbre uncerteyn,
þan bigan þe chace and drof þe kyng Robyn,
To reste had he no space, long to duelle þerin.
þe Freselle, þer he fled, sone after was he fonden,
Now taken he is and led unto þe toure of Lundon,
þer his dome he feyng, als traytoure salle, ȝe witen,
First drawen and siþen heyng and his hede of smyten.
Allas! it was to mene his vertuz and his pruesse,
So fele in him were sene, þat perist for falsnesse,
His hede unto þe brigge to sette was it sent,
þe body lete þei ligge and som þerof þei brent.

Here now þe grete despite and þe vilenie,
þat to þer bak gan bite of Scotlond þe clergie.
þe bisshop of Saynt Andrew and þe abbot of Scone,
þe bisshop of Glascow, þise were taken sone.
Fettred on hakneis to Inlond ere þei sent,
On sere stedis, it seis, to prison mad present.
Lewed men and clerkis, þat did werre mayntene,
Als theues bere þei merkis, hanged alle bidene.
Cristofore of Seton many man him sauh
Hanged for treson of Jon of Badenauh;
Hanged als þe Freselle and in þe same stede
þe erle of Ascetelle, þei bed þe same bede.
Saue he was not drawen, þat poynt was forgyuen,
Bot alle with schame slawen, þorgh treson þerto dryuen.
Allas! þat jentille blode com to so ille fyne,
And alle for falsnes ȝode to schemes dede and pyne;
And wele I understonde, þat þe kyng Robyn
Has dronken of þat blode þe drink of Dan Waryn.
Dan Waryn he les tounes, þat he held,
With wrong he mad a res and misberyng of scheld,
Siþen into þe forest he ȝede naked and wode,
Als a wilde beste ete of þe gres, þat stode;
þus of Dan Waryn in his boke men rede,
God ȝyf þe kyng Robyn, þat alle his kynde so spede.
Sir Robynet þe Brus, he durst noure abide,
þat þei mad him restus bot in more and wod side,
Towhile he mad þis trayne and did umwhile outrage,
Com Arthure of Bretayne and asked his heritage:
Holy Richemondschire, he cleymed þat þorgh right,
Kyng Edward, our sire, him ansuerd fulle light,
He had so light ansuere, þat Arthure toke his leue,
God schilde us fro þe werre, þat non with oþer greue.
Whan Arthur was gon, þe kyng did alle anoþer,
He gaf it to Sir Jon, Sir Arthures broþer,
Holdand of him in fe, als whilom was usage,
Of Sir Edward fre and of alle his linage.
þe duke of Bretayn with fulle heuy chere
Passed ouere agayn, fulle light ansuere had here.

Now of kyng Robyn salle I ʒit speke more
And his broþer Tomlyn, Thomas als it wore,
And of Sir Alisandere, þat me rewes sore,
þat boþe com in skandere for dedes þei did þore.
Of arte he had þe maistrie, he mad a coruen kyng
In Cantebrige to þe clergie or his broþer were kyng.
Siþen was neuer non, of arte so þat sped,
Ne bifore bot on, þat in Cantebrigge red.
Robert mad his fest, for he was þore þat tyme,
And he sauh alle þe gest, þat wrote and mad þis ryme.
Sir Alisander was hie dene of Glascow
And his broþer Thomas ʒed spiand ay bi throw,
Where our Inglismen ware, not in clerke habite,
And non wild he spare, bot destroied also tite:
þorgh þe kyng Robyn þei ʒede, þe Inglis to spie.
Here now of þer fyn þam com for þat folie:
A sergeant of Galweye, his name was Makedowel,
On Askwednesday, whan messe was don ilk del,
Sursaute he þam mette, als þei fro kirke cam,
þer way he þam withsette, smertly þore þam nam.
He did þam fettre wele streitly and right hard
And sent þam to Carlele unto kyng Edward.
þe kyng wele paied was, he sette justise of lawe,
Demed þe Brus Thomas, boþe to hang and drawe,
Sir Alisander þe same, and after þer hangyng
Boþe bi o name hede þam bad þe kyng.
þe pape Boniface wrote in his sexte boke,
What clerke felle to haf grace, for what cas men him toke,
Whilk clerke for what trespas, where men suld him saue,
And where he taken was, what habite on suld haue
And if he were atteynt, als thef þorgh felonie,
Of suilk þe pape mas pleynt and writes to þe clergie;
And if þe decretal ne were ordeynd for þis,
þe clerkes oueralle ne rouht to do amys.
þe date a þousand was, þre hundred and seuen,
þe clergie for þat cas held þam more in euen.
After þe Paskes wele þat þise men were þus schent,
þe kyng at Carlele held his parlement,
Fro Rome a cardinalle þe pape þider sent,
To wite þe sothe alle þe mariage long of ment.
If þe prince mot haue þe kynges douhter of France,
þe acorde and pes mot saue þorgh þat aliance.
And at þe parlement was a grete spekyng,
For þe clergie it ment of holy kirkes þing.
Erles and barons, ilkone it forsuore,
For what manere resons ʒit wot I no more,
Bot of þe last ende of þer grete counsaile
To London suld þe sende men, þat might auaile
To speke and purueie, whilk suld ouer þe se,
þe sothe to Philip seie and sette a certeynte

Of þat mariage, how and whan suld be,
And bate alle oþer outrage for Gascoyn do feaute,
Of alle þe poyntes spoken þe parties bifore had said
Neuer suld be broken on payne þeron was laid,
And whan þe parties wold mak a finalle pes,
God grante it þam to hold þe conant, þat þei ches.
ȝit gos kyng Robyn forth in his rioterie,
Ne com not ȝit his fyn to ende of his folie.
Bot Sir Jon de Waleis taken was in a pleyn,
þorgh spying of Norreis, men, þat were certeyn,
Fettred on a hakeney and to London led,
To bring him sone on wey, þe justise þerto sped.
Als his dedes was, þeron þei gaf þe lawe,
For som of his trespas first þei did him drawe,
Siþen for oþer theft þei hanged him, men witen,
Siþen lete him doun eft and his hede of smyten
And born to London brigge fulle hie with outheys,
Biside his broþer to bigge. William þe Waleys,
þat neuer had pite of Inglis man no weys,
Bot brent toun and citez, kirkes and abbeys,
Chanon, monk and frere, alle passed þorgh his suerd,
Was no man so dere, to dede þei ȝede in ferd.
Blissed be þou, God, þat þou in erth cam,
þi word is wele trod, I say it bi William.
þou said: with suerd þat smote, with suerd suld be smyten,
Bi þe Waleis it bote þe vengeance, ȝe may witen.

A! Jhesu, fulle of myght, þat alle þe world salle deme,
May no man lyue so right, no so wele him ȝeme,
No so stalworth be, ne so douhti of dede,
þat has powere to fle þe dede; þat is to drede.
Adam first gan synne, did, þat God forbede,
Alle we were him inne, whan he serued þe dede.
Siþen he and we alle com of him and Eue,
þorgh þe dede salle falle, be we neuer so leue.
þe hardy kyng Belyn, þe cite of Rom wan,
And siþen Constantyn and Maximian.
Arthure wan alle France, slouh þe emperour of Rome,
þise of suerd ne lance douted dynt no dome.
þise kynges men dred and alle þe world þam knewe,
For alle þer grete boldehed, þe dede ȝit doun þam threwe.
Where ere now alle þise, where ere þei bicomen,
þise hardy men and wise? þe dede has alle þam nomen.
Among alle þise hardie may Edward, our kyng,
Be sette fulle solempnelie and mad of grete raysing,
Sen þe dede of Arthure in Inlond was þer non,
þat so wele stode in stoure ageyn his foos ilkon,
þis was Edward, kyng Henry sone þe last,
Tiþing haf we hard, þe dede him doun has kast.
Now may men sing and say in romance and ryme:

„Edward is now away, right has lorn his tyme.“
Sir Jon of Badenauh, who salle venge þi dede?
þe prince is heire þorgh lauh, þat to þe coroun him bede.
He has mad his vowe, to stroie þe kyng Robyn,
þat in Dunfres slowe Sir Jon, þe rede Comyn.
His dede whan it felle here, þe date I salle ȝow neven,
Of Criste a þousand ȝere, þre hundred and seuen,
In þe moneþ of July euen þe seuend day;
Toward Scotland to hie at Burgh bi sandez he lay,
His time was no more sette here to regne in landes,
He died at a hamelette, men calle it „Burgh bi sandes.“
þe body, þat myght þer lay, þe soule at Cristes dome,
þe pape þe toþer day wist it in þe courte of Rome.
þe pape on þe morn bifor þe clergie cam
And teld þam biforn, þe floure of cristendam
Was dede and lay on bere, Edward of Inglond;
He said with heuy chere, in spirit he it fond.
Fiue ȝere he gaf pardoun of peyns to be fre,
þat for him with deuocioun said pater and aue.
To Waltham þei him brouht, baronage and þe clergie,
For monethes for him wrouht his seruise solempnelie.
þei bawmid his body, tresore wild þei non spare,
þe pouere þei gaf party, his soule bettere to fare.
Four and tuenty ȝere, auht monethes and fiue daies,
Noblie regned he here bi profe and gode assaies,
Fro Waltham beforsaid to Westmynster þei him brouht,
Biside his fadere is laid in a toumbe wele wrouht.
Of marble is þe stone and purtreied þer he lies,
þe soule to God is gone, to þe joye of paradis. Amen.

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13. Lied der landwirte.

Ich herde men upo mold make muche mon,
Hou he beth itened of here tilyynge,
Gode ȝeres and corn, bothe beþ agon,
Ne kepeth here no sawe ne no song sing.
„Now we mote worche, nis ther non other won,
Mai ich no lengore lyve with my lesinge,
ȝet ther is a bitterore bid to the bon,
For ever the furthe peni mot to the kynge.
Thus we carpeth for the kyng and carieth ful colde
And weneth for te kevere and ever buth acast.
Whose hath eny god, hopeth he nout to holde?
Bote ever the levest we leoseth alast.
Luther is to leosen, ther ase lutel ys,
And haveth monie hynen, that hopieth therto,
The hayward heteth us harm to habben of his,
The bailif bockneth us bale and weneth wel do,

The wodeward waiteth us wo, that loketh unter rys,
Ne mai us ryse ne rest rycheis ne ro.
Thus me pileth the pore, that is of lute pris,
Nede in swot and in swynk swynde mot swo.
Nede he mot swynde, thah he hade swore,
That nath nout en hod, his hed for te hude.
Thus wil walketh in londe and lawe is forlore
And al is piked of the pore the prikyares prude.
Thus me pileth the pore and pyketh ful clene,
The ryche raymeth withouten eny ryht,
Ar londes and ar leodes liggeth fol lene,
Thorh biddyng of baylifs such harm hem hath hiht;
Meni of religioun me halt hem ful hene,
Baroun and bonde, the clerc and the knyht;
Thus wil walketh in lond and wondred is wene,
Falsshipe fatteth and marreth wyth myht.
Stont fulle ythe stude and halt him ful sturne,
That maketh beggares go with bordon and bagges.
Thus we beth honted from hale to hurne,
That er werede robes, nou wereth ragges.
ȝet cometh budeles with ful muche bost:
„Greythe me selver to the grene wax,
Thou art writen y my writ, that thou wel wost."
Mo then ten sithen told y my tax.
Thenne mot ych habbe hennen arost,
Feyr on fyhsheday launprey ant lax,
Forth to the chepyn geyneth ne chost,
Thah y sulle mi bil ant my borstax.
Ich mot legge my wed wel ȝef y wolle,
Other sulle mi corn on gras that is grene.
ȝet I shal be foul cherl, thah he han the fulle,
That ich alle ȝer spare, thenne y mot spene.
Nede y mot spene, that y spared ȝore,
Aȝeyn this cachereles cometh, thus y mot care.
Cometh the maister budel, brust ase a bore,
Seith, he wole mi bugging bringe ful bare,
Mede y mot munten a mark other more,
Thah ich at the set day sulle mi mare.
Ther the grene wax us greveth under gore,
That me us honteth ase hound doth the hare.
He us honteth ase hound hare doth on hulle,
Seththe y tek to the lond such tene me wes taht,
Nabbeth ner budeles boded ar sulle;
For he may scape ant we aren ever caht.
Thus y kippe ant cacche cares ful colde,
Seththe y counte ant cot hade to kepe,
To seche selver to the kyng y mi seed solde,
Forthi mi lond leye lith and leorneth to slepe.
Seththe he mi feire feh fatte y my folde,
When y thenk o mi weole, wel neh y wepe,

Thus bredeth monie beggares bolde
And ure ruze ys roted ant ruls, er we repe.
Ruls ys oure ruze and roted in the stre,
For wickede wederes by brok ant by brynke,
Ther wakeneth in the world wondred ant wee,
Ase god is swynden anon as so for te swynke.

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14. Lied gegen den hochmut des gefolges der vornehmen

Of ribaudz y ryme
Ant rede o mi rolle,
Of gedelynges, gromes,
Of Colyn ant of Colle:
Harlotes, horsknaves,
Bi pate and by polle,
To deuel ich hem tolyvre
And take to tolle.
The gedelynges were gedered
Of gonnylde gnoste,
Palefreiours ant pages
Ant boyes with boste,
Alle weren yhaht
Of an horse thoste:
The devel huem afretye,
Rau other aroste!
The shuppare, that huem shupte,
To shome he huem shadde,
To fles ant to fleye,
To tyke ant to tadde,
So seyth romaunz,
Whose ryht radde:
Fleh com of flore
Ant lous com of ladde.
The harlotes bueth horlynges
Ant haunteth the plawe,
The gedelynges bueth glotouns
Ant drynketh, er hit dawe,
Sathanas, huere syre,
Seyde on is sawe:
Gobelyn made is gerner
Of gromene mawe.
The knave crommeth is crop,
Er the cok crawe,
He momeleth and moccheth
Ant marreth is mawe,
When he is al forlaped
Ant lad over lawe,
A doseyn of doggen

Ne myhte hym drawe.
The rybaudz aryseth,
Er the day rewe,
He shrapeth on is shabbes
Ant draweth huem to dewe.
Sene is on is browe
Ant on is ezebrewe,
That he louseth a losynger
And shoyeth a shrewe.
Nou beth capelclaweres
With shome toshrude,
Hue bosketh huem with botouns,
Ase hit were a brude.
With lowe lacede shon
Of an hayfre hude,
Hue pyketh of here provendre
Al huere prude.
Whose rykeneth with knaves
Huere coustage,
The luthernesse of the ladde,
The prude of the page,
Thah he zeve hem cattesdryt
To huere companage,
zet him shulde arewen
Of the arrerage.
Whil God wes on erthe
And wondrede wyde,
Whet wes the resoun,
Why he nolde ryde?
For he nolde no grom
To go by ys syde,
Ne grucchyng of no gedelyng
To chaule ne to chyde.
Spedeth ou to spewen,
Ase me doth to spelle,
The fend ou afretie
With fleis ant with felle.
Herkneth hideward, horsmen,
A tidyng ich ou telle,
That ze shulen hongen
Ant herbarewen in helle.

---

15. Lied auf den bruch der Magna Charta durch Edward II.

L'en puet fere et defere,
Ceo fait-il trop sovent;
It nis nouther wel ne faire,

Therfore Engelond is shent.
Nostre prince de Engletere,
Par le consail de sa gent,
At Westminster after the feire
Made a gret parlement.
La chartre fet de cyre,
Jeo l' enteint et bien le crey,
It was holde to neih the fire
And is molten al awey.
Ore ne say mes que dire,
Tout i va a Tripolay.
Hundred, chapitle, court and shire,
Al hit goth a develway.
Des plusages de la tere
Ore escotez un sarmoun,
Of IV wise men, that ther were,
Whi Engelond is brouht adoun.
The ferste seide: „I understonde,
Ne may no king wel ben in londe,
Under God almihte,
But he cunne himself rede,
Hou he shal in londe lede
Everi man wid rihte.
For miht is riht,
Liht is niht,
And fiht is fliht.
For miht is riht, the lond is laweles,
For niht is liht, the lond is loreles,
For fiht is fliht, the lond is nameles."
The other seide a word ful god:
„Whoso roweth agein the flod,
Off sorwe he shal drinke,
Also hit fareth bi the unsele,
A man shal have litel hele,
Ther agein to swinke."
Nu on is two,
Another is wo,
And frend is fo.
For on is two, that lond is streintheles,
For wel is wo, the lond is reutheles,
For frend is fo, the lond is loveles.
That thridde seide: „It is no wonder
Off thise eyres, that goth under,
Whan theih comen to londe,
Proude and stoute, and ginneth gelpe,
Ac of thing, that sholde helpe,
Have theih noht on honde.
Nu lust haveth leve,
Thef is reve,
And pride hath sleve.

For lust hath leve, the lond is theweles,
For thef is reve, the lond is penyles,
For pride hath sleve, the lond is almusles."
The ferthe seide, that he is wod,
That dwelleth to muchel in the flod,
For gold or for auhte;
For gold or silver or any wele,
Hunger or thurst, hete or chele,
Al shal gon to nohte.
Nu wille is red,
Wit is qued,
And god is ded.
For wille is red, the lond is wrecful,
For wit is qued, the lond is wrongful,
For god is ded, the lond is sinful.
Wid wordes as we han pleid,
Sum wisdom we han seid,
Off olde men and ȝunge,
Off many a thinge, that is in londe,
Whoso coude it understonde,
So have I told wid tongue.
Riche and pore, bonde and fre,
That love is god, ȝe mai se,
Love clepeth ech man brother,
For it, that he to blame be,
Forȝif hit him par charite,
Al theih he do other.
Love we God and he us alle,
That was born in an oxestalle
And for us don on rode.
His swete herteblod he let
For us and us faire het,
That we sholde be gode.
Be we nu gode and stedefast,
So that we muwen, at the last,
Haven hevene blisse.
To God almihti I preie:
Lat us never in sinne deie,
That joye forto misse;
Ac lene us alle, so don here
And leve in love and god manere,
The devel for to shende,
That we moten alle ifere
Sen him, that us bouhte dere,
In joye withoute ende. Amen.

16. Lieder von Laurence Minot.

I.

Now for to tell ȝow will I turn
Of the batayl of Banocburn.

Skottes out of Berwik and of Abirdene,
At the Bannokburn war ȝe to kene;
Thare slogh ȝe many sakles, als it was sene,
And now has king Edward wroken it, I wene.
It es wrokin, I wene, wele wurth the while;
War ȝit with the Skottes, for thai er ful of gile.

Whare er ȝe, Skottes of Saint Johnes toune?
The boste of ȝowre baner es betin all doune;
When ȝe bosting will bede, sir Edward es boune,
For to kindel ȝow care and crak ȝowre crowne.
He has crakked ȝowre croune, wele worth the while;
Schame bityde the Skottes, for thei er full of gile.

Skottes of Striflin war steren and stout,
Of God ne of gude men had thai no dout;
Now have thai the pelers priked obout,
Bot at the last sir Edward rifild thaire rout.
He has rifild thaire rout, wele wurth the while;
Bot ever er thai under, bot gaudes and gile.

Rughfute riveling, now kindels thi care,
Berebag, with thi boste, thi biging es bare;
Fals wretche and forsworn, whider wiltou fare,
Busk the unto brig and abide thare.
Thare, wretche, saltou won and wery the while,
Thi dwelling in Donde es done for thi gile.

The Skottes gase in burghes and betes the stretes,
All thise Inglis men harmes he hetes,
Fast makes he his mone to men, that he metes,
Bot fone frendes he findes, that his bale betes.
Fune betes his bale, wele wurth the while,
He uses all threting with gaudes and gile.

Bot many man thretes and spekes ful ill,
That sum tyme war better to be stanestill;
The Skot in his wordes has wind for to spill,
For at the last Edward sall have al his will.
He had his will at Berwik, wele wurth the while,
Skottes broght him the kayes, bot get for thaire gile.

———

II.

Sir David had of his men grete loss,
With sir Edward, at the Nevil Cross.

Sir David the Bruse
Was at distance,
When Edward the Baliolfe
Rade with his lance;
The northend of Ingland
Teched him to daunce,
When he was met on the more
With mekill mischance.
Sir Philip the Valayse
May him noght avance,
The flowres, that faire war,
Er fallen in Fraunce.

The floures er now fallen,
That fers war and fell;
A bare with his bataille
Has done tham to dwell.
Sir David the Bruse
Said, he suld fonde,
To ride thurgh all Ingland
Wald he noght wonde.
At the Westminster hall
Suld his stedes stonde,
Whils oure king Edward
War out of the londe.
But now has Sir David
Missed of his merkes
And Philip the Valays
With all thaire grete clerkes.

Sir Philip the Valais,
Suth for to say,
Sent unto sir David
And faire gan him pray,
At ride thurgh Ingland,
Thaire fomen to flay,
And said, none es at home
To let hym the way.
None letes him the way,
To wende whore he will;
Bot with schiperdstaves
Fand he his fill.

Fro Philip the Valais
Was Sir David sent,
All Ingland to win
Fro Twede unto Trent.

He broght mani berebag
With bow redy bent,
Thai robbed and thai reved
And held, that thai hent.
It was in the waniand,
That thai furth went;
Fro covaitise of cataile
Tho schrewes war schent.
Schent war tho schrewes
And ailed unsele:
For at the Nevil Cros
Nedes bud tham knele.

At the ersbisschop of ȝork
Now will I bigyn,
For he may with his right hand
Assoyl us of syn.
Both Dorem and Carlele
Thai wald nevir blin,
The wirschip of Ingland
With wappen to win.
Mekill wirschip thai wan
And wele have thai waken:
For syr David the Bruse
Was in that tyme taken.

When sir David the Bruse
Satt on his stede,
He said, of all Ingland
Haved he no drede.
Bot hinde John of Coupland,
A wight man in wede,
Talked to David
And kend him his crede.
Thare was sir David
So dughty in his dede,
The faire toure of Londen
Haved he to mede.

Sone than was sir David
Broght unto the toure
And William the Dowglas
With men of honowre,
Full swith redy servis
Fand thai thare a schowre;
For first thai drank of the swete
And senin of the sowre.
Than sir David the Bruse
Makes his mone,
The faire coroun of Scotland

Haves he forgone.
He luked furth into France,
Help had he none
Of sir Philip the Valais,
Ne ȝit of sir John.

The pride of sir David
Bigon fast to slaken;
For he wakkind the were,
That held him self waken.
For Philyp the Valaise
Had he brede baken
And in the toure of Londen
His ines er taken.
To be both in a place,
Thaire forward thai nomen:
Bot Philip fayled thare
And David es cumin.

Sir David the Bruse
On this manere
Said unto sir Philip
Al thir sawes thus sere:
„Philip the Valais,
Thou made me be here:
This es noght the forward,
We made are to ȝere.
Fals es thi forward
And evyll mot thou fare;
For thou and sir John, thi son,
Haves kast me in care."

The Scottes with thaire falshede,
Thus went thai obout,
For to win Ingland,
Whils Edward was out.
For Cuthbert of Dorem
Haved thai no dout;
Tharfore at Nevel Cros
Law gan thai lout.
Thare louted thai law
And leved allane.
Thus was David the Bruse
Into the toure tane.

III. RITTERLICHE DICHTUNGEN.

17. Havelok der Däne.

Hauelok was bifore Ubbe browth,
þat hauede for him ful mikel þouth
And mikel sorwe in his herte
For hise wundes, þat wer so smerte.
But hwan his wundes weren shewed
And a leche hauede knawed,
þat he hem mouthe ful wel hele,
Wel make him gange and ful wel mele
And wel a palefrey bistride
And wel upon a stede ride,
þo let Ubbe al his care
And al his sorwe ouerfare
And seyde: „cum now forth with me
And Goldeboru, þi wif, with þe
And þine seriaunz al þre,
For nou wile y youre warant be.
Wile y, non of here frend,
þat þu slowe with þin hend,
Mouete wayte þe to slo,
Also þou gange to and fro.
I shal lene þe a bowr,
þat is up in þe heye tour,
Til þou mowe ful wel go
And wel ben hol of al þi wo.
It ne shal no þing ben bitwene
þi bour and min, also y wene,
But a fayr firrene wowe:
Speke y loude or spek y lowe,
þou shalt ful wel heren me
And þan þu wilt, þou shalt me se.
A rof shal hile us boþe onith,
þat none of mine, clerk ne knith,
Ne sholen þi wif no shame bede,
No more þan min, so god me rede.
He dide unto þe borw bringe,
Sone anon, al with ioynge,
His wif and his serganz þre,
þe beste men, þat mouthe be.

þe firste nith he lay þerinne.
Hise wif and his serganz þrinne,
Aboute þe middel of þe nith
Wok Ubbe and saw a mikel lith
In þe bour, þat Hauelok lay,
Also brith so it were day.
„Deus, quoth Ubbe, hwat may þis be?
Betere is, i go miself and se:
Hweþer he sitten nou and wesseylen
Or of ani shotshipe todeyle
þis tid nithes, also foles,
þan birþe, men casten hem in poles
Or in a grip or in þe fen.
Nou ne sitten none, but wicke men,
Glotuns, reueres or wicke þeues,
Bi crist, þat alle folk onne leues."
He stod and totede in at a bord,
Her he spak anilepi word
And saw hem slepen faste ilkon
And lye stille so þe ston,
And saw, al þat mikel lith
Fro Hauelok cam, þat was so brith.
Of his mouth it com il del,
þat was he war ful swiþe wel.
„Deus, quoth he, hwat may þis mene?"
He calde boþe arwe men and kene.
Knithes and serganz swiþe sleie,
Mo þan an hundred, withuten leye,
And bad hem alle comen and se,
Hwat þat selcuth mithe be.
Als þe knithes were comen alle,
þer Hauelok lay, ut of þe halle,
So stod ut of his mouth a glem,
Rith al swilk so þe sunnebem,
þat al so lith was þare, bi heuene,
So þer brenden serges seuene
And an hundred serges ok,
þat durste hi sweren on a bok.
He slepen faste alle fiue,
So he weren brouth of liue.
And Hauelok lay on his lift side,
In his armes his brithe bride.
Bi þe pappes he leyen naked:
So faire two weren neuere maked
In a bed to lyen samen.
þe knithes þouth of hem god gamen,
Hem forto shewe and loken to.
Rith also he stoden alle so
And his bac was toward hem wend,
So weren he war of a croiz ful gent

On his rith shuldre swiþe brith,
Brithter þan gold ageyn þe lith.
So þat he wiste, heye and lowe,
þat it was kunrik, þat he sawe.
It sparkede and ful brith shon,
So doth þe gode charbucleston,
þat men mouthe se by þe lith,
A peni chesen, so was it brith.
þanne bihelden he him faste,
So þat he knewen at þe laste,
þat he was Birkabeynes sone,
þat was here king, þat was hem wone,
Wel to yeme and wel were
Ageynes utenladdes here:
For it was neuere yet a broþer
In al Denemark so lich anoþer,
So þis man, þat is so fayr
Als Birkabeyn, he is hise eyr.
He fellen sone at hise fet,
Was non of hem, þat he ne gret,
Of ioie he weren alle so fawen,
So he him haueden of erþe drawen.
Hise fet he kisten an hundred syþes,
þe tos, þe nayles and þe lithes,
So þat he bigan to wakne
And wit hem ful sore to blakne,
For he wende, he wolden him slo
Or elles binde him and do wo.
Quoth Ubbe „louerd, ne dred þe nowth,
Me þinkes, þat i se þi þouth;
Dere sone, wel is me,
þat y þe with eyn se.
Manred, louerd, bede y þe,
þi man auht i ful wel to be,
For þu art comen of Birkabeyn,
þat hauede mani knith and sweyn,
And so shalt þou, louerd, haue,
þou þu be yet a ful yung knaue.
þou shalt be king of al Denemark,
Was þerinne neuere non so stark.
Tomorwen shaltu manrede take
Of þe brune and of the blake,
Of alle, þat aren in þis tun,
Boþe of erl and of barun
And of dreng and of thayn
And of knith and of sweyn
And so shaltu ben mad knith
Wit blisse, for þou art so with.“
þo was Hauelok swiþe bliþe
And þankede God ful fele siþe.

On þe morwen, wan it was lith
And gon was þisternesse of þe nith,
Ubbe dide upon a stede
A ladde lepe and þider bede
Erles, barounes, drenges, theynes,
Klerkes, knithes, burgeys, sweynes,
þat he sholden comen anon,
Biforen him sone euerilkon,
Also he louen here lues
And here children and here wiues.
Hise bode ne durste he non atsitte,
þat he ne neme for to wite
Sone, hwat wolde þe justise.
And he bigan anon to rise
And seyde sone: „Liþes me,
Alle samen, þeu and fre,
A þing ich wile you here shauwe,
þat ye alle ful wel knawe.
Ye witen wel, þat al þis lond
Was in Birkabeynes hond,
þe day, þat he was quic and ded,
And how þat he, bi youre red,
Bithaute hise children þre
Godard to yeme and al his fe.
Hauelok, his sone, he him tauhte
And hise two douhtres and al his auhte,
Alle herden ye him swere
On bok and on messegere,
þat he shulde yeme hem wel,
Withuten lae, withuten tel.
He let his oth al ouergo,
Euere wurþe him yuel and wo.
For þe maydnes here lif
Refte he boþen with a knif;
And him shulde ok haue slawen,
þe knif was at his herte drawen,
But God him wolde wel haue saue,
He hauede reunesse of þe knaue,
So þat he with his hend
Ne drop him nouth, þat sori fend.
But sone dide he a fishere
Swiþe grete oþes swere,
þat he sholde drenchen him
In þe se, þat was ful brim.
Hwan Grim saw, þat he was so fayr,
And wiste, he was þe rith eir,
Fro Denemark ful sone he fledde
Intil Englond and þer him fedde
Mani winter, þat til þis day
Haues he ben fed and fostred ay.

Lokes, hware he stondes her:
In al þis werd ne haues he þer,
Non so fayr, ne non so long,
Ne non so mikel, ne non so strong.
In þis middelerd nis no knith
Half so strong, ne half so with.
Bes of him ful glad and bliþe
And cometh alle hider swiþe,
Manrede youre louerd forto make,
Boþe brune and þe blake.
I shal miself do first þe gamen
And ye siþen alle samen."
O knes ful fayre he him sette,
Mouthe noþing him þerfro lette,
And bicam is man rith þare,
þat alle sawen, þat þere ware.
After him stirt up laddes ten
And bicomen hise men
And siþen euerilk a baroun,
þat euere weren in al that toun,
And siþen drenges and siþen thaynes,
And siþen knithes and siþen sweynes,
So þat, or þat day was gon,
In al þe tun ne was nouth on,
þat it ne was his man bicomen:
Manrede of alle hauede he nomen.

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18. König Alisaundre.

Hors, streyngthe of herte and hardinesse
Schewith mony faire prowesse.
Nis so fair a thyng, so Crist me blesse,
So knyght in queyntise,
Bote the prest in Godis servyse.
Sitteth stille in alle wyse:
For here bigynneth gest arise
Of douhty men and gret of prise.
Salome, Archelaus and Jonas,
Salabyn, Besas and Barsonas
And Octiater, Daries brothir,
And XX thousand knyghtis, on and othir,
Hadde warded, saun doute,
That nyght ryght feor abowte.
Now they cometh homward
And metith chaunse hard;
For, ryght in the dayspryng,
Tholomeus con on heom flyng.
„Traytours, he saide, we haveth brought

The tole ye haveth in Grece ysought,
Yeilde yow or ye beon dede!"
And with the sporen smot his stede.
His lonse he can him beode
And smot a riche prynce of Mede;
Heort and armes, thorugh scheldis bord,
He clevyd with speris ord
And of the sadil cast him, saun faile,
Over his croupe and his hors taile.
Percians weore armed wel,
On hygh stede, in hard steil.
They withstoden and wel defend
And of heom was XX thousent.
Loude they can alle cryghe,
Ther ros justis for the maistrye.
Knygthis yslawe, stedis yfeld,
Ther was clevyd mony a scheld,
Crye and noise and gredyng,
Of strong knyghtis hard metyng.
Tiberie was an hardy mon,
He sygh a prynce, that hette Aufrikan,
To men of Grece don muche wo:
He smot his stede with sporen tho,
Thorugh scheld and bruny his spere threost,
He smot that duk on the breost;
Thorugh livre and his entraile
His scharpe spere karf, saun faile.
The duyk feol of his stede tho.
His folk maden muche wo.
The kyng of Casedoyse seygh this,
He smot his gode stede ywis;
Of Grece he smot a baroun,
That was yhote Maneloun,
Thorugh the gargaze and the gorger,
Theo knyght feol ded of his joster.
Mark of Rome abyt nought longe,
He slough fyve in that thronge
And Tigem slough Gildardyn
And Nepan a strong Sarsyn.
Antiochus slough the duk Bardat
And Madifas and eke Ballak.
Antigonus, the hardy marchal,
Slough Whandagon, an admyral,
And Dudinas and Pharaan,
In Perce was no wyghter man.
Gaudyn, that was of Macedoyne,
With his sweord of Coloyne,
He slough Birel and Nasaran
And mony another Aufrican.
Ac Tholome, tofore heom alle,

Fast he gan heom quelle:
Mony he clevyd into the sadel,
He hit bywcop, that lay in cradel.
Tho of Perce gan heom werye
And mony of Greee dedly derye,
Notheles Alisaunder, so y fynde.
Theo Perciens loron six thousand
And they of Grece hundrodes threo.
Undur scheldis hy gan heom wreo;
Everiche on othir gan to legge
With maces and sweordis egge,
That hit denned, so ryght,
As on nayl doth theo schipwryght.
Ac of Greece the barouns
Foughte, so doth lyounes.
Tho of Perce al arowe
Gan fleo and heom withdrawe.
Theo othres heo dryve, verrament,
To Daries ost with hard dent.
Theo noise of heom askaped,
Al that ost was awaped
And gradde: „As armes for douce Mahons,
Lo here of Grece the barouns".
From on to othir this cry was herd,
They armed heom and gurd with sweord
And leopon apon stedis with styf baneris,
With sporen they smyten heore justeris.
Tho they of Grece seyghen this,
A gret queyntise they dude ywis.
Scheome heom thougte for to fleon,
They undergyngith heom bytweone,
Threo thousand of thoo, that comen,
That hy hadden overcomen.
To waterward with sweordegge
Theo othres come at heore rygge.
Thus they folowen and dryven,
Til they come, so i fynde,
Alle they come, Daries and Perseniens,
Strong Turkies and Arabiens,
Feolle Escleiris and eke Mediens
And Capadoces and eke Suliens,
Caldiens, Ebriens and Cretiens
And Partiens and ek Albaniens
And Indiens and Emaniens
With swordes, lances and pesens.
Al this say Tholomew,
A lite ruwet loude he bleow,
Gregies stodyn alle in doute
And Tholomew aboute;
They beon byset in watersyde.

Tholomew let gon the bride,
He smot Aperlicus with his spere,
Thorugh the heorte he gan him beore,
And anon he smot anothir,
Y unterstonde, he was his brothir,
That he clef his basnet,
At his chyn stod the dent.
His men and his amys
For him maden grete cryes,
And Tholomew saide: „So ho, so ho!
We beon awreke of dogges two!“
Sir Dalmadas of Athenis,
Cleputh his felawe, yhote Messiens,
And Mark of Rome and Anticon
And seith to heom in stille soun:
„Lordynges, he saide, hit is nought to fleon,
We buth the ost and the water bytwene.
Schame hit is, we weore so faynt,
That we weore in water dreynt.
Hit is beter, that we to heom schoure,
So longe so we may dure.
To Perciens y wol me scolle,
Sywe me now wha so wol.“
He dasschith forth, so a doughty mon,
And smot a duyk Arabyan
Thorugh armure, livre and longe,
To the deth he hath him stonge,
Everiche also of his fere,
Everiche on othir on soche manere.
Theo grete ost herde herof speke
And hyeth heom to beon awreke:
On the Gregies quyk they dasschith
And feole of heom theo deth lachith:
They no mowe nought assaut stonde
And fledde forth by the stronde
And hem biradieth bett
And gynneth reme manlich flett;
There they holdith heom togedre,
So flok of deor in thondurwedre.
Of Grece a gentil knyght of mounde
Hadde on him mony a wounde
And a tronchon in his flank,
He gan in the water launche,
Up he cam in that othir side
And tofore Alisandre he can ride,
Ryght as he was aryse,
Of his woundyn he was agrise.
„Alisaundre, Philippes streone,
Gef thow wolt Tholomew seone,
Gaudyn, Mark and Antiochus,

Theo duyk Tibire and Antigonus
And theo noble dayk Gregies,
Arme the quyk in armes,
And thy barouns and hieth bet!
For all the world hath heom byset.
Thow myght yseo, by my lere,
That am a treowe messangere.“
„As armes“ he cried fast:
Sone was yarmed al the ost.
Quoth Alisaundre with voys hynde:
„Now y schal wite, who is my freonde“
They hied heom quykliche
And that sone and pryveliche.
Tho that up the water fyghtis
Yet neotith nought of this knyghtis,
That now brought the kyng tidyng
No of Alisaundris comyng.
No sygh never men beter fyghtors,
Beter stonders, no beter weorryours.
Now is non of heom yfounde
Withowte threo othir four woundis;
Feole weore on fote and feole on hors,
With meschef eche askapith othres cors.
Alisaundre tofore is ryde
And mony gentil knyght him myde,
Ac, for to abide his maigne freo,
He abideth undur a treo.
XL thousand chivalrie
He heom takith in his bataile.
He dasscheth forth overward,
Theo othres comen afterward,
He soughte his knyghtis in meschef,
He tok hit in heorte agref.
He tok Bulsifal in the syde;
As a swalewe he can forth glide.
A duyk of Perce sone he mette,
With his launce he him grette,
He perced his bruny and clewyd his scheld,
Theo heorte he carf, so he him yeild;
Theo duyk feol doun to the grounde,
He starf quykliche of that wounde.
Alisaundre tho aloud saide:
„Other tole nane y payd
Yut ye schole of myn paye,
Or y go hennes, more asay!
Anothir launce in honde he hent,
Ageyns the prynce of Tyre he went
And smot him thorugh the breste thare
And out of his sadel him bare.
And y sey for soth thyng:

He brak his launce in the fallyng.
Octiater with muche wondur,
Antiochim hadde him undur.
With his sweord he wolde his heued
Fro the body have yweved.
He sygh Alisaundre, the gode gome,
To him wardes swithe come,
He lefte his pray and fleygh to hors,
For to save his owne cors.
Antiocus on stede he leop,
Of no wounde tok he kep,
And eke he hadde ymad furford,
Alle ymad with speris ord.
Tholomeus and his felawe
Of this socoure weore ful fawe,
Alisaundre made a cry hardy:
„Ore tost, or tost, aly, aly!“
There knyghtis of Akaye
Justed with heom of Arabye,
Tho of Rome and heo of Mede,
Mony lond with othir yeode,
Egipte justed with Tire,
Simple knyghtis with riche sire.
There was yeve no forberyng
Bytweone favasour and kyng.
Tofore me myghte and byhynde
Contek seche and contek fynde.
With Perciens foughte Egregies.
Ther ros cry and gret noyse.
They kydde there, they nere nyce,
They braken speres to selyces:
Me myght fynde knyghtis there,
Mony on loste his justere,
There was sone in litel thrawe
Many gentil knyght yslawe,
Mony arm, mony heved
Was sone fro þe body weved,
Mony gentil levedy
There les hire amy:
There was mony mon killed
And mony fair pencel bibled.
There was sweordlakkyng,
There was sperebathyng.
Bothe kynges there, saun doute,
Beoth ybeten with al heore rowte;
The on, to don men of him speke,
The other, his harmes for to wreke.
Mony londes, nygh and feor,
Losten heore lordes in that weorre.
The corthe quakid of hir rydyng,

The weder thicked of heore crying.
Theo blod of heom, that was slawen,
Ran by flodis and by lauen,
And y you sigge sikirliche.
Darie faughte wel doughtyliche
And dude swithe muche wo.
To on side he drough him to,
He blew his horn, saun doute,
His folk come swithe aboute
And he heom saide with voys clere:
„Y bidde, freondes, ye me here!
Alisaundre is ycome in this lond
With stronge knyghtis and myghty of hond.
Gef he passeth with honour,
Oure is the deshonour.
Y am of Perce deschargid,
Of Mede and of Assyre aquyted.
Ac, gef there is among us
Ony knyght so vertuous,
That Alisaundre myghte slen,
We scholde parten ows bytweon,
Alle my londis even atwo,
And yet he schal have therto
Cristalme, my doughter flour,
And thorugh and thorugh al my tresour.
Now let seo, gef ony is so hardy,
That durste hit him asyghe.“
They thoughten thorugh, notheles,
Gef he myghte come on eas,
Wher hy hym myghte so hound abaye,
Othir by gile othir by treye.
Lord Crist! that this world eyghte
Is lyf to duyk and to knyghte,
Ther nys non so slow withinne
And he wiste to have muche wynne,
That he no wolde, for gret tresour,
Don him seolf in antoure.
Among tho of Perce was a knyght,
Hardy and stalworthe, queynte and lyght:
A knyght of Grece sone he slowe
And his armure of he drowe
And quyk armed him therynne
And thoughte Alisaundre wynne.
Alisaundre of hym nought gaf,
Ac Perciens tofore him he draf.
Some he kyt of the arme
And some the hed and dude heom harm.
He bad his folk fyghte harde
With spere, mace and sweord
And he wolde, after fyght,

Bonie londis to heom dyght.
This forsaide knyght rod him by,
As he weore his amy.
Whan he Alisaunder besy seoth,
To him anon he geth,
He tok a launce, so y fynde,
And rod Alisaundre byhynde,
He smot him harde on the hawberk,
Hit was mad of strong werk.
The kyng was sumdel agast,
He huld faste, theo spere tobrast.
He sat faste and lokid ageyn
And saw on armed, so hit weore his men.
„Fy, he saide, apon the, lechour,
Thow schalt dye as a traytour.“
„Certis, quod the aliene knyght,
Y am no traytour, ac an aliene knyght,
Y dude a gyn, the to slene
And ded thow hadest, forsothe, ybeon,
Ac aventure, for the fyght
This victorie is the ydyght.
Of Perce y am, feor by west,
This hardinesse y dude for a byheste,
That Darie byheyghte to whom, that myghte
The to slene in this fyghte,
He scholde have half his kynriche
And his doughter sikirliche.
This was, kyng, al my chesoun,
No myght thou fynde here no treson,
Ac that y me putte in dedly cas,
For to have that faire byheste.
The kyng by chyn him schoke,
And his serjauns, he him toke
And bad, him loke in prisoun;
He nolde him sle, bote by resoun.
He was don in god warde
And bounde faste in bondis harde.
The kyng broughte forth Bulsifall
And metith of Perce an admyrall,
He smot him thorugh body and scheld
And cast him ded into theo felde.
Ther myghte men in heorte reowe,
How noble knyghtis overthreowe,
Hors totraden theo boukes
Of noble barouns and dukis,
Thicke weore the stretis of knyghtis yslawe
And medewe and feld, hygh and lowe.
Non no myghte heom bytweone
Wite, who scholde maister beon,
In bothe halve with sweord and spere

Was ydon wel grete lere.
Mony faire knyght that day was schent,
Hors totorn, hauberke torent,
Mony fair eyghe with deth yblent
And mony a soule to helle went.
Theo day failith, theo nyght is come,
Wery buth the gentil gome;
In bothe halve mony gent
Wenten hom to heore tent
And tokyn reste til amorwe,
Makyng ful gret sorwe
For heore lordis and for heore ken,
That laien yslayn in the fen.
Alisaundre arisen is
And sittith on his hygh deys,
His duykes and his barouns, saun doute,
Stondith and sittith him aboute.
He hette brynge forth that felawe,
That him wolde have yslawe.
He is forth brought and the kyng
Geveth him acoysyng:
„Thow, he sayde, traytour,
Yusturday thow come in amiture,
Yarmed so on of myne,
Me byhynde at my chyne
Smotest me with thy spere.
No hadde myn hawberk beo the strongere,
Thou hadest me vyly yslawe.
Thou schalt beo honged and todrawe
And beo tobrent al to nought,
For thou soche traytory wroughtest.
„Sir, quoth theo Perciens knyght.
Gef ye doth me lawe and ryght,
No worth y todrawe no anhonge:
For hit weore al with wronge.
Darie byhette to eche of his,
To make pere to him ywis,
Who that myghte the wynne
Othir by gile othir by gynne.
Darie was my ryghte lord,
Y fonded to do his word,
His fo to quelle in eche manere.
And of treson me wol y skere,
Gef ony wol other preove,
Ageyns him, lo, here my glove."
Antiochus saide: „Thow no myght the skere,
Thow hast denied thyself here,
Tho thow for mede or byhotyng
Stal byhynde on oure kyng
Him to slen so theofliche,

Founde thow schalt beon oponliche;
Thou schalt sterve on soche deth hard,
This dom y geve to the ward.“
Tholomeus, theo marchal, up stod,
Wyght in bataile and in counsail god,
And saide: The kyng may do his wille,
Save that Pereien knyght or spille.
Ac he no hath no ryght cheson,
For he no dude no treson.
His dede nas bote honest,
For he dude his lordes hest.
Every man, to sle his fo,
Divers gyn he schal do.
For his lord, nymeth god cure,
He dude his lif in aventure.
He nas nought sworn to my lord,
Bote with spere and with sweord,
Lefliche is every fo,
How he may othir slo.
Ye mowe wel him do brenne and honge,
Ac y sigge, hit were with wrong.“
Up stode Sire Mark of Rome
And entermetyd of his dome.
„Certes, he saide, he dude wowgh,
That he a knyght of Grece slowgh
And dispoyled him of his armes
By treson to oure harmes
And joyned him us among
So on of us, al this was wrong
And so stal on oure kyng,
Him to bryng to eyndyng,
Y jugge he schal anhonged beo.
Barouns of court, what sey ye?“
Everiche saide: „He schal beo slawe,
Forbrent, hongid and todrawe.“
Non no spak him on word fore,
Bote that he scholde beo lore.
Tho Alisaunder say this,
Herith, what he saide ywis.
Hit is ywriten: every thyng
Himseolf schewith in tastyng,
So hit is of lewed and clerk,
Hit schewith in his werk.
The kyng seeth, that no knyght hende
Nylle more that Pereien defende
And saide „knyght, he weore wod,
That wolde do the ought, bote god;
Treson thou no dudest, no feyntise,
Ac hardy dede in queyntise,
For that dede, by myn hod,

No schaltow have bote god."
Richeliche he doth him schrede
In sponneowe knyghtis wede
And sette him on an hygh corsour
And gaf him muche of his tresour
And lette him to Darie wende hom.
No gaf he him non othir dom.

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19. Richard Löwenherz.

Now herkenes to my tale sothe,
Though I swere yow an othe,
I wole reden romaunces non
Off Paris ne off Ypomydone,
Off Alisaundre ne Charlemayne,
Off Arthour ne off Sere Gawain,
Nor off Sere Launcelot the lake,
Off Betfs, ne Gy ne Sere Sidrake,
Ne off Ury ne off Octavyan,
Ne off Hector, the strong man,
Ne off Jason neither off Hercules,
Ne off Eneas neither Achilles.
I wene never, par ma fay,
That in the tyme off here day
Dede ony off hem so doughtly dede,
Off strong batayle and wyghthede,
As dede kyng Richard, sauns fayle,
At the cyte off Jaffe in that batayle,
With hys axe and hys sword.
Hys soule have Jesu, our lord!
 It was before the heygh mydnyght,
The moon and the sterres schon ful bryght,
Kyng Richard unto Jaffe was come,
With hys galeys al and some.
They lookyd up to the castel,
They herde no pype, ne flagel.
They drowgh hem nygh to the lande,
Yiff they myghten undyrstande
And they ne cowde nought aspye,
Ne ne voys off menstralsie,
That quyk man in the castel ware.
Kyng Richard then become ful off care:
„Alas, he sayd, that I was born,
My goode barouns ben forlorn:
Slayn is Robert off Leycetre,
That was myn owne curteys maystre.
Ilke lym off hym was wurth a knyght,
And Robert Tourneham, that was so wyght,

And Sere Bertram and Sere Pypard,
In batayle that wer wys and hard,
And alsoo myne othir barouns,
The beste in al my regiouns,
They ben slayne and forlore,
Hou may I lenger leve therfore!
Had I ben in tyme comen hedyr,
I myght have savyd altogedyr,
Tyl I be wreken off Saladyn,
Certes, my joye schal I tyne!"
Thus waylyd king Richard ay,
Tyl it wer spryng al off the day.
A wayte ther com in a kernel
And apypyd a noot in a flagel,
He ne pypyd but on sythe,
He made many a herte blythe.
He lokyd doun and seye the galey
Off kyng Richard and hys navey.
Schyppys and galeys wel he knewe;
Thenne a meryere note he blewe
And pypyd: „Seynyours! or sus! or sus!
Kyng Richard is icomen to us!
But whenne the Crystene wiste this,
In herte they hadde gret joye iwis.
Erl, baroun, squyer and knyght
To the walles they sterten anon ryght
And seygh kyng Richard, her owne lord,
They cryede to hym with milde word:
„Welcome, lord, in Goddes name,
Our care is turnyd al to game."
Kyng Richard hadde never, iwis,
Halvyndel so mekyl joy and blyss.
„Az armes, he cryede, make yow yare!"
To hem, that wyth hym comen ware:
„We have, he seyde, lyff but on,
Selle we it, bothe flesch and bon,
For to cleyme our herytage,
Slee we the houndes full off rage.
Who so doutes for her menace,
Have he never syght off Goddes face!
Here armure no more I ne doute,
Thenne I doo a pylecheloute.
Thorwgh grace off God in trinite,
Thys day men schal the sothe isee!"
Al the fyrst on land he leep,
Off a doseyn he made an heep.
He gan to cry with voys ful cler:
„Wher be these hethene pawtener,
That have the cyte off Jaffe itake?
Unwyvvely I schal yow wake.

To waraunt, that I have idoo.
Wesseyl I schal drynk yow too!"
He leyde on ilke a syde ryght
And slowgh the Sarezynes aplyght.
The Sarezynes fledde and were al mate,
With sorwe they ranne out off the gate,
In there herte they were soo yarwe,
Alle here yates they thought too narwe.
Both walles they fledde off the towne,
On every syde they felle adoun.
Some off hem broke her swere,
Legges and armes al in fere
And ilkon cryede in this manere,
As ye schal afterward here:
„Malcan staran naw arbru
Lor fermoir toir me moru".
This is to saye in Englys:
„The Englyshe devyl icomen is,
Yiff he us mete, we schal deye,
Flee we faste out off hys weye."
Out off the toun they fledde ylkone,
That ther leffte never one,
Bute four hundryd or fyve,
That Richard brought out off lyve.
At the gates he sette porters
And stablede up hys destrers.
He leep upon hys stede Favel,
Wel armyd in yren and in stel.
The folk hym armyd al in fere,
That out off the galeys comen were
And many comen out off the castel,
That weren armyd wundyrwel.
Kyng Richard rode out at the gate,
Twoo kynges he founde therate
With sixty thousand Sarezynes fers
With armes bryght and brode baners.
That on upon the hood he hyt,
That to the sadyl he hym slytte,
That other he hint upon the hood,
That at the gyrdylsteed it stood.
And hys templers and hys barouns
And hospytalers, egre as lyouns,
They slowen Sarezynes al soo swythe,
As gres fallyth fro the sythe.
The Sarezynes seyghen no beter won,
But flowghen agayn everylkon
Unto Saladynes gret hoost,
That fyftene myle lay acoost.
Two and thrytty thousand, for sothe to say,
The sowdan loste that ilke day.

For their armure fared as wax
Ayenst kyng Richardys ax.
Many a Sarazyn and hygh lordynge
Yelded than to Richard, our kyng.
Richard putte them in hostage tho,
There were a thousand prysoners and mo.
The chace lested swythe longe,
Tyl the tyme of evensonge.
Richard rod aftyr tyl it was nyght,
So many of hem to deth he dyght,
That no nombre it may accounte,
How many of them it wolde amounte.
Richard left withoute the towne
And pyghte ther hys pavyloune
And that nyght with mekyl herte
He confortyd hys barouns smerte.
And ye schal here, on the morwe
How ther was a daye of sorwe
For the gretest batayle, I understonde,
That never was on ony londe:
And ye, that this batayl wyl lere,
Herkene now and ye schal here.
As kyng Richard sat at hys sopere
And gladded hys barouns with mylde chere
And comforted hem with ale and wyn,
Two messangers come fro Saladyn
And stode kyng Richard before,
With longe berdes and with hore.
Off two mules they wer alyght,
In gold and sylk they wer idyght.
Eyther held other by the honde
And sayde: „Kyng Richard, now undyrstonde,
Our lord Saladyn, the hyghe kyng,
Hath thee sente this askyng:
If that thou were so hardy a knyght,
That thou durste hym abyde in fyght,
Tyl to morwe, that it day were,
Of blysse thou scholde ben athere,
For thy lyff and thy barouns,
He wyl not geve two skalouns,
He wyl the take wyth strength off hondes,
For he hath folk of mony londes:
Egyptiens and of Turkey,
Of Moryens and of Arabye,
Basyles and Ambosyens
Withe egyr knyghtes of defens,
Egyptiens and of Surry,
Of Ynde, Morroc and of Cappadocye,
Of Medes and of Asclamoyne,
Of Samarye and of Babyloyne

Two hundred knyghtes, withoute fayle,
Fyve hundred of amorayle.
The ground ne may hem unnethe bere,
The folk, that cometh the to dere.
By our rede do ryght wel
And tourne agayn to Jaffe castel.
In safe warde thou myght there be,
Tyl thou have sente after thy meyne;
And yf thou se, thou may not stonde,
Tourne agayn to thyn owne londe."
In anger Richard toke up a lofe
And in hys hands it alle torofe
And sayde to that Sarazyn:
„God geve the wel evyl pyne.
And Saladyn, yowr lorde,
The devyl hym hange with a corde.
For your counsayl and your tyding
God geve you wel evyl endyng.
Now go and say to Saladin:
In despyte of his god Appolyn
I wyl abyde hym betyme,
Though he com to morrow at pryme
And though I were but myself alone,
I wolde abyde hem, everychone.
And, if the dogge wyl come to me,
My pollax schal hys bane be,
And saye, that I hym desyre
And al his cursed cumpany in fere,
Go now and saye to hym thus,
The curse have he of swete Jesus!"
The messangers wente to Saladyn
And al the begynnynge tolde hym,
Saladyn mervayled than
And sayde, it was non erthly man:
„He is a devyl or a saynt,
Hys myght ne found I never faynt."
Anon he made hys ordeyning,
For to take Richard our kyng.
Therof Richard toke no kepe,
But al nyght lay and slepe
Tyl agaynst the dawnyng.
Thenne herde he a schryll crying,
Thorwgh Goddys grace an aungel of hevene
Tho sayde to hym with mylde stevene:
„Arys and lepe on thy gode stede Favel,
And tourne agayn to Jaffe castel,
Thou hast slepte long inowgh,
Thou schalt fynde hard and towgh,
Or thou come to that cyte,
Thou schalt be wrapped and thy meyne.

After the batayle, withouten les,
With the sowdan thou mak thy pes!
Tak trewes and let thy baronage
Unto the flome do her vyage,
To Nazareth and to Bedlem,
To Calvary and to Jerusalem.
And let them wende after thenne
And come thou after with thy schypmen,
For enemyes thou hast, I understonde,
There in thyn owne londe.
Up, sayde the aungel, and wel the spede,
Thou ne haddest never more nede."
Richard aros and toke hys wede,
And lept on Favel, hys gode stede,
And sayde: „Lordynges! Or sus, or sus!
That hath us warned sweet Jesus."
Az armes! he let crye there
Ayenst the Sarazyns for to fare.
But Saladyn and hys tem
Was bytwene Jaffe and them.
That was to Richard moche payne,
That he ne myght hys hoost ordayne,
But prekyd forth upon Favel
And garte hys launse byte ful wel.
Therwith he slowgh, withouten doute,
Thre kynges off the sawdones route.
Hys stede was strong, hymselve good,
Hors no man hym non withstood,
He hewe upon the hethene with fors,
That unto grounde fel her cors.
Whoso hadde sene hys cuntenaunse,
Wolde ever had hym in remembraunse.
They gunnen on hym als thykk to fleen,
As out off the hyve doth the been:
And with hys axe doun he swepe
Off the Sarezynes, as bere doth schepe.
Ynglysche and Frensche gan aftyr ryde,
To fyghte they wer ful fresche that tyde;
And layden on with al her myght
And slowen the Sarezynes dounryght,
But theroff was but lytyl keep,
To many ther wer upon an heep,
That no slaughtyr in that batayle
Myght be sene, withouten fayle.
A myre ther was withouten Jaffes,
A myle brode, withouten les.
Mawgre the Sarezynes Richard, the syre,
Thre thousand Sarezynes droff into the myre,
Thoo myghte man see the hethene men
Lyggen and bathe hem in the fen,

And thoo, that wolde have come uppe,
They dranke off kyng Richardes cuppe.
What ther wer drownyd and what wer slawe,
The sawden loste off hethene lawe
Syxty thousand in lytyl stounde,
As it is in the Frensche ifounde.
Kyng Richard wente agayn
To help hys hoost with myght and mayn,
Now was there, now was here,
To governe hys hoost with hys powere.
Seygh never man, I have herd telle,
Half so many Sarezynes felle;
And the moste peryle off the batayle,
Kyng Richard seygh, withouten fayle.
Hys eme, Sere Henry off Champayne,
Feld off hys hors doun on the playn.
The Sarezynes hadde hym undyr honde,
To sleyen hym ful faste they fonde.
It hadde ben hys daye laste,
No hadde kyng Richard come in haste,
Kyng Richard cryede with loude voys:
„Help God and the holy croys!
Thys ilke day myn eme thou schylde
Fro deth off these doggys wylde.
Lordynges, he sayde, layes upon,
Letes off these houndes ascape non,
And I myself schal prove to smyte,
Yiff my pollax can ought byte.“
Men myghten see, Crystene with al their mayn
Schede the Sarezynes blood and brayn.
Upon the place, that grene was,
Many soule wente to Sathanas.
Be the dymmyng off the more
Men myghte see, where Richard fore.
The templers comen hym to socour,
There began a strong stour,
They layd on, as they wer wood,
Tyl valeys runnen al on blood.
The Longespay was a noble knyght,
As a lyoun he gan to fyghte,
The erl off Leycetre, Sere Robard,
The erl off Rychemond and king Richard,
Many Sarezyn they slowgh, sauns fayle,
Soo layde they on in that batayle.
Ther these ilke knyghtes rod,
That day was the way all brod,
That four waynes myghte on mete:
So many Sarezynes les the swete.
On bothe half was many body
Slayn, strong, bold and hardy.

And at the last with gret payne
Kyng Richard wan the erl off Champayne
And sett hym upon a stede,
That swythe good was at nede,
And bad hym wende by hys syde
And nought a fote fro hym ryde.
A messanger com, swythe rydyng,
To speke with Richard, our kyng,
And sayde: „Sere, par charyte,
Turne agayn, to Jaffe cyte.
Helyd is both mount and playn:
Kyng Alysaundre ne Charlemayn
Hadde never swylke a route,
As is the cyte now aboute.
The gates be on fyrr isette
Ryght off Jaffe castelette.
Thy men may neythyr in ne oute,
Lord, off thee I have grete doute,
For ye may nought to the cyte ryde,
In felde what aventure yow betyde.
And I yow warne, withouten fayle,
Mekyl apayryd is youre batayle.
The patryark itaken is
And Jhon the Neel is slayn iwis,
William Arsour and Sere Gerard,
Bertram Braundys, the good Lumbard,
They are slayn and yitt moo.“
Kyng Richard bethought hym thoo
And gan to crye: „Turne arere
Every man with his banere!“
And many thousand before hym schete
With swerdes and with launses grete,
With fawchouns and with maces bothe;
Kyng Richard they made ful wrothe.
They slowen Favel under hym,
Then was kyng Richard wroth and grym.
Hys ax from hys arsoun he drowgh,
That ilke Sarezyn sone he slowgh,
That steked under hym hys stede.
Therfore he loste hys lyff to mede.
On foot he was and he on layde,
Manye under hys hand ther deyde:
Al that hys ax areche myght,
Hors and man he slowgh doun ryght;
What before and what behynde,
A thousand and moo, as I fynde,
He slowgh, whyle he was on foot,
That hym com never helpe ne boote.
Saladynes twoo sones come ryde,
Ten thousand Sarezynes by her syde

And gan to cry to kyng Richard:
„Yelde the, theff, traytour, coward!
Or I schal sloo the in this place!“
„Nay, quod Richard, be Godes grace!“
And with hys ax he smot hym thoo,
That hys mydyl flowgh intwoo,
The half the body fel adoun
And that othir half lefte in the arsoun:
„Off the, quod kyng Richard, I am sekyr.“
Hys brothir come to that bekyr,
Upon a stede with gret randoun,
He thoughte to bere kyng Richard doun
And gaff hym a wounde thorwgh the arme,
That dede our kyng mekyl harme.
Upon the sperched was venym.
And kyng Richard stoutly smot hym,
That man and horse fyl ded to grounde.
„Lygge there, he sayd, thou hethene hounde!
Schalte thou never telle Saladyne,
That thou madest me my lyff to tyne.“
With that fyve dukes off hethenys
Come with her hoost, withouten mys,
Bysette about Richard, oure kyng,
And thoughte hym to deth brynge.
Kyng Richard in a lytyl thrawe
The fyve dukes hadde islawe
And fele hundryd aftyr then
Off stronge hethene men.
And at the last, though it wer late,
They wunnen unto Jaffes gate.
Thenne wer our Crystene men ful sekyr,
That they scholde overcome the bekyr.
The erl off Leycetre, Ser Robard,
Brought our kyng hys stede Lyard.
Kyng Richard into the sadyl leap,
Then fledde the Sarezynes, as they wer scheep.
Our kyng rode afftyr, tyl it was nyght,
And slowgh off hem, that he take myght.
Ther wer slayn in playn and den,
Two hundryd thousand hethene men.
That nyght, withouten les,
Kyng Richard wan into Jaffes
And thankyd Jesu, kyng off glorye,
And hys modyr off that victorye,
For, sithe the world was ferste begun,
A fayrer batayle was never iwunne.
At morwe he sente Robert Saboyle
And Sere Wyllyam Watevyle,
Hubert and Robert Tourneham,
Gawter Gyffard and Jhon Seynt Jhan

And bad hym seye to the sawden,
That hymself agayn fyve and twenty men
In wylde field wolde fyghte,
To derayne Godes ryghte,
Yiff he it wynne, to have the land
Ever in Crystene mennys hand.
And yiff the Sarezynes myghte hym slee,
The lande scholde evyr the sawdons be;
„And yiff he wole nought here hys sawes,
Sayes, thre yer thre monethys and thre dawes
I aske trewes off the sowdan,
To wende home and come agayn than.“
The messangers gunne to wende
And tolde the sawdon wurde and ende.
He wolde nought consente to that batayle,
Fyve hundred agayn Richard, sauns fayle:
At morwe, yiff he wolde come,
The trewes scholde ben inome.
Thus he tolde the messangers
And they it tolde Richard, the fers.
The next day he made forewarde
Off trewes to the kyng Richard,
Thre yer and more, to the flome
Fro Acres that wolde come.
Thoo afterward al the thre yere
Crystene men, both fere and nere,
Yeden the way to Jerusalem
To the sepulchre and to Bedlem,
To Olivet and to Nazaret
And to Emaus castelette
And to alle other pylgrymage,
Withouten harme or damage.
Kyng Richard, doughty off hand,
Turnyd homward to Yngeland.
Kyng Richard reynyd here,
No more but ten yere,
Sythe he was schot, alas!
In Castel-Gaylard ther he was.
Thus endyd Richard, our kyng:
God geve us alle good endyng
And hys soule reste and roo,
And oure soules, whenne we com thertoo!

IV. VOLKSTÜMLICHE LIEDER.

20. Kukukslied.

Sumer is icumen in,
Lhude sing cuccu!
Groweþ sed
And bloweþ med
And springþ þe wde nu.
Sing cuccu!
Awe bleteþ after lomb,
Lhouþ after calue cu,
Bulluc sterteþ,
Bucke uerteþ,
Murie sing cuccu!
Cuccu, cuccu!
Wel singes þu cuccu.
Ne swik þu nauer nu!
Sing cuccu nu, Sing cuccu,
Sing cuccu! Sing cuccu nu!

21. Lied des gefangnen.

Ar ne kuthe ich sorghe non,
Nu ich mot maneń min mon,
Karful wel sore ich syche.
Geltles ihc sholye muchele schame.
Help, God, for thin swete name,
Kyng of heueneriche!

Jesu Crist, sod god, sod man,
Louerd, thu rew upon me,
Of prisun thar ich in am,
Bring me ut and makye fre,
Ich and mine feren sume,
God wot, ich ne lyghe noct,
For othre habbet ben misnome,
In thys prisun ibroct.

Almicti,
That wel lictli

Of bale is hale and bote,
Heueneking,
Of this woning
Ut us bringe mote.

Foryhef hem,
The wykke men,
God, yhef it is thi wille,
For wos gelt
We bed ipelt
In thos prisun hille.

Ne hope non to his liue,
Her ne mai he biliue,
Heghe thegh he stighe,
Ded him felled to grunde.
Nu had man wele and blisce,
Rathe he shal tharof misse
Worldes wele, mid ywisse,
Ne lasted buten on stunde.

Maiden, that bare the heuenking,
Biseeh thin sone, that swete thing,
That he habbe of hus rewsing
And bring hus of this woning,
For his muchele milse.

He bring hus ut of this wo
And hus tache, werehen swo
In thos liue, go wus' it go,
That we moten ey and o
Habben the eche blisce!

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22. Frühlingslied.

Lenten ys come wiþ loue to toune,
Wiþ blosmen and wiþ briddes roune,
þat al þis blisse bryngeþ;
Dayeseges in þis dales,
Notes suete of nyhtegales,
Uch foul song singeþ.
þe þrestelcoc him þreteþ oo,
Away is huere wynterwo,
When woderoue springeþ;
þis foules singeþ ferly fele
And wlyteþ on huere wynterwele,
þat al þe wode ryngeþ.

þe rose rayleþ hire rode,
þe leues on þe lyhte wode
Waxen al wiþ wille,
þe mone mandeþ hire bleo,
þe lilie is lossom to seo,
þe fenyl and þe fille.
Wowes þis wilde drakes,
Miles murgeþ huere makes,
Ase strem þat strikeþ stille;
Mody meneþ, so doþ mo:
Ichot, ycham on of þo,
For loue þat likes ille.

þe mone mandeþ hire lyht,
So doþ þe semly sonne bryht,
When briddes syngeþ breme,
Deawes donkeþ þe dounes,
Deores wiþ huere derne rounes,
Domes forte deme.
Wormes woweþ under cloude,
Wymmen waxeþ wounderproude,
So wel hit wol hem seme:
ȝef me shal wonte wille of on,
þis wunne weole y wole forgon
Ant wyht in wode be fleme.

23. Winterlied.

Wynter wakeneth al my care,
Nou this leves waxeth bare,
Ofte y sike ant mourne sare,
When hit cometh in my thoht,
Of this worldes joie hou hit goth al to noht.

Now hit is aut now hit nys,
Also hit ner nere ywys,
That moni mon seith, soth hit ys,
Al goth, bote Godes wille,
Alle we shule deye, thah us like ylle.

Al that gren me graueth grene,
Nou hit faleweth al bydene,
Jhesu, help, that hit be sene,
Ant shild us from helle,
For y not whider y shal, ne hou longe her duelle.

24. Alysoun.

Bytuene Mershe ant Aueril,
When spray biginneþ to springe,
þe lutel foul haþ hire wyl
On hyre lud to synge,
Ich libbe in louelonginge
For semlokest of alle þynge,
He may me blisse bringe,
Icham in hire baundoun.
An hendy hap ichabbe yhent,
Ichot, from hevene it is me sent,
From alle wymmen mi loue is lent
Ant lyht on Alysoun.

On heu hire her is fayr ynoh,
Hire browe broune, hire eȝe blake,
Wiþ lossum chere he on me loh,
Wiþ middel smal ant wel ymake,
Bote he me wolle to hire take,
Forte buen hire owen make,
Longe to lyuen ichulle forsake
Ant feye fallen adoun.
An hendy hap etc.

Nihtes when y wende ant wake,
Forþi myn wonges waxeþ won,
Leuedi, al for þine sake
Longinge is ylent me on.
In world nis non so wyter mon,
þat al hire bounte telle con,
Hire swyre is whittore, þen þe swon,
Ant feyrest may in toune.
An hendy etc.

Icham for wowyng al forwake,
Wery so water in wore,
Lest eny reue me my make,
Ychabbe yȝyrned ȝore.
Betere is þolien whyle sore,
þen mournen evermore.
Geynest under gore,
Herkne to my roune!
An hendy hap etc.

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25. Blow, northerne wynd!

Blow, northerne wynd,
Sent thou me my suetyng.
Blow, northerne wynd, blou, blou, blou!

Ichot a burde in boure bryht,
That fully semly is on syht,
Menskful maiden of myht,
Feir ant fre to fonde,
In al this wurhliche won,
A burde of blod ant of bon,
Never zete y nuste non
Lussomore in londe. Blou etc.

With lokkes lefliche ant longe,
With frount ant face, feir to fonde,
With murthes monie mote heo monge,
That brid so breme in boure,
With lossom eye, grete ant gode,
With browen blysfol under hode,
He, that reste him on the rode,
That leflich lyf honoure. Blou etc.

Hire lure lumes liht,
Ase a launterne a nyht,
Hire bleo blykyeth so bryht;
So feyr heo is ant fyn,
A suetly suyre heo hath to holde,
With armes, shuldre, ase mon wolde,
Ant fyngres, feyre forte folde,
God wolde hue were myn!

Middel heo hath menskful smal,
Hire loveliche chere as cristal,
Thezes, legges, fet ant al
Ywraht wes of the beste.
A lussum ledy lasteles,
That sweting is ant ever wes,
A betere burde never nes
Yheryed with the heste.

Heo is dereworthe in day,
Graciouse, stout ant gay,
Gentil, jolyf, so the jay,
Worhliche when heo waketh;
Mayden murgest of mouth,
Bi est, bi west, by north ant south;
Ther nis fiele ne crouth,
That such murthes maketh.

Heo is coral of godnesse,
Heo is rubie of ryhtfulnesse,
Heo is cristal of clannesse
Ant baner of bealte,
Heo is lilie of largesse,

Heo is parvenke of prouesse,
Heo is solsecle of suetnesse
Ant ledy of lealte.

To love that leflich is in londe,
Y tolde him, as ych understonde,
Hou this hende hath hent in honde
On huerte, that myn wes;
Ant hire knyhtes me han so soght,
Sykyng, sorewyng ant thoht,
Tho thre me han in bale broht,
Azeyn the poer of pees.

To love y putte pleyntes mo,
Hou sykyng me hath siwed so
Ant eke thoht me thrat to slo
With maistry, zef he myhte;
Ant serewe sore in balful bende,
That he wolde for this hende
Me lede to my lyves ende
Unlahfulliche in lyhte.

Hire love me lustnede uch word
Ant beh him to me over bord
Ant bed me hente that hord
Of myne huerte hele
Ant bisecheth that swete ant swote,
Er then thou falle, ase fen of fote,
That heo with the wolle of bote
Dereworthliche dele.

For hire love y carke ant care,
For hire love y droupne ant dare,
For hire love my blisse is bare
Ant al ich waxe won,
For hire love in slep y slake,
For hire love al nyht ich wake,
For hire love mournyng y make,
More then eny mon.

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26. Liebeslied.

When the nyhtegale singes, the wodes waxen grene,
Lef ant gras ant blosme springes in Averyl, y wene,
Ant love is to myn herte gon with one spere so kene,
Nyht ant day my blod hit drynkes, myn herte deth me tene.

Ich have loved al this zer, that y may love namore,
Ich have siked moni syk, lemmon, for thin ore,

Me nis love never the ner ant that me reweth sore,
Suete lemmon, thench on me, ich have loved the ȝore.

Suete lemmon, y preye the of love one speche,
Whil y lyve, in world so wyde other nulle y seche,
With thy love, my suete leof, mi blis thou mihtes eche,
A suete cos of thy mouth mihte be my leche.

Suete lemmon, y preȝe the of love one bene,
ȝef thou me lovest, ase men says, lemmon, as y wene,
Ant ȝef hit thi wille be, thou loke, that hit be sene;
So muchel y thenke upon the, that al y waxe grene.

Bituene Lyncolne ant Lyndeseye, Norhamptoun ant Lounde
Ne wot y non so fayr a may, as y go fore ybounde,
Suete lemmon, y preȝe the, thou lovie me a stounde,
Y wole mone my song on wham that hit ys on .ylong.

V. GEISTLICHE PROSA.

27. Dan Michel's Ayenbite of Inwyt.

þe zeuende heaued of þe beste.

þe zeuende heaued of þe kueade beste zuo is þe zenne of þe mouþe and, þeruore þet þe mouþ heþ tuo offices, huerof þe on belongeþ to þe zuelȝ, ase to þe mete and to þe drinke, þe oþer zuo is in speche; þeruore him todelþ þe ilke zenne in tuo deles principalliche; þet is to wytene: in zenne of glotounye, þet is ine mete and in drinke, and ine zenne of kueade tonge, þet is ine fole spekinge. And uerst zigge we of þe zenne of glotounye, þet is a vice, þet þe dyeuel is moche myde ypayd and moche onpayþ God. Be zuych zenne heþ þe dyeuel wel grat miȝte in manne. Huerof we redeþ ine þe godspele, þet God yaf yleaue þe dyeulen, to guo into þe zuyn, and, þo hi weren ine ham, hise adreynten ine þe ze: ine tokninge, þet þe glotouns ledeþ lif of zuyn and þe dyeuel heþ yleaue, to guo in ham and hise adrenche ine þe ze of helle and ham to do ete zuo moche: þet hi toeleue, an zuo moche drinke, þet hy ham adrencheþ.

Huanne þe kempe heþ his uelaȝe yueld and him halt be þe þrote, wel onneaþe he arist. Alsuo hit is of þan, þet þe dyeuel halt be þa zenne, and þeruore bleþeliche he yernþ to þe þrote, ase þe wolf to þe ssepe, him uor to astrangli, ase he dede to Euen and to Adam in paradys terestre. þet is þe vissere of helle, þet nymþ þane viss bi þe þrote and by þe chinne. þis zenne moche mispayþ God. Vor þe glotoun makeþ to grat ssame, huanne he makeþ his God of ane zeche, uol of dong, þet is: of his wombe, þet he loueþ more, þanne God, and ine him ylefth and him serueþ. God him hat ueste, þe wombe zayþ: „þou ne sselt, ac et longe and atrayt.“ God him hat, be þe morȝen arise, þe wombe zayþ: „þo ne sselt, ich am to uol, me behoueþ to slepe, þe cherche nys non hare, hy abyt me wel.“ And huanne he arist, he begynþ his matyns and his benes and his oreysones and zayþ: „a, God, huet ssole we ete to day, huader me ssolle eny þing uynde, þet by worþ?“ Efter þise matynes comeþ þe laudes and zayþ: „a, God, huet we hedde guod wyn yesteneuen and guode metes.“ And efterþan he beweþþ his zennes and zayþ: „allas, he zayþ, ich habbe yby nyeȝ dyad to niȝt, to strang wes þet wyn teue. þet heaued me akþ, ich ne ssel by an eyse, alhuet ich habbe ydronke.“ þous to þe kueade zayþ. þis zenne let man to ssame. Vor alþeruerst he becomþ tauernyer, þanne he playþ ate des, þanne he zelþ his oȝen, þanne he be-

comþ ribaud, holyer and þyef and þanne me hine anhongeþ þis is þet scot, þet me ofte payþ.

þis zenne him todelþ, ase be saynt Gregorye, ine vif bozes. Vor ine vif maneres me zenezeþ be mete and be drinke. Oþer uor þet, þet me eth and dryngþ touore time, oþer to lostuolliche, oþer out of mesure, oþer to ardontliche, oþer to plentyuousliche. þe uerste boz þanne of þise zenne is: to ete beuore time and to uoul þing hit is of man, þet heþ age, huanne he ne may abyde time to etene and of grat lecherie of þrote hit comþ, þet man, þet is strang and hol of bodye wyþoute ancheysoun seeluol touore rizte houre yernþ to þe mete, ase deþ a best doumb. And uele zennes comeþ of þo ilke wone. þanne hit comþ, þet zuych a man zayþ, þet he ne may ueste ne do penonce. Vor he heþ þet yzed: „ich habbe a to kuead heaued." And he zayþ zoþ, uor he heþ hit zuych ymad, and kuead herte alzuo, þet heþ ymad þat kuead and him heþ ydo breke þe uestinges, þet is grat zenne and yef he him damnede be him zelue, þerof no strengþe. Ac he wyle habbe uelazes, þat doþ, ase he deþ, huiche he drazþ uram wel to done and let his mid him into helle. Vor he deþ ham breke hare uestinges and do hare glotounyes, huerof hi ham wolden loki, yef þer nere kueade uelazes. Vor þe drinkere and þe horling amang þe oþre kueades, þet hi doþ, propreliche one zenne, þet is þe dyeules, huanne hi wyþdrageþ to do wel. Hy ziggeþ, þet hi ne moge nazt ueste, ac hy lyezeþ, vor litel loue of God ham heþ, þet y do zigge. Vor yef hi loueden zuo moche þe zoþe joye of heuene, ase hy doþ þe ydele blisse of þis wordle, ase hy uesteþ uor þe timliche nyedes alhuet nizt, ase wel hi mizten ueste, huet non uor God, yef hi him zuo moche louede. Ac hy byeþ, ase is þet child, þet wyle alneway habbe þet bread ine his hand. And þe sselt conne, þet ase me zenezeþ ine to raþe arizinge uor to ethene and alsuo me zenezeþ late to soupi. þanne þet uolk, þet late louieþ to soupi and to waki be nizte and wasteþ þane time ine ydelnesse and late guoþ to bedde and ariseþ late. zenezeþ ine uele maneres. Verst ine þet hi wasteþ þane time and hine miswendeþ, huanne hi makeþ of þe nyzt day and of þe daye nyzt. Zuych uolk God acorseþ be þe prophete. Vor me ssel be daye wel do and be nizte herie God and bidde; ac huo, þet lyþ a bedde, huanne he ssolde arise, slepe he mot, huanne he ssolde bidde and his seruise yhere and God herie and þos he lyezþ al his time and þe nizt and þane day. Efterward ine zuyche wakinges me deþ manye kueades: ase playe ate ches, oþer ate tables and me zayþ manye bisemers and folyes and þus wasteþ þe wreche his time and his wyttes and his guodes and wreþeþ God and harmeþ his bodi and more þe zaule.

þe oþer boz is of mete and of drinke be to moche and wiþoute mesure. þe ilke byeþ propreliche glotounes, þet al uorzuelzeþ, ase deþ þe kete of his sperringe. Hit is grat wyt to loki mesure ine mete and ine drinke and grat helþe, uor moche uolk sterueþ and ofte þer comeþ greate ziknesses. Ac huo, þet

wyle þise mesure lyerny, he ssel ywyte and onderstonde, þet þer byeþ uele maneres to libbe ine þe wordle. þe uerste libbeþ be þe ulesse, þe oþer be his iolinete, þe þridde be his fisike, þe uerþe be his onestete, þe vifte be þan, þet hare zennes acseþ, þe sixte be þe goste and be þe loue of God.

þo þet libbeþ be þe ulesse, ase zayþ zaynte Paul: hi slaȝeþ hire zaulen, uor hi makeþ of hare wombe hare God. þe ilke ne hyealdeþ scele ne mesure and þeruore ssolle habbe ine þe oþre wordle pine wyþoute mesure.

þe ilke, þet libbeþ be hare iolyuete, wylleþ hyealde hire fole uelaȝredes, zuo þet hi ne conne ne hi ne moȝe healde mesure.

þo þet libbeþ be ypocrisye, þet byeþ þe dyeules martires; hi habbeþ tuo mesures, uor þe tuaye dyeulen, þat tormenteþ þane ypocrite, byeþ moche ayder ayens oþren. þe on him zayþ: „eth ynoȝ, alhuet þou art uayr and uet.“ þe oþer him zayþ: „þou ne sselt, ac þou sselt ueste, alhuet þou art bleche and lhene.“ Nou behoueþ to habbe tuo mesures, ane little and ane scarse, þet he useþ touore þe uolke, and anoþre guode and large, þet he useþ, þet non ne yzyȝþ. þes ne halt naȝt þe riȝte mesure. þe ilke, þet couaytyse ledeþ, habbeþ zuyche mesure, ase þe pors wyle, þet is lheuedi and hotestre of þe house. þanne ssolle we betuene þe porse and þe wombe of þe glotoune habbe a uayr strif. þe wombe zayþ: „ich wylle by uol.“ þe purs zayþ: „ich wylle by uol.“ þe wombe zayþ: „ich wylle, þet þou ete and drinke and þet þou despendi.“ And þe purs zayþ: „þou ne sselt naȝt, ich wille, þet þou loki and wyþdraȝe.“ Allas, huet ssel he do, þes wreche, þet is þrel to zuyche tuaye kueade lhordes. Tuo mesures makeþ be wyȝte ymad: þe mesure of wombe in oþre manne house guode and large, and þe mesure of þe purse of his, þet is zorȝuol and scarse.

þo þet libbeþ be fisike, hy healdeþ þe mesure of Ypocras, þet is lite and strait, and hit inalþ ofte, þet þe ilke, þet be fisike leueþ, be fisike steruеþ.

þo þet libbeþ be hyre onestete, þe ilke hyealdeþ þe mesure of scele and libbeþ worssipliche to þe wordle, þet eteþ ine time and ine oure and nimeþ mid guode wylle, þet hi habbeþ, and cortaysliche an gledliche.

þo þet libbeþ be þan, þet hare zennes okseþ, hyealdeþ zuiche manere and mesure, ase me ham chargeþ ine penonce.

þo þet libbeþ be þe goste, byeþ þo, þet ine þe loue of God wonyeþ, to huam þe holy gost tekþ to hyealde ordre and sckele and mesure.

þo þet habbeþ þe lhordssip ope þe bodyes, þet is zuo ytaȝt, þet he ne aseeþ none outtrage and deþ, þet þe gost hat, wyþoute grochinge and wiþoute wiþzigginge.

Nou miȝt þou ysi, uor þet we habbeþ hyer yzed, þet uele ginnes heþ þe dyeuel, uor to nime þet uolk be þe þrote. Vor uerst he sseaweþ ham þe wynes and þe metes, þet byeþ uayre and likerouses, ase he dede to Euen þane eppel. And þet, yef hit him ne is naȝt worþ, he him zayþ: „eth and drink, ase þe

ilke and þe ilke uelazrede þe behoueþ hyealde, yef þe wylt, þet me ne storue þe nazt and þet me þe ne hyalde uor papelard". Oþer he him zayþ: „þe helþe of þine bodye þou sselt loki, uor huo þet ne heþ helþe, he ne heþ nazt. Ne by nazt manslazþe of þe selue. þou sselt to þine bodye þe sostinonce". Oþer he him zayþ: „Nim yeme of þe guodes, þet þou dest oþer migt do. þou ne est nazt uor þe lost of þyne bodye, ac to serui God, þou sselt þine strengþe loki to God, ase zayþ Dauiþ: þise seeles byeþ zuo eleuiinde, þet þe wyseste and þe holyiste man byeþ oþerhuyl beeazt".

þe þridde boz of þise zenne is to uerliche yerne to þe mete, ase deþ þe hond to þe hes, and þe more þet is þe ilke uerlichhede, þe more is þe zenne. Vor, ase hit ne is no zenne uor to habbe richesses, ac his to moche louye, alsuo hit ne is no zenne uor to ethe þe guode metes, ak ethe his to uerliche oþer disordeneliche. Ethe metes byeþ guode to guode and to ham, þet be scele and be mesure his useþ, and hise nimeþ mid þe sause of þe drede of oure lhorde. Vor me ssel euremo habbe drede, þet me ne mysnyme be ouerdede, and me ssel herye God and yelde hym þonkes of his yefþes. And be þe zuetnesse of þe mete, þet wyþoute ne may by, me ssel þenche Godes zuetnesse and to þe ilke mete, þet uelþ þe herte. þeruore me ret ine hous of religion ate mete, uor þet huanne þet bodi nymþ his mete of one half, þet þe herte nyme his of oþer half.

þe uerþe boz of þis zenne of þan, þet to nobleliche wylleþ libbe, þet despendeþ and wasteþ uor to uelle hare glotonye, hwerof an hondred poure migten libbe and ynozliche by ueld. Zuich uolk zenezeþ ine uele maneres. Verst in greate despenses, þet hi makeþ, efterward ine þan, þet hi hit useþ ine to grat bete and ine to grat lost, and efterward ine þe ydele blisse, þet hi habbeþ. Vor hit ne is nazt onleþiliche lecherie of zuelz, ac hit is wel ofte uor bost, þet hi zecheþ zuo riche metes and makeþ zuo uele mes, huerof ofte comeþ uele kueades.

þe vifte boz is þe bysihede of glotuns, þet ne zecheþ, bote to þe delit of hare zuelz. þise byeþ propreliche lechurs, þet ne zecheþ, bote þet lost of hare zuelz. Ine þri þinges nameliche liþ þe zenne of zuyche uolke. Verst ine þe greate bysihede, þet hy habbeþ to porchaci and to agraiþi, efterward mid grat lost, þet hy habbeþ ine þe us, efterward ine þe blisse, þet hi habbeþ ine þe recordinge. And huo þet migte telle, huyche bysinesse hi doþ to þan, þet hare metes by wel agrayþed and ech to his ozene smac and hou hy moze maki of one mete uele mes, desgysed uor hare uoule lost. And huanne þe mes byeþ ycome, on efter þe oþer, þanne byeþ þe burdes and þe trufles uor entremes and ine þise manere geþ þe tyme. þe wreche him uoryet, þe seele slepþ, þe maze gret and zayþ: „Dame Zuelz, þo me ssast, ich am zuo uol, þet ich toclene." Ac þe tonge, þe lyekestre, him ansuereþ and zayþ: „þaz þou ssoldest toclene, ich nelle nazt lete askaþie þis mes". Efter þe lecherie, þet is ine etinge, comþ þe blisse, þet is ine þe recorder. Efterward hi wesseþ, þet hi hed-

den nykken of crane and wombe of cou, uor þet þe mosseles blefte lenger ine þe þrote and more miȝten uorsuelȝe.

Nou þou hest yhyerd þe zennes, þet comeþ of glotounye and of lecherie and þeruore, þet zuyche zennes arizeþ communliche ine tauerne, þet is welle of zenne. Þeruore ich wylle a lite take of þe zennes, þet byeþ ydo ine þe tauerne. Þe tauerne ys þe scole of þe dyeule, huere his desciples studieþ and his oȝene chapele þer, huer me deþ his seruese, and þer, huer he makeþ his miracles, zuiche ase behoueþ to þe dyeule. At cherche kan God his uirtues sseawy and do his miracles: þe blinde to liȝte, þe crokede to riȝte, yelde þe wyttes of þe wode, þe speche to þe dombe, þe hierþe to þe dyaue. Ac þe dyeuel deþ al ayenward ine þe tauerne. Vor huanne þe glotoun geþ into þe tauerne, ha geþ opriȝt, huanne he comþ ayen, he ne heþ uot, þet him moȝe sostyeni ne bere. Huanne he þerin geþ, he yzyeþ and yherþ and speeþ wel and onderstant, huan he comþ ayen, he heþ al þis uorlore, ase þe ilke, þet ne heþ wyt ne scele ne onderstondinge. Zuyche byeþ þe miracles, þet þe dyeuel makeþ. And huet lessouns þer he ret: alle uelþe he tekþ þer: glotounye, lecherie, zuerie, uorzuerie, lyeȝe, miszigge, reneye God, euele telle, contacky and to uele oþre manyeres of zennes. Þer ariseþ þe cheastes, þe strifs, þe manslaȝþes; þer me tekþ to stele and to hongi. Þe tauerne is a dich to þieues and þe dyeules castel, uor to werri God an his halȝen and þo, þet þe tauernes sustyeneþ, byeþ uelaȝes of alle þe zennen, þet byeþ ydo ine hare tauernes and, uor zoþe, yef me ham zede oþer dede asemoche ssame to hire uader oþer to hare moder oþer to hare gromes, as me deþ to hire uader of heuene and to oure lhenedy and to þe halȝen of paradis, mochel hi wolden ham wreþi and oþer red hi wolden do þer to þanne hi doþ.

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28. Prosaabhandlungen von Richard Rolle de Hampole.

1. De inperfecta contricione.

Recharde hermyte reherces a dredfull tale of unperfitte contrecyone, þat a haly mane Cesarius tellys in ensample. He says þat:

A ȝonge mane, a chanone at Parys, unchastely and delycyousely lyfande and full of many synnys laye seke to þe dede. He schrafe hym of his gret synnys, he hyghte to amende hym, he rescheyuede þe sacrament of þe autre and anoynte hym, and swa he dyede. Till his grauynge it semyde als þe ayere gafe seruese. Eftyr a faa dayes he apperyde till ane, þat was famyliare till hym in hys lyfe, and sayde, þat he was dampnede for þis enchesone. „Thofe I ware“ quod he „schreuen and hyghte to doo penance, me wantede verray contryeyone, wythowtten þe whilke all othere thynges avayles noghte. Forthy, if I hyghte to

lefe my foly, my conceyens sayde, þat, if I lefede tham, ȝet walde I hafe delyte in myn alde lyfe. And till þat my herte heldede mare and bowghede, thane to restreyne me fra all thoghtes, þat I knewe agaynes Goddes will. And forthy I had na stabyll purpos in gude, na perfite contryceyone, tharefore sentence of dampnacyone ffelle one me and wente agaynes mee.

Allswa he reherces anothyre tale of verraye contreeyone, þat þe same clerke Cesarius says. He tellys þat:

A scolere at Pares had done many full synnys, þe whylke he hade schame to schryfe hym of. At the last gret sorowe of herte ouercome his schame and, whene he was redy to schryfe hym till the priore of þe abbay of saynte Victor, swa mekill contricione was in his herte, syghynge in his breste, sobbinge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the prioure said till hym: „Gaa and wrytte thy synnes.“ He dyd swa and come agayne to þe pryoure and gafe hym, þat he hadde wretyn, ffor ȝitt he myghte noghte schryfe hym with mouthe. The prioure saghe the synnys swa grette, þat thurghe leue of þe scolere he schewede theyme to þe abbotte, to hafe conceyle. The abbotte tuke þat byll, þat þay ware wrettyn in and lukede thareone. He fande na thynge wretyn and said to þe priour: „What may here be redde, þare noghte es wretyne?“ That saghe þe pryour and wondyrde gretly and saide: Wyet ȝe, þat his synns here warre wretyn and I redde thaym, bot now I see, þat God has sene hys contryeyone and forgyfes hym all his synnes. þis þe abbot and þe prioure tolde þe scolere and he with gret joye thanked God.

II. Moralia Ricardi heremite de natura apis.

The bee has thre kyndis. Ane es, þat scho es neuer ydill and scho es noghte with thaym, þat will noghte wyrke, bot castys thaym owte and puttes thaym awaye. Anothire es, þat when scho flyes, scho takes erthe in hyr fette, þat scho be noghte lyghtly ouerheghede in the ayere of wynde. The thyrde es, that scho kepes clene and bryghte hire winges. Thus ryghtwyse men, that lufes God, are neuer in ydillnes, ffor owthire þay ere in trauayle, prayand or thynkande, or redande, or othere gude doande, or withtakand ydill mene and schewand thaym worthy to be put fra þe ryste of heuene ffor thay will noghte trauayle. Here þay take erthe, þat es: þay halde þam selfe vile and erthely, that thay be noghte blawene with þe wynde of vanyte and of pryde. Thay kepe thaire wynges clene, that es: þe twa commandementes of charyte þay fulfill in gud conceyens and thay hafe othyr vertus unblendide with þe fylthe of syne and unclene luste. Aristotill sais, þat þe bees are feghtande agaynes hym, þat will drawe þaire hony fra thaym, swa sulde we do agaynes deuells, þat afforces tham to reue fra us þe hony of poure lyfe and of grace. ffor many are, that neuer kane halde þe ordyre of lufe ynesche þaire frendys, sybbe or ffremede, bot outhire þay lufe

þaym ouermekill or thay lufe þam ouerlyttill, settand thaire thoghte unryghtwysely on thaym, or þay lufe thaym ouerlyttill, yf þay doo noghte all, as þey wolde till þame. Swylke kane noghte fyghte for thaire hony, fforthy þe deuelle turnes it to wormes and makes þeire saules ofte sythes full bitter in angwys and tene and besynes of vayne thoghtes and oþer wrechidnes, for thay are so heuy in erthely frenchype, þat þay may noghte flee into þe lufe of Jhesu Criste, in þe wylke þay moghte well forgaa þe lufe of all creaturs, lyfande in erthe. Wharefore, accordandly, Arystotill sais, þat some fowheles are of gude flyghyng, þat passes fra a land to anothire. Some are of ill flyghynge for heuynes of body and for þaire neste es noghte ferre fra þe erthe. Thus es it of thaym, þat turnes þam to Godes seruys. Some are of gude flyeghynge, for thay flye fra erthe to heuene and rystes thaym thare in thoghte and are fedde in delite of Goddes lufe and has thoghte of na lufe of þe worlde. Some are, þat kan noghte flye fra þis lande, bot in þe waye late theyre herte ryste and delyttes þaym in sere lufes of mene and womene, als þay come and gaa, nowe ane and nowe anothire. And in Jhesu Criste þay kan fynde na swettnes or, if þay any tyme fele oghte, it es swa lyttill and swa schorte for othire thoghtes, þat are in thaym, þat it brynges thaym till na stabylnes. Or þay are lyke till a fowle, þat es callede strucyo or storke, þat has wenges and it may noghte flye for charge of body. Swa þay hafe undirstandynge and fastes and wakes and semes haly to mens syghte, bot thay may noghte flye to lufe and contemplacyone of God, þay are so chargede wyth othyre affections and othire vanytes.

VI. HISTORISCHE UND RECHTLICHE PROSA.

29. Proclamation Heinrichs des III.

Henr', þurȝ Godes fultume king on Engleneloande, Lhoaverd on Yrloand', duk on Norm', on Aquitain', and eorl on Aniow, send igretinge to alle hise holde ilærde and ileawede on Huntendon' schir'.

Þæt witen ȝe wel alle, þæt we willen and unnen, þæt þæt ure rædesmen, alle oþer þe moare dæl of heom, þæt beoþ ichosen þurȝ us and þurȝ þæt loandes folk on ure kuneriche, habbeþ idon and schullen don in þe worþnesse of Gode and on ure treowþe for þe freme of þe loande, þurȝ þe besiȝte of þan toforeniseide redesmen, beo stedefæst and ilestinde in alle þinge abuten ænde. And we hoaten alle ure treowe in þe treowþe, þæt heo us oȝen, þæt heo stedefæstliche healden and swerien to healden and to werien þo isetnesses, þæt beon imakede and beon to makien þurȝ þan toforeniseide rædesmen oþer þurȝ þe moare dæl of heom, alswo alse hit is biforen iseid; and þæt æhc oþer helpe, þæt for to done bi þan ilche oþe aȝenes alle men, riȝt for to done and to foangen, and noan ne nime of loande ne of eȝte, wherеþurȝ þis besiȝte muȝe beon ilet oþer iwersed on onie wise. And ȝif oni oþer onie cumen her onȝenes, we willen and hoaten, þæt alle ure treowe heom healden deadliche ifoan, and for þæt we willen, þæt þis beo stedefæst and lestinde, we senden ȝew þis writ open iseined wiþ ure seel, to halden amanges ȝew ine hord.

Witnesse usselven æt Lunden', þane eȝtetenþe day on þe monþe of Octobr' in þe twoandfowertiȝþe ȝeare of ure cruninge.

And þis wes idon ætforen ure isworene redesmen:

Bonefac' archebischop on Kanterbur'.
Walter of Cantelop, bischop on Wirechestr'.
Sim' of Muntfort, eorl on Leirchestr'.
Ric' of Clar', eorl on Glowchestr' and on Hurtford.'
Roger Bigod, eorl on Northfolk' and marescal on Engleneloand'.
Perres of Sauueye.
Will' of Fort, eorl on Aubem'.
Joh' of Plesseiz, eorl on Warewik'.
Joh', Gefrees sune.
Perres of Muntfort.
Ric' of Grey.
Roger of Mortemer.
James of Aldithel,

and ætforen oþre moȝe. And al on þo ilche worden is isend into æurihce oþre sheire ouer al þære kuneriche on Engleneloande and ek intel Irelonde.

30. Verzeichnis von rechtsausdrücken.

Expositio Anglicorum nominum in cartis secundum consuetudinem scacarii.

Mundebriche = trespas vers seignur.
Burchbriche = quite de forfesture.
Miskenninge = mespris par oi u de fet.
Scephinge = quite de mustreisun de marchandise.
Haschinge = charger u l'en vudra.
Frithsocne = franchise de francplege.
Flemenfremthe = chatel de futif.
Weregold = ...
Wisegeldthef = larun ke pot estre rejut.
Utleph = echapement de prisun.
Forfeng = quite de avant prise.
Infeng = quite de prise en feste.
Ferdwite = quite de murance de ost.
Blodwite = quite de sanc espandu.
Wardwite = quite de wardein truver.
Hangwite = quite de larum pendu san sergant.
Hamsokne = quite de entrer en autri ostel a force.
Forstal = ki autre force desturbe.
Infangenethef = Larum pris ens nostre tere.
Sache = quite de medlee.
Soche = aver franchecurt.
Tol = quite de tounu.
Tem = progenie de nos humnes.
Danegeld = tailage des Danais.
Gridbriche = pais enfrainte.
Murdre = humme mort sanz ateinte.
Wrec = truvure de mer.
Hutfangenethef = larun repele par franchise.
Fiethwite = quite de medlee de la merci.
Inlage = sugest a la lei le rei.
Utlage = fors, bany.
Chirchesoht = une certeine summe de ble batu.
Briggebote = refere punz a passer.
Ferdware = quite de aler en ost.
Childwite = chalenge de serf ki serf serve enceinte.

Anmerkungen.

Dichtung.

I. Geistliche gedichte.

1. Genesis und Exodus.

Unser stück ist entnommen aus: The story of Genesis and Exodus, ed. by Richard Morris. No. 7 der publicationen der Early English Text Society. London, 1865. pag. 2—12. Die interpunktion wurde nach Deutscher weise in den text gesetzt. Offenbare kleine versehen der hs., welche schon Morris verbessert hat, habe ich ohne weiteres in dem texte corrigiert. Wichtigere änderungen und abweichungen von M. sind bemerkt. Nur wenn verbesserungen mir zweifellos schienen, habe ich mir sie in den text zu setzen erlaubt, doch findet es sich alsdann jedesmal in den anmerkungen angegeben.

v. 29. ðhinge. *ð* wechselt mit *ðh* häufig in unserm gedichte. So *ðhisternesse, ðisternesse; ðhre, ðre; ðride, ðridde, ðhridde; ðu, ðhu* u. a.

v. 30. Die schwer zu erklärende form *almigtin* ist zu gut bezeugt, als dass wir sie ändern dürfen. Vgl. 572, 3727.

v. 31. timinge. Bildungen auf *-ing* haben in unserm gedichte noch subst. bedeutung, die participia praes. sind durch *-nd* gebildet.

v. 32. taunen; hs. thaunen. Da sonst stets *taunen* oder *tawnen* steht, habe ich geändert. Mhd. entspricht *zôune* holl *toone*. Vergl. aber auch M. p. 120, wonach die hs. auch die lesung: *tauuen* (= tawian) zulässt.

werdes. Die form *werd* statt *werld* ist nicht selten. In Hav. ist es sogar die gewöhnliche form, vgl. v. 1290, 2241, 2335, 2792, 2968.

v. 34. hic rede or singe. Es ist hier *rede* in der alten bedeutung von *sprechen* zu nehmen: *ob ich sage oder singe.* Vgl. Castel o. L. v. 1359: *no tonge ne mihte reden ne þouʒt þenken his mihtful deden.* Auch A. R. hat es öfters in dieser bedeutung.

v. 35. wisdam hs. Sonst hat unser gedicht stets die Form wisdom, vgl. v. 37 u. s.

v. 36. godd. modd. M. übersetzt: *godd* mit *good.* Unsre schreibart ist auffällig. *Mod* ist natürlich in unserm gedichte, wie in der ganzen Englischen literatur, lang anzusetzen, vgl. v. 128, 408 u. s. Wie Mor. übersetzt, ist unersichtlich, wie v. 35 u. 36 verbunden werden soll. Unser dichter liebt es, wie v. 49—52, v. 167 u. s. zeigt, verba aus dem zusammenhange ergänzen zu lassen; so darf man wol hier ergänzen: *Wit and wisdom and luue is god.* Der dichter kann, nach art Orms, *god* (= *deus*) geschrieben haben *godd* und ein schreiber änderte alsdann auch *modd.* Nimmt man den sinn: *Verstand, weisheit und liebe ist Gott,* so verbindet sich v. 36 sehr gut, während nach M.'s übersetzung der zusammenhang unklar bleibt. An dem unreinen reim *god* : *môd* darf man keinen anstoss nehmen, denn, wenn auch der dichter recht rein reimt, läuft doch öfters ein unreiner reim unter.

v. 42. middeswerld, middelwerld v. 98, das unser gedicht neben *middelerd* gebraucht, scheint Ostengland eigentümlich. Orm hat es auch v. 17538 *middell werelld.*

v. 43. ðrosing sieht M. wol mit recht aus *ðrosim, ðrosem* = *þrosm (vapor. fumus)* verschrieben an.

v. 47. of hin. Die acc. form hin ist nur noch einmal v. 3001 zu belegen, denn v. 3468 ist zweifelhaft. Ausserdem steht noch einmal v. 3887 *in = eum.* Da sonst immer die form *him* gesetzt ist und da besonders auch *of* im Ags. stets mit dem dat. verbunden wird, dürfen wir hier vielleicht *him* ändern.

v. 49—52. *Von ihnen beiden (von Gott vater und Gott sohn), die lieblich (lene adv.) lieben . . . geht aus, stammt diejenige heilige liebe* etc. Es ist hier also das verbum aus dem zusammenhange zu ergänzen, vgl. v. 167.

v. 54. hali froure ist die übersetzung von *paracletus.*

v. 58. sad. S entspricht hier dem alten sc. Aehnlich GE. sat, saft, same, sarp u. a. Ebenso schreibt Lag., bes. in hs. B häufig. Daneben steht GE. sh : shad z. b. 118.

v. 63. dis. Hier blieb die anlautende media in unserm texte stehen, denn diese form ist, neben der mit spirans im anlaute, recht häufig in unsrer hs. Vgl. v. 221, 232, 312, 411, 526 u. s.

v. 64. quuad. Nach *q* steht bald *uu* bald einfaches *u*. *uu* wurde beibehalten, um an diese eigentümlichkeit zu erinnern. *quuad* hat hier den sinn von *biquad = ordained, bestimmte, wies an.*

v. 67. dwale, vgl. GE. v. 20. Es ist das goth. *dvals, töricht, toll.* Orm gebraucht es im sinne von *heretisch,* z. b. v. 7454.

v. 69. wunder. Altags. hat *wunder* noch nicht die bedeutung von *übel, unglück.* Doch schon Nags. geht es in diese bedeutung über, vgl. A. R. p. 346: *þer heo schal speowen al ut þet wunder.*

v. 73. hs. ik ist hier in *ilk* zu ändern, da dies die sonst in GE. alleingebräuchliche form ist.

wene. Diese stelle übersetzt Morris pag. 121: *This word is according to Hebrew opinion (tradition)?* Welches wort? Wir müssen *word* im sinne von *gerücht, erzählung* nehmen, wie es sich auch z. b. in Orm 7152 findet.

v. 77. est. Morr. setzt *eft?* und überträgt es: *the dawning came again. eft agon* wäre tautologie, welche allerdings einem dichter, wie dem unsern zuzutrauen ist. *est* gibt aber hier einen sehr guten sinn, nur muss man es, wie v. 1119 = *in oriente* nehmen. Aehnlich v. 278 *min sete norð on heuene maken.* O. a. N. v. 923 *east and west, feor and ner, i do wel faire mi mester.* Vgl. auch zu v. 291.

a-gon druckt M. Praefixe sind in unserm texte mit ihrem worte zusammengedruckt, ebenso zusammengesetzte wörter vereinigt.

v. 81. moal Altags. *mål, mâl.* Orm hat *mal,* auch unser dichter schrieb sehr wahrscheinlich so, wie der reim *natural* vermuten lässt. Vgl. auch zu v. 237. Unsere form erklärt sich aus einem schwanken zwischen *â* und *ô*, wie es sich findet z. b. A. R. *moare, loare, loaue (Ags. lâf), loauerd* u. a. Ebenso *loar* GE. v. 177, 181.

v. 86. hs. eue and adam. Der leichtern übersicht wegen sind in unserm texte die eigennamen mit grossen anfangsbuchstaben geschrieben. In unserer hs. schwankt die schreibung. Andre wörter, welche bisweilen auch mit majuskel stehen, bes. die mit *r* anlautenden, sind mit kleiner schrift gegeben.

v. 97. yses wal, vielleicht *yses swal?* Hall. *to lie in the swale* i. e. *in the cold air.* North.-Frb. *swale = shade, in opposition to sunshine bs. let us walk, or sit, in the swale.*

v. 105. troken. Bo. führt *Altags. trucan = grow week, to die away, to perish* an, dessen bedeutung auch hier passt.

v. 118. brimen. Wir haben *brim ferus, ferox* und *brim ardor, brunst.* Also *brimen = in der brunst sein,* woraus dann *gebären* hervorgeht, *to teem, to become fertile.* Vgl. auch *brim = bringen, hervorbringen.* Hall. East.

v. 124. fodme. Diese ungewöhnliche form erklärt M. p. 168, wie oben *ðrosing* aus *þrosm,* so umgekehrt *fodme* aus *foding* oder Altags. *fadunᵹ* verschrieben. Hall. führt auch *fodynge = a nourishing* aus dem Prompt. Parv. an.

on werldes brogt. Dieser plur. ist auffällig, da nur von der einen welt, der irdischen schöpfung, die rede ist. Vielleicht ist zu trennen: *on werld es brogt = is brogt.* Die form *es* kann nicht auffallen, jedoch spricht gegen diese änderung, dass *was* in der vorhergehenden Zeile steht.

v. 131. knowned in *knowed* zu ändern?

v. 135. sett es. hs. settes und 156 wroutis habe ich, wie auch M. tut, der leichtern übersicht wegen getrennt.

v. 138. times garen = *zeitabschnitte bereiten, machen, dass man die zeit unterscheiden kann.*

v. 147. Der sinn ist: *sonnenlicht und mondlicht waren in gleicher länge gemacht und von einander geschieden (also auch in gleicher länge) in Rekefille.* 147 übersetzt M. *in the equinox was it made. Geuelengðhe* heisst aber nur: *gleiche länge.* Die zeit der tag- und nachtgleiche wird ausgedrückt v. 149: *geuelengðhes time.* — *worn* und *woren* ist plur. form, vgl. 147, 317, 188, 790, 825, 1207, 2380. *It* steht auch 1920 bei einem plur. = *they.* Worauf soll sich bei M. it beziehen?

v. 148. Rekefille. Mor. übersetzt es in anschluss an v. 3136 mit *April.* Doch ist, wie aus unserer stelle hervorgeht, ein monat gemeint, in welchem tag- und nachtgleiche fällt, also März oder September. Weinhold, in den Deutschen monatsnamen p. 53, nimmt *Rekefille* für *rauch- oder dunstfülle = zeit der Märznebel.* Damit stimmt die beschreibung des März im Ags. menologium und seine benennung: *Hlyda = der brausende sturmmond.* Allein wie verhält sich dazu v. 3131, wo Gott zu Moses sagt: *ðis sal gure firmest moned ben?* Leiten wir *reke* nicht von *rèc = rauch,* sondern von *reke = Ags. hreac* ab, nach Hall. noch jetzt in Lincoln *reke,* nengl. *rick = getreidehaufe, scheuer,* so wäre *Rekefille* der monat, wo die getreidehaufen oder die scheuern sich füllen. Halten wir damit zusammen, dass der *September fulmonet, fulmont, foller monde, vollmonat* genannt wird (Weinh. p. 59), auch die welsche bezeichnung: *medi, mismedi erntemond,* vgl. Gr. D. S. p. 103, so haben wir für *Rekefille = September* genug anhaltspunkte; damit stimmt endlich auch v. 3134 überein, denn im September beginnt das Jüdische jahr. Nur widerspricht dem v. 3136: *ðoo gune men ðe mone sen, in april rekefille ben.* Am meisten dürfte sich vielleicht empfehlen *Rekefille = März* (vgl. oben) zu nehmen, d. h. *die zeit von mitte März bis mitte April.* Dieser termin umfasste alsdann ein aequinoctium (v. 148) und könnte auch April genannt werden. Dem dichter aber mag, da er mit dem Latein vertraut war (vgl. v. 13), vorgeschwebt haben, dass mit dem März zwar nicht das Jüdische, wohl aber das alte Römische jahr begann. Geben wir dies versehen zu, so würde *Rekefille = zeit vom neumonde im März bis zum neumonde im April* trefflich an allen stellen passen.

v. 160. hs. ernerile ist natürlich ein schreibfehler, ähnlich wie *lorurrd* v. 2029.

v. 161. tuderande. GE. v. 630 haben wir das part. pass. *tudered.* Es ist dies verbum das Altags. *tyddrian, tydrian, tydran* Bo., das die bedeutung *hervorbringen, gebären, ernähren, fruchtbar sein,* hat.

v. 167. Hier ist das verbum *cam* zu ergänzen, vgl. v. 114, v. 130, v. 158.

v. 170. hs. quel = *quile.* Abfall des *e* in diesem worte findet sich in den 4000 versen der hs. nur noch einmal v. 3631: quil, so dass man wol berechtigt ist, das fehlen des *e* als nachlässigkeit des schreibers betrachten zu dürfen. *e* jedoch wechselt so häufig mit *i* in unsrer hs., dass wir mit gutem rechte *e* beibehalten dürfen, wenn auch meist in diesem worte *i* sich findet.

v. 172. singen = Altags. *syngian.* Orm v. 3970 *sinnghepp.*

v. 173. to fremen and do frame. M. am rande *to frame?* und p. 122 ist es übersetzt: *to serve and do good. do* nimmt also M. als infin. Setzen wir *do* oder *to,* so bleibt jedesmal eine tautologie. *To* habe ich in den text gesetzt, weil sich ein inf. *do* aus unserm gedichte nicht belegen lässt, er lautet noch immer *don.*

v. 180. hs. hem. Da gleich darauf *his* kommt, wurde geändert, sonst könnte man glauben, dass der pluralbegriff in *man* ein plurales *hem* bewirkt habe. *hem = him* ist GE. nicht zu belegen.

v. 181. loar übersetzt Morr., wie v. 177, mit *loss = Ags. lor, damnum, jactura.* Oben könnte etwa der sinn passen, hier geht er durchaus nicht. Wie oben *moal* geht *loar* auf ein langes *a* zurück, also = *lâre* oder *lâr doctrina,* nengl. *lore.* Dieser sinn passt sehr gut: *Dem menschen zur pein und zur lehre hier, schuf Gott das gewürm und wilde getier. Sie peinigen den menschen mit sorge und angst und erinnern ihn an seine sündigkeit. Das ist ihm lehre, wann er sie sieht, alsdann ist er in sorge vor sünde, hütet er sich vor sünde.*

v. 195. meðe. Altags. *mǣð mass, massvolle verhalten.* Massvolles verhalten eines höhern gegen einen niedern wird diesem oft als gnade erscheinen, daher *meðe = gnade.* Bei Laz. u. Orm steht es noch im alten sinne, in unserm gedichte nur = *mercy, pity.*

v. 198. Die sonst nicht ungewöhnliche schreibweise *leiste* statt *leste* findet sich GE. nur hier.

v. 203. hs. skil, ähnlich skaðe 850, findet sich öfters im texte.

v. 205. liket = *lik it (sc. spirit).*

v. 206. hs. unlif, schon von M. in *unlik* geändert.

it wile mis. Mor. nimmt *mis* als subst. = *wrong*, doch ist es wol nichts weiter als das vom verbum getrennte affix. Die zahl der mit *mis* zusammengesetzten verben ist im Englischen sehr gross.

v. 222. here = Altags. *hira*, also genet. plur. des pron. der 3. person.

v. 231. abraid. Das Altags. *âbredan* und *âbregdan* hat die bedeutung der zitternden, raschen bewegung und daher hier gebraucht vom *auffahren im schlafe und vom erwachen, das durch diese bewegung geschieht.*

v. 232. rif. Lye stellt ein Altags. adj. *ryf* auf, dessen bedeutung er mit: *prevalent*, also gleich dem heutigen *rife* gibt. Der eigentliche sinn des wortes ist aber wol: *berufen, bekannt.* Vgl. R. o. Gl. I, 87.

v. 234. ðurte = Altags. *þorfte*, Nags. *þurfte*. A. R. hat pag. 172 hs. Titus *þurte*, hs. Cleop. *þurðe*. Dazwischen steht die form *þurhte* Misc. 96, 95.

v. 235. Wie hebr. *ischa* = *das weib* von *isch* = *mann* abgeleitet, stellt unser dichter *mayden* zu *man*.

v. 237. ghe entspricht Orms *ȝho*. Auch Laz. neben *heo* das femin. *ȝeo*. Best. v. 235, 250 *ge*. R. o. G. *ȝoe*. Unser gedicht hat auch schon *sche* und daneben *sge*.

woa gereimt *auf Eua*, ebenso 880 *Oba* : *woa* lassen glauben, dass der dichter *wa* sprach. Reime, wie *fro, wo* oder *wo* : *mo* beweisen nichts dagegen, da hier *fra, ma* gestanden haben kann.

v. 239. adden. h im anlaute fällt GE. häufig weg, vgl. 240, 517, 518, 519, 600, 918, 1039 u. s.

v. 255. M. schreibt: on ðe rode-wold, vgl. p. 123 bei M. über sb. *wold* = *wald, baum, holz* in compos. Die trennung der hs. *rode wold* blieb in unserm texte, da sich die stelle sehr gut erklärt. Allerdings ist *wold* nicht, wie Morris meint, part. pass. von Ags. *cwellan*, sondern von *welden*, praet. *wolde*, vgl. Alfr. Pro. 389 und die bedeutung, wie 420 GE. *bewältigt, überwältigt.* *was* 255 bezieht sich auf beide participien *wold* und *biried.*

v. 258. aligen ist wol verschrieben für *algien* oder *algen* = *hâlȝian.* Vgl. auch z. v. 239.

v. 271. Ligber neben *Lucifer* v. 20, ist die Englische übersetzung des Latein.

v. 274. sið = *gang, wandel, lebenswandel, betragen, conduct.* Aehnlich Hom. 2, 167: *his wrecche siðes.*

v. 275. ðhauen. Altags. *þafian* bedeutet: *sich in etwas fügen, etwas geschehen lassen*, daher dann *dulden, ertragen.*

v. 276. hs. ðat him sulde ðhinge grauen. Morris hat mit recht *grauen* in *ðrauen* verändert, wie auch v. 359, 365, 366 für *gu* zu lesen ist *ðu*. *ðhinge* betrachtet Morr. als adv. gebraucht = *in any wise* und übersetzt *that should in any wise control him.* Die schwierigkeit liegt aber darin, dass wir einen solchen adv. gebrauch von *ðhinge* nirgends sonst nachweisen können. *ðrauen* Altags. *þrâfian* ist nur im sinne von *urgere, compellere* zu belegen, eine bedeutung, die sich allerdings mit der übersetzung von M. vereinigen liesse. Vielleicht: *er wollte keinen herrn dulden, der sich, zu seinem zwecke, die dinge zwingen würde, der die dinge, die geschöpfe nötigenfalls zwingen würde, seinen willen zu tun.* Es ist ja beim reflexiv in damaliger zeit noch nicht nötig, dass *self* hinzutritt.

v. 281. heuone hil. Dasselbe bild findet sich: Frauenlob, kreuzesleich: *alrêrst viel der reine ûz hôhen himelvelsen her.* Vgl. auch Sh. Haml. II, 2 in der deklamation des schauspielers.

v. 291. esten ist im texte beibehalten. *Eástan* kommt Altags. wie Althd. *ôstana* als *im osten* vor. Hier passt die bedeutung, wie auch v. 320, 1261. Das paradies dachte man im osten liegend: *der teufel sah im osten Adam und Eva im paradiese.*

v. 295. hs. ma it. *ma* statt *mai* hat GE. sonst nirgends. Da *it* folgt, liegt offenbar ein versehen für *mai it* vor.

v. 297. Mor. fügt hier nach ðinge ein *ðe* ein, doch ist dies unnötig, wenn wir verbinden: *Adam ben kiny and Eue ben quuen of alle ðe ðinge in werlde.*

v. 298. sen. Im Altags. hat *seón* auch die bedeutung: *wohin kommen*, also: *wie mag es dazu kommen.*

v. 306. ermor. *Ever* wird alleinstehend und in compos. häufig einsilbig gebraucht. Vgl. Ch. C. T. v. 50, wo mit ten Brink *ēr honoūred* zu lesen ist. Auch Rob. Mann hat *ēre more* öfters. Vgl. auch v. 387.

v. 311. hs. ðad nur an dieser stelle steht die media im auslaute, daher wurde in ðat geändert.

v. 314. ðor buten hunte. M. übersetzt es: *without search, without delay.* Es lässt sich jedoch das subst. *hunte* sonst nur in der bed. *venator* belegen. Da aber bisweilen im vordersatze das pronom. in GE. fehlt, dürfen wir vielleicht *hunte* als verb. nehmen: *darum, nach diesem ziele jage ich, ob ich es vermag?*

v. 316. bilirten übersetzt M. mit *to deprive by fraud.* Die bedeutung ist nur: *betrügen, to deceive.* So Best. v. 203. A. R. 280 zeigt das partic. *bilurt* Tit. und *bilurd* Cleop. Mhd. haben wir ein sw. verb. *lurzen = betrügen.* Mhd. W. pag. 1055 zum stamme *lërz = links.* Vgl. Grimm D. S. pag. 991.

v. 318. dreue. Es ist dies wol das bei Bo. angeführte Altags. *drêfan, beunruhigen, zerstören* und es ist nicht an *drîfan, treiben* zu denken, wie überhaupt wechsel von *î* und *ê* selten ist.

v. 322. aldre. Der gen. *alre* findet sich noch vereinzelt bei Chaucer und Lidgate. Die einschiebung von *d* ist nicht selten z. b. *alderfirst* W. o. Pal. 3345 und sogar von *þ*: *alþerleste.* Hav. 1978, Ch. C. T. v. 823: *oure alther cok hs.* Harl. 7334. Ebenso auch Mich. Ay. p. 27 und im leseb. p. 112.

v. 324. owold. Morr. überträgt *owold* mit *to signify* und gibt auch beispiele für diese seltene bedeutung dieses verbums, doch lassen alle auch andre deutung zu. Ich möchte es nehmen = of wold: was soll dieses machtgebot? Die form wold = potestas ist GE nicht selten, vgl. 1958, 2000, 2122.

v. 330. hs. witent.

v. 339. hs. scroðt und loðt ist im texte getilgt. *(scrîðen = unserm einen angehen, to entreat)*, denn dass das t hier für it steht, wie v. 969, 3526, ist nicht anzunehmen.

v. 344. cumen hs. comen. Da sonst stets *cumen* und auch v. 313 *numen* geschrieben ist, ist die textänderung erlaubt.

v. 345. Unbuxumhed = *unbeugsamkeit, ungehorsam.* M. übersetzt es 345 *disobedience,* aber 346 mit *weakness,* eine bedeutung, für die es schwerlich belege geben dürfte. *Ungehorsam* passt aber auch an beiden stellen. *Ungehorsam ist über sie selbst gekommen, über ihren eignen leib, denn es waren (wurden) schwach, gerieten in streit, ihre eignen glieder an ihnen.*

v. 349. flesses fremeðe and satte same. Morr. übersetzt *lust, force* und bemerkt: *fremeðe seems connected with fremen and frame.* Doch es gehört zu *fram.* mhd. *vremede. vremde = das fremdsein. das nicht bekannt und vertraut sein.* Ganz ähnlich unsrer stelle ist Trist. 11905, 12041: *daz* = mhd. z *geschuof diu fremde unt diu scham. — safte same = die scham des geschöpfes. wie sie jedes geschöpf hat. — Erst nach dem sündenfalle erkannten Adam und Eva, dass sie mit der fremden last des leibes bedeckt waren und empfanden natürliche scham.*

v. 359. ðu. hs. gu ist sinnlos, denn der plur., welcher sich etwa hier verteidigen liesse, lautete damals noch *ge.* Ebenso verhält es sich mit *gu* hs. v. 365, 366.

v. 363. mete hs. Mor. setzt *meten,* warum? Meist allerdings lautet der infin. auf *-en,* doch nicht immer, z. b. 1715 *serue.* Ausserdem findet sich 403 *sune, wunen,* wo M. auch nicht ändert.

v. 365. beas, ebenso 366. Das auslautende t ist hier, wie oft in unserm denkmale ausgefallen. Vgl. 360, 1760, 1768 u. s. *ea* steht für *ē*, wie *forbead. forbed, dead, ded* (hier allerdings ist ea das ältere) u. a. stehen, vgl. anm. zu 401. Dass *e* in *best* lang ist, beweist das Mengl. *beest* und ebenso noch in den heutigen Südwestdialekten.

v. 368. hs. numen gibt keinen sinn. Wie schon der reim zeigt: *wunen : numen* muss *munen,* das trefflich passt, stehen. Allerdings findet sich 305 *cumen : wunen.*

v. 373. san = Altags. *scand* mit abfall des d, wie in *an = and* 206, 221, 617 u. s.

v. 387. Wie oben *ermore* ist hier *nermore* zu lesen.

v. 391. swem. Mhd. *sweim, schweben, schwanken.* Altn. *sveim, bewegung, unruhe.* Dann geht es in *trauer* über, z. b. Lidg. m. p. 38.

v. 392. grem hs. greim, wie oben leiste = leste.

v. 398. Reste des duals finden sich in GE, wie in andern gleichzeitigen gedichten. Es sind hier die formen *gunker* und *gune.*

v. 401. red : dead. Oben der reim 388 *opened* : *dead* beweist, dass *ded* gesprochen wurde, wenn auch hin und wieder noch ein *dead* geschrieben wird.

2. Psalmübersetzung

findet sich abgedruckt in: Anglo-Saxon and Early English Psalter. 2 vols. London. Printed for the Surtees Society.

Es findet sich in dieser ausgabe links eine ältere Nordhumbrische und rechts die jüngere Nordenglische übersetzung abgedruckt. Die ältere übertragung ist interlinear.

Psalm VII. Abgedruckt pag. 15—17.

v. 2. filyhand. Altags. haben wir *fylȝian*, *fyliȝan* = *folgen*, *verfolgen*, *nachstellen*.

v. 3. les whenne ist die etwas ungelenke übersetzung von: *ne quando*. Die Nordh. übersetzung hat: *ðy les æfre*.

v. 5. bie. Diese form gebraucht noch Wycl. neben *bigge*, z. b. Gen. 41.

v. 6. mas = *makes*, eine im Nordenglischen und Schottischen nicht seltne contraktion. Vgl. unten anm. zu v. 416 der chronik Rob. Mann.

v. 9. Yf I yelde yeldand me ivele, lautet im Nordh. *ȝif ic aȝald ðæm ȝeldendumm me yfel*.

v. 10. unnait = *inanis* wird ebenso gebraucht Ps. II, z. 2. Ausserdem hat es AR p. 130 die hs. Titus; es gehört zu *naiten*, das sich noch im Nordengl. findet = *gebrauchen*, *geniessen*. *Naiten* haben wir z. b. All. Po. pag. 53 v. 531; Perc. o. Galles XII, 185. *unnait* führt auch Hall. als dialektische form = *useless*, *vain*, *unprofitable* p. 902 an.

v. 11. hs. fai : swa. Doch reim beweist, dass *fa* stehen muss, ebenso finden wir *fa* sonst v. 10, v. 16 und Ps. LXX v. 25 u. a.

v. 16. Die Englischen worte sind genaue übersetzung der worte der Vulgata: *et exaltare in finibus inimicorum tuorum*. Nordh. *and hefe up in endum feonda ðinra*.

v. 18. sal umgife þe. Hier zeigt sich deutlich, dass schon damals *sal* zur umschreibung des fut. gebraucht wurde, denn die obigen worte sind übersetzung von *circumdabit te*.

v. 19. for þat, übersetzung von *propter hanc*, das sich auf das vorhergehende *synagoga* bezieht.

v. 22. after over me myn underandnes. Es ist zu verbinden: *after myn underandnes over me* = *secundum innocentiam manuum mearum super me*. Das Nordh. hat genau: *efter unsceðfulnisse honda minra ofer me*.

v. 23. nith. Das Egerton und Harl. ms. haben *nigh*, das keinen sinn gibt, während *nið* schon Altags. das wort für *nequitia* war.

v. 24. right ist infin. und *rightwise* adj. und object zu *right* = *dirigere*.

v. 27. quert, das hier offenbar nur als flickwort angewandt ist, gehört zu *coeur* und *in quert* bedeutet: *guten mutes*, vgl. die von Hall. pag. 658 angeführten beispiele. Weiteres beispiel ist Ps. 63 z. 25; *querte* wird Ps. 88 z. 68 für *salus* gebraucht: *keper of mi querte* = *susceptor salutis meae*.

v. 28. makes. Egerton hat auch hier die oben erwähnte contraction eintreten lassen: *þat berihed mas rihtwise of hert*.

v. 29. tholand ist die übersetzung von *longanimis*, Nordh. *lonȝmod*.

v. 32. hs. graiþed ite (= it) sc. bough. Doch alsdann bleibt der vers unrein. Vielleicht stand: *graiþe (sc. bough) dighte: er hat den bogen gespannt und fertig gemacht*, genau der Vulg. entsprechend: *arcum suum tetendit et paravit illum*.

v. 33. lomes of dede ist die übersetzung von „*vasa mortis*“. *lome* entspricht Altags. *ȝelôma* oder *lôma* Bo. = *gerät*, *werkzeug*.

v. 34. rede steht statt der gewöhnlichen form *redde*. Got. *raidjan*, unser *bereiten*.

he made to brennand rede ist die übersetzung von: *(sagittas suas) ardentibus effecit*, indem das als dat. aufgefasste *ardentibus* mit *to brennand* wiedergegeben wird. Nordh. überträgt wörtlich: *strelas his beornendum ȝefremede*.

v. 35. kyneld. Die gewöhnliche form ist *kindlen*, *cundlen* = *gebären*, vgl. anm. zu Min. I, v. 10.

sloghe = Altags. *slôh* (Somner), nengl. *slough* = *grube*, *pfütze*.

v. 10. scalp. Es ist dies die übersetzung von *vertex* Nordh. *hnol* Som. Stratm. führt dies wort gar nicht auf. Coleridge belegt es mit unsrer stelle. Müller Et. W führt das verbum an: *to scalp* = *scalpiren* und sb. *abgeschnittene kopfhaut* und bringt es mit lat. *scalpere* zusammen. Unsere stelle jedoch beweist, das *scalp* nicht nur die *abgeschnittene kopfhaut*, sondern *den kopf überhaupt* bezeichnet, damit fällt dann auch natürlich die etymologie Müllers.

v. 12. Stevenson druckt *heghist es*, doch es fehlte dann dem nebensatze das subjekt; da ausserdem in der Vulg. *domini altissimi* steht, sind wir berechtigt in *heghistes* zu ändern.

Psalm XVIII. Abgedruckt ebendaselbst pag. 43—55.

v. 2. walken ist hier wol als sing. = *walkne* zu nehmen, als übertragung von *firmamentum*, denn plur. auf *n* sind in unserm stücke ungewöhnlich. Die form *walken* neben *wolken* findet sich auch sonst z. b. GE. 103.

v. 3. riften in der bedeutung: *rülpsen*, ebenso Ps. 44 z. 1, auch jetzt noch *to rift*.

v. 11. yhoten Egert. u. Harl. ms. haben *eten*. Die gewöhnl. form ist Altags. *eoten* = *gigas*, doch findet sich ja auch nicht selten schwanken zwischen *io* und *eo*.

v. 15. esse : blisse. Vers 43 finden wir *isse* : *blisse*. Es schwankt *es* und *is* in dem Nordengl.

v. 19. right ist hier als adv. zu fassen, vgl. Vulg. *justitiae domini recte lætificantes corda*.

v. 25. yornandlike. Harl. und Eg. haben einen comparativ gesetzt. Harl. *mare ȝhornandlic*, Egert. *more to be yorned over gold*. Unsre hs. hält sich treu an die Vulg. *desiderabilia super aurum*.

v. 28. kambe bedeutet natürlich *honikambe*, nengl. *honeycomb* = *honigzelle*, genau dem lat. *favum* entsprechend.

v. 32. heldinges. Harl. und Eg. ms. *helinges* = *ab occultis meis*. Ebenso *heling* = *velamentum* Ps. LX z. 10. Maund. pag. 247. *helding* ist meines wissens sonst nicht zu belegen.

v. 39. be mon, ebenso findet sich *mon* Po. a. Lives X v. 35, sonst ist die gewöhnliche form *mun* = *gedanke*.

at = to bei dem infinitive ist Nordengl.

v. 41. thinginge. Egert. hat die gewöhnliche form *þinking*. Es hat unser schreiber wol nur augenblicklich im schreiben *þinken* und *þingen* verwechselt.

v. 44. bier, vgl. oben Ps. VII v. 5 = *bigger redemptor*.

Psalm LXX. Abgedruckt ebendaselbst pag. 225—229.

v. 1. Egerton ms. hat: *In þe laverd hoped I, noht shent in ai be*
Sal I: in þi rihtwisnesse lese me.

Es ist aber nicht nötig, die lesart unsrer hs. Vespasian zu ändern. Denn obgleich allerdings z. 1 u. 2 sehr lange ist, so sind doch überhaupt die verse unsrer übertragung ganz ungleich. Dass mitten in der z. 2 die übersetzung des 2. verses beginnt, ist auch nichts ungewöhnliches, obgleich sich im allgemeinen allerdings die übersetzung an die strofenabtheilung des originals hält. Allein vgl. z. 51, wo mitten darin v. 19 beginnt.

v. 11. þilde (Eg. u. Harl. ms. *phild*) ist auch bei Orm gebräuchlich. Nordh. hat *ȝeðyld*.

v. 13. fest am l. Es ist hier *fest* als part. pass. zu nehmen (statt *fested*) und es übersetzt: *confirmatus sum*.

v. 26. þat get mi saule. Vulg. *qui custodiebant animam meam*. Das verbum *geten* = *curare*, *custodire*, Altn. *gæta*, findet sich Orm 2079, Hav. 2762 u. s.

v. 31. Hier ist *be* aus dem zusammenhange zu *fer* zu ergänzen.

v. 38. eke ist hier das verbum = Altags. *êcan*.

v. 41. for I knewe noght boke writen al ist die freie übersetzung von *quia non cognovi literaturam*.

v. 44. aneli ist hier als adv. zu fassen: *einzig*, *allein*, wie Rolle de Hamp. Pricke 2345. 5698 u. s.

v. 45. þou taght = *docuisti*. Koch sagt I p. 335 § 57: das personenzeichen in der 2. sing. praeter. der sw. verba fehle bisweilen, sicher aus nachlässigkeit. Doch finden wir in unserm stücke *þou made* v. 53 *fecisti*; *schewed* 55 *ostendisti*; *quikened* 57 *vivificasti* und das sw. gewordne *felefalded* 59 *multiplicasti*; also zu viele stellen, um das fehlen von der endung *-est* nur für versehen zu betrachten,

es ist vielmehr entweder ein anlehnen an die 2. person der st. verba oder direkt an den conjunktiv.

v. 46. wordes þine. Besser ist hier die lesart von E. u. H. *wundres*, da in der Vulg. *mirabilia* steht.

v. 47. in unelde and alderelde. Beide wörter sind sonst nicht zu belegen. Sie übersetzen das Lateinische: *in senecta et senium.* hs. E. hat *in elde and in unelde.* H. *in elde and alderelde.*

v. 50. strende zu Altags. *streónan*, *strŷnan*, *kinder gebären.* Wir finden *eormenstrŷd = generatio* oder *gens permagna. strŷnd* das simpl. führt Bo. an. *streone* sb. Kyng Alis. v. 511.

v. 60. rone, ein verbum, das Stratm. nicht zu kennen scheint, findet sich noch Ps. CXVIII, v. 76, 82, LXXVI v. 3 und das vbsubst. *roning* XCIII, 19 im sinne von *schmücken.*

v. 61. lomes, vgl. anm. zu z. 33 Ps. VII.

v. 62. salme, vgl. Ps. 7, 42. Schon das Altags. hat eine abneigung gegen die anlautsverbindung *ps* und schreibt neben *psalterium* Ps. 91, 3; 107, 2; 143, 10; 149, 3; lieber *sealm* Ps. 56, 9, 11; 65, 1; 67, 4; 94, 2; 107, 1; *sealmfæt* 70, 20; *salletan* 104, 2 u. s.

v. 64. hs. Halgh of Irael. Vulg. *Deus sanctus Israhel,* im texte ist daher *Irael* in *Israel* geändert.

v. 68. daie : maie. In *alle daie* (übersetzung von tota die) lässt sich das e verteidigen, obgleich auch im dat. meist schon *e* in den Ps. abgefallen ist. In *maie* kann es nur stehen, wie so häufig nach langen silben.

3. Leben der heiligen Katharine.

nach: Early English poems and lives of saints with those of the wicked birds Pilate and Judas edited by Frederick J. Furnivall. Published for the Philological society. Berlin 1862, pag. 90—98.

Alle eigennamen sind hier, wie in allen folgenden stücken, mit grossen anfangsbuchstaben geschrieben. Ebenso sind zusammengehörige wortteile stets vereinigt. Die metrischen punkte am ende der ersten halbzeile sind weggelassen, um nicht die übersichtlichkeit zu stören. Die *e*, welche sich nach *i* bisweilen in zeitwörtern und adjectiven finden, von Furnivall als *flourishes of the scribe* bezeichnet, sind in unserm texte durch kursivdruck bezeichnet.

v. 1. bi, in temporaler bedeutung im Altags. selten, ist in R. o. G. und den heiligenleben sehr beliebt. L. o. B. 649, 2198 u. a. Sonst wird es hauptsächlich in der verbindung: *bi daie, bi nizte* gebraucht.

dawe. Hier zeigt sich der im Südwesten gewöhnliche übergang des inlautenden *z* in *w*. Aehnlich wie S. K. *lawe*, *mowe*, *flowe*, *aslawe* u. a. Daneben aber 173 *dayes*, *daie* und ähnliche formen.

v. 2. quene hatte schon Altags. die bedeutungen *königin, weib und gemahlin.* In unserm gedichte haben wir es nebeneinander in allen drei bedeutungen. Hier, wie Jud. Is. 29, als *königin*, v. 97 als *weib* und 157 als *gemahlin.*

v. 3. clerc hat in der ältern zeit nur die bedeutung *gelehrter*, nicht *geistlicher*, vgl. v. 4. So Ael. Pro. v. 19 wird von Aelfred gesagt: *he wes king and he wes clerek.* Vgl. auch Ch. C. T. v. 482: *he was also a lerned man, a clerk.*

v. 4. hs. artz. Da hier, wie in: *maumetz* 14, 22, 30, 211; *tourmentz* 166, 217, und St. Crist. v. 1. *Sarazin*, mit *z* sicher kein andrer laut als *z* gemeint ist, ist hier im texte das gewöhnlichere zeichen dafür gesetzt. V. 147 ist aus versehen *croiz* stehen geblieben.

v. 5. þulke. Aehnliche zusammenziehungen des artikels mit einem vokalisch anlautenden worte, finden sich S. K. häufig *þemperour*, *þemperice*, *þemperesse*, *þoper* u. a. Jud. Is. v. 89 *þaplen* u. s.

v. 7. meche loude let erie gibt keinen sinn. Mit einer kleinen änderung aber einen vortrefflichen: *meche loude*, er liess *ganz laut, viel laut ausrufen.*

v. 8. kinriche (zu Altags. *cyne nobilis?* nach Dietrich = *fortissimus*) mischt sich oft mit *kingriche*, vgl. Procl. z. b. *þet loandes folk on ure kuneriche.* Ebenso Orm Hav. u. a.

v. 10. here god. Das plur. pronomen steht hier wegen des pluralbegriffes, der in *ech man enthalten ist.*

v. 11. Die reime *lawe* : *drawe* zeigen, dass der dichter das n im infinitive abwarf. Beweisende reime dafür sind: v. 19 *do* : *herto ;* v. 29 *make* : *forsake* (imper.);

v. 19 *go* : *mo;* 51 *were* : *lere;* 57 *also* : *do;* 77 *wenche* : *aquenche;* 95 *alle* : *bifalle;* 109 *afonge* : *stronge;* 155 *hende* : *wende* : 165 *blandisinge* : *bringe;* 171 *deye* : *treye;* 199 *crie* : *Marie;* 217 *stronge* : *afonge;* 235 *drawe* : *to dawe;* 243 *wende* : *ende;* 247 *afonge* : *to longe;* 255 *skere* : *here;* 261 *do* : *also;* 267 *grone* : *alone;* 281 *ende* ; *wende*. Daneben findet sich allerdings v. 15 *anon* : *gon*. Ebenso haben wir beweisende reime, dass *n* im partic. der starken verba ausfiel: 53 *note* : *ischote;* 117 *lawe* : *todrawe;* 137 *herto* : *ido;* 177 *afare* : *care;* 221 *iswowe* : *inowe;* 257 *make* : *itake;* 301 *also* : *ido*. — So hat denn wol auch v. 11, wo *to don here lawe* steht, der dichter *to do* geschrieben. Denn wie v. 58, 65, 69, 72, 77 u. a. beweisen, warf auch vor vokalen und anlautendem *h* der dichter *n* im auslaute ab.

v. 11. honoure. Der *u*-laut in Roman. wörtern ist schon immer durch *ou* in S. K. ausgedrückt. So *emperour* 16, 17, 33, 39, 41, 51 u. s.; *aourede* 32; *spouse* 293; *to-turnent* 166; *reisoun*, *resoun* 31, 56, 63 u. s.; *Catoun; Mahoun* (hingegen *Platon* 117); zwar 27, 98 *turn*, dagegen *tourne* v. 276. — *u* in Romanischen wörtern bezeichnet den *ü*-laut: *vertu* 102; *dukes* 124 u. a.

mammetz. Aus *Mahomet* verketzert erhielt es die bedeutung: *götzenbild*. Vgl. du Fresne p. 187. Schon Laʒamon gebraucht es so und ebenso noch Chaucer. C. T. p. 163 z. 31. In den heiligenleben findet sich dies wort nicht selten.

v. 21. ʒoure. *û* in Germanischen wörtern ist in S. K. durchweg mit *ou* ausgedrückt, ein beweis, dass die hs. nicht vor 1300 anzusetzen ist. So *aboute*, *adoun*, *coupe*, *foul*, *ʒou*, *ʒoure*, *hou*, *loude*, *moupe*, *nou*, *oure*, *our*, *ous*, *out*, *toun*, *pousend*, *wipoute*. Man sieht, dass auch erst lang gewordne *u* auf diese weise gegeben werden. Eigentümlich verhält sich *pu*, das Laʒ. schon kurz und lang gebraucht. Steht es allein, so wird es *pu* geschrieben, doch mit dem verbum verbunden finden wir: *ertou* 40, 97; *ʒyfstou* 90; *penʒstou* 98; *neltou* 263, 269. Auch wenn *u* mit mehreren consonanten verbunden ist, wird es *ou* geschrieben: *houndes*, *wounde*, *grounde*, *round*, *sound*, *stounde* u. a.

v. 23. whi. Altes *hw* wird stets *wh* geschrieben in S. K. Manchmal fällt *w* schon ganz ab: *ho so* 101, 305; *ho* 207, 225. Ebenso Jud. Is. *ho so* 3, 130.

maie ; daie beweist, dass der durch *e* gegebne zug des schreibers wahrscheinlich ohne wirklich lautliche geltung ist, oder wenigstens wäre ein *e* hier ganz unorganisch. Vgl. auch anm. Ps. 70, 68.

v. 25. sterres hs. steires. Letztere form ist weder aus unserm gedichte (vgl. 123, 127, 128) zu belegen, noch auch sonst wol aus Altengl. zeit. Unsre änderung ist also gerechtfertigt.

fram behält hier, wie Jud. Is., stets *a*. R. o. G. hat *from*. Sonst geht *a* in S. K. vor *m* in *o* über: *com* 1, 48, 85, 89, 175 u. s.; *bicom* 120; *nom* 88, 98, 180; *combes* 250. Ganz ähnlich hat sich H. Meid. stets *fram* neben sonstigem *o* erhalten.

v. 26. wendeþ. Der plur. des praesens lautet auf *þ*, vgl. 26, 45, 48, 93, 132, 133, 136 u. s. Beweisende reime haben wir allerdings keine. In v. 79 aber, der etwa dagegen sprechen könnte, ist *ʒe wene* als *conjunctiv* aufzufassen.

v. 31. reisouns. Die gewöhnlichste pluralbildung in S. K. ist die mit *-s*. Vgl. 25, 32, 45, 49, 63, 68, 116, 121, 127 u. s. *kniʒte* v. 264 neben *kniʒtes* 192 ist wol nichts als ein schreibfehler. Auch neutra bilden diesen plural: *bones* 302; *lymes* 260; *wheles* 222, 229; *wordes* 279; neben dem plur. *pinges* 109 finden wir noch den alten *ping* v. 278; *ʒer* hat 5 und 307 noch nach alter weise plur. *ʒer*. Sonst noch 274 pl. *fone; breostes* 250, daneben 215 *breosten*.

v. 32. nere. Die praet. plur. haben das *n* abgeworfen, wie der reim *pere* : *nere* 143, 149, 191 beweist.

v. 34. queyntise, daneben v. 63 *quoynte*, das Dietz wb. zu *cognitus* stellt, erhielt schon A. R. ein *w*. Hier findet sich *kointe* 291, 328 neben *cwointe* 110, 328 c; R. o. G. hat *queynte*, *queyntyse*, *quointise*, *quoyntise* und ähnliche formen und die form mit *qu* hat sich von nun an festgesetzt.

v. 35. seide. Ausgesprochen wurde dies wort schon wie *sede*, vgl. reime, wie 97 *seide* : *rede;* 265 *sede* : *drede;* 275 *seide* : *misdede;* 283 *sede* : *lede*. v. 265, 283, 292 ist es auch geradezu *sede* geschrieben. In unsrem texte blieb *seide*, wo es stand, stehen, zum beweise, dass dieser diphtong schon als einfache länge ausgesprochen wurde.

v. 39. freo : þe beweist, dass *fre* gesprochen wurde.

v. 41. ic wilnie swiþe lute u. s. w. = *ich wünsche nur ganz wenig über mein geschlecht dir zu sagen, denn es wäre sündige prahlsucht (viel davon zu reden).*

v. 43. man verdumpft sein *a* nicht, vgl. 37, 44, 120 u. s.; *noman* 50, 171, *womman* 54, 74; *manhode* 110; ebenso *can* 29; *gan (coepit)* 16, 142, 242; *and* behält stets a. Aber *londe, sonde, understonde, longe, stronge, afonge, fond, wrong* u. a.

v. 48. ic. S. K. gebraucht für dies pronomen drei formen: *ic* 75, 194, 203, 241, 261 u. s. ist am häufigsten. *ich* findet sich nur verbunden mit *wole* v. 100, 276; *y* 162, 186, 241, 271.

v. 49. hem, hs. him, wurde in den text gesetzt, da aus dem verse deutlich hervorgeht, dass ein plural gemeint ist. Dieser accus. plur. lautet aber stets *hem* vgl. 50, 52, 69, 94, 139, 147 u. s.

v. 52. wordle, diese metathese ist in den heiligenleben nicht selten. Vgl. Jud. Is. v. 9, 10, 11. Sonst findet sie sich in den schriftstellern von Kent, vgl. Will. d. Shrh. und Mich. Ay.

v. 53. And me schal leoue alle men. Wie sich L. o. B. 687 die form *leovede* findet als praeter. zu *leve = believe,* so ist wol auch hier der infin. zu nehmen = *leue.* Das simplex *leue* kommt bei R. o. Gloc. öfters vor. Der sinn ist also: *Und doch soll man der grossen menge (alle men), allen übrigen leuten glauben und es wird dies mehr nutzen bringen, mehr von nutzen sein, als einem törichten weibe, wie du eins bist.*

v. 54. ȝoure bolt is sone ischote. Wir finden schon in den sprüchen Aelfreds v. 421: *sottes bolt is sone iscohte.* Ebenso prov. of Hend. v. 85: *Sottes bolt is sone shote.* Vgl. auch Shakesp. As you like it. V, 4.

v. 60. hyne. Bo. hat *hîna,* woher? Nags. ist es nicht selten Laȝ. 368; H. Meid. 7, 29; Misc. 82, 308; auch R. o. G. 485, 540; L. o. B. 263 kennen es. Auch Chaucer wendet es noch an, C. T. v. 605. — hire hyne. Man könnte hier glauben, dass das bewustsein für das geschlecht der subst. bei unserm dichter noch nicht ganz erloschen. Allein gerade *soule* ist hier wenig beweisend, da auch noch Sh. häufig von der seele mit *she* spricht, vgl. Haml. II, 2 u. s.

v. 62. worst ist zu Altags. *wôrian = vagari,* aber auch *wogen* und *in trümmer umherrollen;* hier vom *unstäten umherirren, umherfliehen in der hölle gebraucht,* vgl. No. 7 v. 49.

v. 63. þurf. Wie im inlaute an stelle der weichen palatalen spirans die weiche labiodentale in den südwestl. denkmälern gesetzt ist, so im auslaute hier die harte labiodentale. Doch findet sich auch die form *þurw,* z. b. 1405 der O. a. N. und bei R. o. G. *þorw,* also auch der weiche laut im auslaute, wenn nicht hier, wie wahrscheinlicher, þoru zu sprechen ist, wie sich ja auch R. o. G. häufig so geschrieben findet.

v. 65. *mid* und *wiþ* wechseln in S. K. mit einander ab. *Mid* v. 31, 82, 136, 161. 195 u. s. *wiþ* 84, 107, 196, 229 u. s.

v. 66. schal. hs. scha ist jedenfalls in *schal* zu bessern.

v. 73. hs. hat v. 73 neben an den rand geschrieben *Retores,* jedenfalls steht dies an falscher stelle und gehört neben 75, wo die rede des einen gelehrten beginnt. Ebenso findet sich v. 97 neben geschrieben: *primus retor;* und v. 105 *Katerine.*

v. 77. wenche. Vgl. über dies dunkle wort Orm II, 594 und Müllers etymologisches wörterb. p. 538.

v. 84. gon. Da sich nie ein *ano* statt *anon* findet, dürfen wir hier nicht den conjunktiv *go* herstellen. Es ist offenbar *schal* ausgefallen, vgl. die vorhergehende zeile.

v. 87. martirdom : nom, ebenso 89 *com* : *dom* beweist, dass der dichter nicht immer rein gereimt hat. Ein *nôm, côm* schon anzusetzen, ist unglaublich, da Orm stets namm, camm schreibt. Auch sonst finden sich ungenaue reime: v. 197 *sende* : *wende* u. a.

v. 93. prute. Die Altags. form ist *prût, prŷt* (Bo.), doch schon bei Laȝ. findet sich die form *prude* neben *prute.* Der sinn ist hier, wie auch noch im Nengl. bisweilen = *schmuck, pracht.*

v. 122. ȝe witeþ. Diese form kommt in Kent und Südengland öfters vor. In R. o. G., dann in den heiligenleben L. o. B., ebenso in Mich. Ay. — Aus Nags. lässt sich wol ein imperativ *wuteð* A. R. 92, 218, *iwiteð* 61 belegen, aber kein plur. präs.

v. 128. lok. Altags. *lâc* bedeutet ursprünglich: *spiel, kampfspiel, kampf,* dann *das im kampfe eroberte, die beute.* Aus dieser bedeutung geht hervor: *gabe, geschenk.*

v. 130. ȝine. Die form *ȝine = dederunt* verzeichnet Koch erst für das Mengl., vgl. I, p. 276 § 22. Doch unsre stelle zeigt, dass sie auch schon im Altengl. vorkam.

v. 131. hs. cler. Da v. 3 *clerc*, v. 1 *clerk* steht, ist v. 131 nur ein versehen der hs. anzunehmen.

quaþ þis maistres. Auch hier ist offenbar ein versehen des schreibers, denn beim plur. *þis maistres* steht der sing. des verbums. Da gewöhnlich nur ein meister im namen aller spricht, ist wol am besten *quaþ þis (der schon bekannte) maister*. Es kommt dazu, dass der plur. *queþen* oder, wie er hier lauten würde: *queþe*, Sags. zwar vorkommt, z. b. Misc. 10, 97; 116, 33, Altenglisch aber kaum mehr zu belegen sein dürfte.

v. 131. þore = *wir dürfen*. Im Mengl. begegnen wir imperson. *þar*. Gaw. 2355; *thar* Ch. C. T. 1318, 5911, 5918, 6947 u. s.; daneben *darstow* = *darfst du* P. t. Plow. 238, 55. Es scheint hier öfters eine begriffsvermengung von Ags. *þearf* und *dear* vorzuliegen. Vgl. unten Jud. Is. v. 59.

v. 135. bote hat hier seine ursprüngliche bedeutung: *ausserhalb*.

v. 136. icristened, daneben findet sich für *getauft* 111 *ifulled* u. 192 *ibaptized*.

v. 140. þane. Diese volle form des demonstr. pron. masc. finden wir noch häufig 146, 247, 266.

v. 147. croiȝ, vgl. anm. zu v. 4. Aus versehen ist hier in unserm drucke ȝ stehen geblieben, das wir sonst in *z* verwandelt haben.

v. 152. Das compos. *apeiren* (zu *pire*) ist, da auch *appeyryn* Prompt. Parv. p. 12 vorkommt, = *empirer, empeirer*. Vgl. Mich. Ay. p. 10 *ampayri*, p. 237 *anpairy*. Daneben 237 *apayreþ*. R. o. G. hat auch *apeyren* p. 279; ebenso L. o. B. 1349 *apeiri*. Noch Chaucer kennt sowol *appeired* als *apeyren*. — Wie hier, ist es von den kleidern gesagt: Wycl. deuter. 29, 5: *ȝoure clothes ben not apeyred*.

v. 154. Zu *schulde* ist *þe* zu ergänzen, da dies verbum stets transitiv gebraucht wird.

v. 156. noblei, ebenso 162. Diese nicht sehr häufige form kennt auch R. o. G. *nobleye*.

v. 160. Eigentümlich ist *him*, die accusative masc. form kann sich doch nur auf das sb. ymage beziehen, das immer fem. gewesen. Es zeigt dies eben, dass das bewustsein für das geschlecht der sb. sehr im sinken war.

v. 173. Die hs. hat: *tuel niȝt*; da aber gerade vorher die gewöhnliche form *tuelf* steht, wurde auch *tuelf niȝt* in unserm texte hergestellt.

v. 179. S. K. liebt die schreibung *prineiliche*, ebenso *priuei* 180. Allein auch hier ist *ei* = *ê* zu sprechen. R. o. G. *prineiliche, priue mon* pag. 25, 16 und 18.

v. 181. Von hier an sind bei Furnivall durch ein versehen des druckers die verse verzählt, indem 181 als 180 bezeichnet ist.

v. 202. Nach Furnivall hat die hs. *wiste* : *miste*. Worauf soll sich alsdann aber *miste* beziehen? auf ein aus *ifed* zu ergänzendes sb.? Da wir L. o. B. v. 1958 *nuste* : *wiste* finden, 2293 ebenso, da auch sonst die hs. öfters ein *i* schreibt, wo wir nach des dichters dialect *u* zu lesen haben, z. b. L. o. Edm. 69 *custe* : *wiste*; *churche* : *wirche* L. o. Dunst 108 u. s., so ist unsere änderung wol gerechtfertigt.

v. 212. gentrise. Stratm. führt p. 201 an *genterise* A. R. 168, Jul. ed. Cockayne p. 82, v. 52 mit einem fragezeichen. Unsre stelle und Pil. 220, 234, ebenso R. o. G. 46, 15; 434, 14 u. a. scheinen ihm entgangen zu sein. Die bedeutung geht aus diesen stellen deutlich hervor und Coleridge hat sie schon richtig angegeben: *nobleness*. Ueber *genterise* neben *gentilise* vgl. Burguy 183.

v. 215. spext. Die schreibweise *x* für *cs, ks* ist in den heiligenleben häufig.

v. 223. tuei wheles, ebenso 228 neben v. 109 *two þinges* zeigt, dass das gefühl für das geschlecht der subst. im verschwinden war.

v. 229. hs. hat alto- heu. In unserm texte sind die worte nach dem sinne getrennt.

v. 232. four þousend. Hier ist *four* nur als unbestimmte zahl gesetzt, wie es häufig geschieht, also nur = *viele tausende*. Vgl. anm. zu v. 182 des Rob. Manning of Brunne.

v. 233. hs. lurne : querne. *Cweorn* führt Bo. schon aus dem altags. an, goth. *quairnus*. Da unser dichter liebt: *hurte, furrene, urþe, urþlich* u. a. zu schreiben dürfen wir die änderung von *querne* in *qurne* vornehmen. Mhd. ist ja auch *kürne, churne* neben mhd. *quirn* die gewöhnliche form.

v. 236. biliȝe. Die form *liȝe* = *leoȝen, belügen, betrügen, hintergehen* findet sich z. b. Laȝ. 3031, Hom. 1, 153, O. a. N. 853 u. s. Das compos. *beloȝen* treffen wir A. R. p. 68, W. d. Shrh. p. 81 u. s.

ibroȝt of dawe. Dieselbe wendung für *getödtet werden* findet sich Jud. Is. v. 87

v. 237. hs. noȝ. Da sich sonst stets *noȝt* findet, wurde letztere form in den text gesetzt.

v. 241. fere : rore. Da hier *fore* keinen sinn gibt, müssen wir wol annehmen, dass der dichter die seltene umgelautete form *rere* schrieb. Da aber *rore* die gewöhnliche, setzte der schreiber diese.

v. 251. mossel assimiliert aus *morsel* steht auch R. o. G. p. 342 und Mich. Ay.

mele. Frb. führt ein verb. *to mell* p. 212 an, dessen bedeutung hier recht gut passt: *to swing or wheel round, to turn any thing slowly about.* Praet. würde dann *melde* lauten oder dürfen ein st. v. annehmen: *mele* praet. *mel (mal), melen, molen?*

v. 253. a = *at*, ebenso v. 81 u. s., ist auch bei R. o. G. häufig.

v. 255. skere. Die bedeutung dieses wortes hat sich noch jetzt im adj. *sheer* = *rein* erhalten. In der bedeutung: *sich von schuld reinigen*, findet es sich z. b. R. o. G. p. 334. *And napeles hü were aton . . . þat hys moder hyr skere ssolde myd fury yre.*

v. 257. make, das sich Altags. nicht belegen lässt, ist schon Nags. sehr gewöhnlich.

v. 261. schalt, wie die hs. liest, ist ein offenbares versehen.

v. 264. hs. kniȝte dürfen wir in *kniȝtes* ändern, vgl. anm. zu v. 31.

v. 269. Da sich kein reim auf *wyne* findet, ist hier offenbar eine zeile ausgefallen.

v. 274. hs. hat *wiþ þe toun*, das keinen sinn gibt, es soll jedenfalls *wiþout* heissen. Vgl. 284, 287.

v. 296. Im verbum *rinnen* ist S. K. die metathese eingetreten. So hier *orn* und v. 303: *urneþ*.

v. 299. Das schwache msc. *manne*, das schon Altags. selten ist, kommt im Nags. und Altengl. immer mehr ab. Mich. Ay. ist wol das letzte werk, aus dem es sich belegen lässt. *manne* ist mit ausfall des *n* = *mannen*.

v. 303. blyne. Noch bei Laȝ. und Orm ist es stets *bi line* geschrieben. Schon R. o. G. hat es im sinne von *belive, quickly, hurtig.*

v. 304. menie sik men is ibroȝt. Eine singul. form *men* ist durchaus ungewöhnlich; hier setzte sie der schreiber wol durch das plur. *menie* veranlasst.

v. 309. hs. Noon Jhesu Crist gibt keinen sinn, deshalb haben wir den schluss geändert, wie er fast in allen heiligenleben lautet: *nou* . . . vgl. Dunst. 205, Swithin 159; Kenelm 367; James 71; Cristoph. 228; 11000 virgins 179; Edm. the conf. 597; Edm. king 101; Lucy 174; Edward v. 21; Jud. Is. 145.

4. Leben des Judas Iscariot

findet sich im selben buche, wie das vorhergehende pag. 107—111. Dieselben änderungen, wie bei S. K., wurden in unserm texte vorgenommen. Die einzelnen grossen anfangsbuchstaben, welche sich zuweilen finden, wie Rode z. 1. Iustise 61, 93 wurden in kleine verwandelt. *v* = *u*, die besonders im anlaute stehen: vp, vnder u. ähnl. sind der gleichheit wegen mit u gegeben.

v. 1. brid hat hier noch die alte bedeutung: *brut, junges*, ähnl. v. 12 *liþer vode.* Jamieson führt an: *bird, burd* = *offspring; often used in a bad sense as: witch burd.* An eine bedeutung, wie sie jetzt *bird* in Schottland hat, als spöttelnde benennung einer frauens- und mannsperson = unserm *lockrer vogel* (vgl. Seymour), ist zur zeit unsres gedichtes wol kaum zu denken.

v. 8. metinge . . . mette. *Mǽtan* = *träumen* ist Altags. sehr selten, das sb. *mǽting* = *traum* nur Dan. 141. Altengl. ist es nicht selten in der bedeutung *träumen* und *traum.* Bei Aelfric kommt es in der bedeutung: *méting pictura, métere pictor* vor. Ebenso Orm 1017 *meted* = *pictus.*

he = heo, vgl. v. 18. Die gewöhnliche form in unserm gedichte ist *heo* 9. 13, 17, 19, 32, 33 u. s.

v. 9. wordle, ebenso v. 10, 11. Vgl. anm. zu v. 52 S. K.

v. 11. mase. Somn. führt ein wort: *mase* = *gurges* und *parra* an. Letztere bedeutung passt auf unsre stelle natürlich nicht. Von *gurges* = *strudel* wird dann die bedeutung des jetzigen *maze* = *irrtum, verwirrung* abgeleitet. Stratm. führt diese bedeutung aus dem Altengl. 3 beispiele an: unsre stelle, Troil., Cres. und P. t. Plow. I, 6. In der letzten stelle ist aber die bedeutung: *tiefe, abgrund*, vgl. Prol. 15. Die bedeutung *strudel, verwirrung, irrtum* lässt sich ja recht gut vermitteln und passt hier: *Es ist ein irrtum (eine verwirrung des geistes) deinerseits (þe) und als solcher wird er sich zeigen.*

v. 18. yfele. Wir haben hier, wie in der vorhergehenden zeile *iwite*, infinitive mit dem affix *i-* : *sie begann zu wissen und zu fühlen.*

hs. an þulke tyme. *And* der hs. steht hier fälschlich für *an*, daher geändert. Dass die *a*-form, nicht *on*, in unserm gedichte die gebräuchliche ist, vgl. z. b. v. 107.

bigite. Dieses part. wird ohne umlaut in unserm gedichte gebraucht. Vgl. v. 13, 86.

v. 19. freondes. Wir haben im Jud. 9 plur. auf *s* und 4 auf *n*: Ausser *freondes* noch *armes* 50, *felawes* 68, *schrewes* 67, *aples* 71, *prophetes* 122, *teres* 125, *boxes* 131, 136, *guttes* 112, dann *schrewen* 69, *applen* 78, *aplen* 78 und *peren* 89. Von umgelauteten nur die gewöhnlichen *fet* 125, *teþ* 77.

v. 20. hi ist die gewöhnliche pluralform im Jud. Is., jedoch kommt daneben *he* vor, vgl. 23 und 68.

v. 23. seȝe : *sie sahen zuletzt eine kiste, dahinein taten sie das kind.* An *saȝen* = *sägen* ist hier nicht zu denken, da *saȝen*, wie in den andern German. dialekten schwach conjugiert wird.

v. 35. mid childe heo hire made. hs. hat *make* : *glade*. Der reim zeigt, dass die form *made* stehen muss. Vgl. 63 *made* : *bade*. So ist auch wahrscheinlich zu ändern v. 81, 92, 113 u. s., obgleich es nicht unmöglich, dass unser dichter beide formen gebrauchte. Die bedeutung ist: *sie tat, als sei sie schwanger mit einem kinde.*

v. 37. þe tyme heo nom forþ = *nahm die zeit wahr, wartete die rechte zeit ab.*

v. 50. þat god lete ist hier nur ein flickvers: *und das gute zu unterlassen. þat* kommt Jud. noch öfters neben *þe* vor, ohne dass ein besonderer nachdruck darauf läge.

v. 51. enuie wechselt mit *anuyed* v. 79. Dieses schwanken zwischen *en-* und *an-* ist auch sonst häufig: *enchesun* und *ancheisun; encloien, encloiin; enjoine, anjoine* u. a.

v. 57. þing an sich hat durchaus keine schlimme verächtliche bedeutung. Vgl. lied des gefangnen, wo Christus *þat swete þing* genannt wird. Aber an beiden stellen ist es von *kindern* gebraucht.

v. 59. þerste, vgl. S. K. anm. zu v. 134. Der sinn der stelle lässt hier sowol: *er durfte*, als: *er wagte nicht länger zu bleiben, damit er nicht sein urteil, seine strafe empfienge.*

v. 60. Die form *stilleliche* gebraucht auch R. o. G. 19, 16. Sonst ist *stilliche* = nengl. *stilly* die gewöhnlichere.

v. 74. fader bleibt in unserm gedichte im sing. unverändert, nom. *fader* v. 75, gen. 71, dat. 87, acc. 85. Ebenso *moder* nom. 4, gen. 109, dat. 86, acc. 94.

v. 76. was. Hier ist seltner weise einmal das *h* ganz weggefallen, während sich sonst *what, whar, whan* u. a. finden.

v. 78. þeȝ þu hit haddest iswore. Aehnl. Ch. C. T. v. 1089. *Some wikke aspect or dispositioun Of Saturne . . . Hath yeven us this, although we hadde it sworn* in der bedeutung: *verschwören.*

v. 82. hs. hat gunde statt grunde.

v. 89. hs. Of þaplen þat þe schrewe whan and of þe peren also And bar Pilatus. — In *whan* ist das *h* ein offenbares versehen und in *wan* zu ändern. Auch steckt noch ein andres verderbnis in dieser zeile; wie die hs. hat, fehlt das hauptverbum. In unserm texte ist daher geändert in *þer þe schrewe.* Ich gebe *þer* vor *þo* (das man auch vermuten könnte) den vorzug, weil *þat* an unsrer stelle ausgeschrieben ist und *þat* eher für ein *þer*, als für *þo*, verlesen sein kann.

v. 102. myn unþonkes = *me invita.* So Orm v. 7189 u. 7194 und *his þankes* noch bei Chaucer C. T. 1628.

v. 104. ic wechselt, wie S. K., mit *y* 101, 120. Ein: *ich wole* ist Jud. nicht zu belegen.

v. 106. ischryue nere. *scrîfan* hat Altags die bedeutung: *einem ein urteil sprechen*, dann *verurteilen.* Beo. 979, Cri. 1220, Jul. 728. In der bedeutung *verurteilt, verdammt werden* ist es hier, nicht in der gewöhnlichen Altengl. bedeutung (= *einem eine strafe auferlegen,* dann *absolution erteilen*), zu nehmen.

v. 114. spene ist eine nebenform von *spende* vgl. O. a. N. 1525, A. R. 322; ferner im Sarmun v. 17 in Po. a. Lives.

v. 115. ȝyue steht hier als pluralform, vgl. anm. zu S. K. v. 130.

v. 119. teoþing, ebenso 133. Bei R. o. G. lautet die form schon *tebinge.*

Altags. steht in dieser bedeutung Gen. 2122 *teoðan sceat*. Bo. hat jedoch auch *teoðing*, *teoðung*.

v. 121. *þas* als neutr. plur. kommt Altengl. nicht mehr viel vor. *þeos*, *þis* dringt durch alle formen vor.

dede : sede beweist, wie der dichter sprach, wenn sich auch, wie S. K., vielfach *seide* geschrieben findet, vgl. 128, 131.

v. 130. afingred, daneben steht Nags. *offingred*. Die form mit *h* = Altags. *ofhingred* (Bo.) findet sich nicht mehr.

v. 136. keouerie. Sonst findet sich, z. b. R. o. G., die form *keuer* = *recover erhalten, erlangen*.

v. 137. liþeri þewe ist wohl zu trennen *liþer i þewe*, *der verworfen von sitte ist*. Denn *i* = dem indifferenten vokal, also = *liþere þewe (verworfner geselle)* ist in unserm gedichte nicht zu belegen.

baret = Altfr. *barat* ist Altengl. selten.

5. William de Shoreham's gedicht von den sieben sakramenten

ist entnommen der ausgabe: The religious poems of William de Shoreham. Edited by Thomas Wright. London 1849. Printed for the Percy Society. No. 85.

Unser stück findet sich dort pag. 44—57. Der text der hs. ist sehr verderbt und häufig muss zu conjekturen zuflucht genommen werden. Der abdruck von Wright ist nicht ganz zuverlässig. Man vergleiche über Wright's art texte zu drucken: The Philological Essays of Rev. Richard Garnett. Ed. by his son. London 1859, pag. 122 u. f.

v. 2. saȝe : lawe. Unsere hs. hat sowol *laȝe*. vgl. v. 80, 107, 125. 151 als *lawe* v. 43, 50, 162, 190 u. s. Wir können also ebensowol *saȝe* in *sawe*, als *lawe* in *laȝe* ändern.

v. 3. ther was u. s. w. Zu *agynne* ist hier, wie häufig bei William, das subj. aus dem vorigen zu ergänzen: *Es wurde sehr wol bezeichnet (angedeutet) einst durch das alte gesetz, dass er, nämlich der mönchsorden, da anfange, als man gottes haus baute und die diener darinnen erwählte.* Oder dürfen wir *ther* in *thet* ändern und direkt auf *ordre* beziehen?

v. 4. Wir finden in unsrer hs. die formen *ealde*, *alde* und *elde*.

v. 11. Wie im Altags. gebraucht auch W. d. Sh. *fonge* = *empfangen*. daneben aber auch *afonge* v. 222.

v. 12. brotheren. Die nichtumgelautete form finden wir bei Laȝ. neben der umgelauteten *breðren*, Orm hat nur *breþre*. Im Altengl. findet sich im Nord und Süd nur die umgelautete form, allein der Kentdialekt macht eine ausnahme. Wie in unserm denkmale stossen wir auch Mich. Ay. pag. 101, 102, 149 u. s. auf die nicht umgelautete form.

v. 14. the notheren, ebenso v. 16. Diese schreibweise entstand aus: *then otheren* mit herüberziehung des *n*. Aehnlich finden wir bei R. o. G. *atte nende* = *atten ende* oder *þoru þe neye* = *þen eye*.

v. 15. hys = *is*, ist bei Shrh. die gebräuchliche form. Im Kentdialekt ist allerdings die gebräuchliche *is*, vgl. Mich. Ay.

v. 17 u. folg. *So sind die ordensbrüder herausgenommen, auserwählt, im leben, wie die weissen aus den schwarzen.*

v. 20. *Gott möge geben, gebe, alle ordinierten leute wollten richtig, in richtiger weise, dafür sorgen (nämlich dass sie wirklich wie auserwählte leben).* Das *e* bei *gode* kann uns nicht auffallen, da auch sonst unsre hs. häufig ein unorganisches stummes *e* den worten anfügt. — *scrîfan* findet sich schon Altags. mit genet. verbunden in der bedeutung: *sich worum bekümmern, wofür sorgen* z. b. Metr. 25, 53. 10, 29 u. s.

v. 21. folle. *o* tritt im Kentdialekt häufig, als schwächung von *u* ein, z. b. *on* — *onder* — *op* u. a. Ebenso v. 26 *orthe*, während z. b. S. K. *urþe* hat.

v. 26. orthe : werthe. Wir können hier sowol *orthe* in *erthe*, also *werthe* in *worthe* ändern. Denn ersteres steht z. b. v. 253, letzteres v. 35.

v. 27. hys. Für den acc. plur. des persönlichen pron. der 3. haben wir im Kentdialekte die formen *hi*, *his*, *hise* und *ham*.

v. 28. toke thou etc. In die lesart unsrer hs. ist kein sinn zu bringen. Wol zu ändern in *to kethe hy that . . . zu verkünden, dass sie wol würdig seien.* Oder: *to kethe hou hy that . . . wie sie des würdig seien, sc. dass Christ sie selbst in seiner menschheit annahm.* Vielleicht könnte man auch bessern: *tokne thu* = *um*

dadurch zu bezeichnen, dass ... also *thu* = *thi*, doch gebe ich der ersten änderung den vorzug.

v. 29. doreward kann hier sowol den *wächter* als die *torwache* bezeichnen, vgl. die folgenden zeile.

v. 32. ʒenys ist wol in das bei W. d. Shr. gewöhnlichere *aʒeyns* zu ändern, obgleich *aʒenys* durchaus nicht unerhört ist.

v. 33. to wersiexe : worthe. Schon der reim zeigt, dass hier irgend ein verderbnis ist. Ausserdem finden wir, dass die drittletzte zeile der strophe stets nur drei silben enthält. Denn v. 12 ist *as broth'ren*, v. 61 *thoffice* zu lesen, v. 68 *schold ʒelde*. Ausserdem ist ein verbum *wersiexe* nirgends zu belegen. Am meisten empfiehlt sich zu ändern: *to werre* = *krieg führen gegen*. In v. 35 aber mag ursprünglich gestanden haben: *wel worthe tapres to bere*. Ein schreiber vergass *wel worthe* und trug es dann am ende der zeile nach.

v. 42. Die anordnung der verschiednen geistlichen stände ist nicht etwa, wie man glauben könnte, nach Isidorus Hispalensis de ordinibus ecclesiasticis, sondern nach der reihe, wie sie sich in dem canon Aelfrics finden, abgedruckt bei Thorpe, Ancient Laws of England. London 1840, p. 441 ff. Auch ist hier das amt des einzelnen ganz ähnlich beschrieben, wie in unserm gedichte:

X. Seofon hadas syndon ʒesette on cyrcan: an is hostiarius, oðer is lector, þridda exorcista, feorða acolitus, fifta subdiaconus, sixta diaconus, seofoða presbiter. XI. Hostiarius is þære cyrcean dureweard, se sceal mid bellan bicniʒan þa tida and þa cyrcan unlucan ʒeleaffulum mannum and þam unʒeleaffulum belucan wiðutan. XII. Lector is rædere, þe ræd on ʒodes cyrcan and bið þærto ʒehadod, þæt he bodiʒe ʒodes word. XIII. Exorcista is on Englisc seþe mid aðe halsað þa awyrʒedan ʒastas, þe wyllað menn dreccan, þurh þæs hælendes naman, þæt hy þa menn forlæton. XIV. Acolitus is ʒecweden seþe candele oððe tapor byrð to_ʒodes þenunʒum, þonne mann ʒodspell ræt oððe þonne man halʒað þæt husl æt þam weofode, na swylce he todræfe þa dymlican þeostra ac þæt he ʒebycniʒe blysse mid þam leohte Criste to arwurðnysse, þe is ure leoht. XV. Subdiaconus is soðlice underdiacon, seþe þa fatu byrð forð to þam diacone and myd eadmodnysse þenað under þam diacone æt þam halʒan weofode mid þam huselfatum. XVI. Diaconus is þen, þe þenað þam mæssepreoste and þa offrunʒa sett uppon þæt weofod and ʒodspell eac ræt æt ʒodes þenunʒum. Se mot fulliʒan cild and þæt folc husliʒan. Ða sceolon on hwytum album þam hælende þeowiʒan and þæt heofenlice lif healdan mid clænnisse and eall duʒende beon, swaswa hit ʒedafenað þam hade. Se sacerd, þe bið wuniʒende butan diacone, se hafað þone naman and næfð þa þenunʒa. XVII. Presbiter is mæssepreost oððe ealdwita, na þæt ælc eald sy, ac þæt he eald sy on wisdome. Se halʒað ʒodes husel, swaswa se hælend bebead. He sceal þæt folc læran to ʒeleafan mid bodunʒe and mid clænum þeawum þam cristenum ʒebysnian and his lif ne sceal beon swylce læwedra manna. Nis na mare betwyx mæssepreoste and bisceop, buton þæt se bisceop bið ʒesett to hadiʒenne preostas and to bisceopʒenne cild and to halʒyenne cyrcan and to ʒymenne ʒodes ʒerihta, forþan þe hit wære to mæniʒfeald, ʒif ælc mæssepreost swa dyde, and hy habbað ænne had, þeah se oðer sy furðor. — Es wurde die ganze stelle hier abgedruckt, da manches daraus dient, dunkle stellen in W. d. Shrh. aufzuhellen.

v. 43. Zu verbinden ist: *God let in the elde lawe synagoge werche the ordres*.

v. 45. sched. Aehnl. dieser form des part. pass. findet sich GE. *shad* und *schad* oder *sad*.

v. 45—47. Der sinn dieser stelle ist wol: *Und diese scheidung der orden fand statt, dass sein licht* (sc. *Gottes licht*, wie v. 132 und 143) *niemand in der heiligen kirche entreissen könne; die orden wurden gemacht, um Gottes lehre zu schützen am geheiligten orte.* — *non wryt* = *wryht* = *tat, handlung*. Aehnlicher ausfall des palatalen lautes findet sich 130, 151 u. s., also: *dass keine tat* ... *entreissen kann*. Besser wäre wol *wryt* in *wyt* = *wyht* zu ändern = *niemand*. — *inere* = Altags. *ʒenerian*, das, in der bedeutung *entreissen* schon Ps. 118, 153 steht. Diese stelle lässt auch noch eine andere deutung zu; wenn wir *hys* = *eos* nehmen und *lyʒt* als adv. für *lyʒte*: *Und diese scheidung fand statt, damit sie* (sc. *the ordres*) *niemand in der kirche ihrem dienste entreissen könnte ohne schwierigkeit* (lyʒt)?

v. 51. wel couthe = *dass nichts unreines öffentlich hereinkommen könne.*

v. 56. nouthe. Diese verstärkung von *nu* findet sich im Nags. leben der Marh. 13, 21 als *nu ðen*, *nuðe* bei Laȝ. häufig, ebenso R. o. G. und in den heiligenleben. Auch noch Chaucer hat *nou þe*.

v. 66. dotheth. Vielleicht ist dies *-eth* nur ein versehen des schreibers. Allein da sich schon im Durh. b. die form *biðon* findet, wo man entweder das einfache *bið* nicht mehr als plur. empfand oder es vom sing. *bið* unterscheiden wollte, wie wir bei Laȝ. ein unorganisches *sundeð* = *sind* treffen, so mag man auch hier, wo sing. wie plur. *doth* lautete, um beide formen von einander zu trennen, eine ähnliche unorganische bildung vorgenommen haben. Allerdings findet sich daneben *doth* als plur. bei Shrh.

v. 67. *Als ob ihr rechnung ablegen solltet, wann ihr sterben werdet, über das, was darunter, unter dem schlüssel verschlossen ist.*

v. 70. Auch hier ist das verbum zu ergänzen: *sehr verwegen ist, wer dies zu grunde gehen liess.*

v. 73. baleys. Hall. führt dies wort als Anglo-Normannisch in der bedeutung: *a large rod* = *gerte*, *rute* an und bemerkt, das zeitwort *baleisen* = *mit ruten schlagen* sei noch in einem teile von Shropshire gebräuchlich.

v. 74. for the nones = nengl. *for the nonce* absichtlich. Morris gibt die richtige etymologie pag. 133 (in: Chaucer, Oxford, Clarendon Press 1872) als entstanden aus: *for þen ones*. Vgl. auch anm. zu v. 14.

v. 82. by wokke. Die verdoppelung des auf einen vokal folgenden consonanten beweist in unsrer hs. durchaus nicht immer kürze des vorhergehenden vokals. Vgl. v. 167, wo *clenne* geschrieben, obgleich dies *e* sicher lang ist. Wir können in unsrer stelle also *wokke* sowol = Ags. *wicc*, *wuce* oder gleich *wîce* nehmen und übersetzen: *woche um woche* oder *seinem amte nach, offiziell.*

v. 84. onlowke *viz. the prophessye.* Aus versehen ist hier im drucke *on* getrennt geblieben von *lowke.*

v. 88. aneye. Stratmann setzt einen infinitiv *anèȝen* an, dessen bedeutung er nicht erklärt. Doch ist *aneye* offenbar = *anoier* und hier in der bedeutung *sich kümmern um* zu nehmen. Ebenso W. d. Shrh. p. 19 *of soþe he ham aneyde.* Die bedeutung unsrer stelle ist: *man soll sie prüfen, dass sie sich um das, was sie lesen, wol bekümmern mögen.* Vgl. über diese bedeutung von *anoier* auch Mätz. W. p. 90.

v. 93. kedde. Diese form mit dem infin. *kethen* ist die gewöhnliche bei Shrh.-Orm, Tristr. u. a. denkmäler haben *kiþen* als nebenform zu *cûðen.*

v. 95. radde. Die *a*- und *e*-formen wechseln in unserm gedichte beständig ab: *wat, wet, that, thet, hadde, hedde, schal, schel* u. a.

v. 106. In unsrer dichtung fehlt sehr häufig das verbum substantivum.

v. 108. to dryve. Die hs. hat *go dryve*, was offenbar falsch ist.

dryve out ... out of men. Es ist keine notwendigkeit ein *out* zu tilgen, obgleich eines genügte.

develyn. Plur. auf *-n* sind bei Shr. gerade nicht selten. So haben wir *verden exercitus, joyen gaudia, token clausurae, sibben cognationes, ton digiti, tren arbores, wyken officia* u. a. Auch in Mich. Ay. ist derer keine geringe anzahl.

v. 111. take ham. Der conjunctiv kann hier verteidigt werden, allein wahrscheinlicher ist, dass ursprünglich *taketh* stand, da auch das entsprechende verbum *seggeth*, also indicativ, lautet. — *ham* ist dat. plur., eine form, welche wir auch im Mich. Ay. finden, sowol für acc. als dat. plur.. vgl. p. 5, 8, 13, 14 u. s. *ham* = *him* ist nicht zu belegen. Wir können hier also *take* nicht in der bedeutung *nehmen* auffassen. Doch steht es auch im Altengl. = *geben.* So in unserm lesebuche No. 11, v. 8. Ausserdem aber im leben des Pilatus v. 235; *þo þe gayler him* (viz. Pilatus) *tok a knyfe, him silue he* (Pilatus) *slouȝ anon.* Auch in unserm stück ist *takth* v. 65 und *taketh* v. 100 wol eher mit *er gibt ihm* (sc. dem ostiarius oder dem lector) zu übersetzen. Allerdings v. 66, 72, 118 ist die bedeutung *nehmen* sicher. Die älteste bedeutung des wortes ist offenbar die des *berührens, ergreifens,* sowol um einen gegenstand für sich zu nehmen, als einem andern zu geben. Vgl. auch das Altn. taka.

v. 119. opbiggeth. Hier ist natürlich nicht an *biggen* = *bewohnen, wohnen* zu denken, was sollte alsdann *op* bedeuten? Auch wol nicht an *buggen* = *kaufen,* sondern an *bèȝen, bûȝen* = *biegen, bewegen.* Also: *diejenigen, welche die teufel aufbiegen, antreiben;* von den convulsivischen zuckungen der besessnen gebraucht. Wir können hier sowol, nach der sprache unsres dichters, *biggeth* in *beggeth* ändern als *seggeth* (v. 117) in *siggeth,* desshalb wurde nichts im texte geändert.

v. 121. apryse kommt Altfr. wie das heutige *apprentissage* als *probe, versuch* vor, dann aber überhaupt = *enterprise.*

v. 127. Wright druckte *fer the*, es ist dies natürlich in *ferthe* zu ändern, vgl. v. 155.

v. 128. wigt für *wit* = *with*. Shrh. gebraucht die formen *with*, *wit* und *wid*. Es findet sich bei Shrh. häufig, nicht nur nach *i*, ein unorganisches *ȝ* eingeschoben. So *waȝt* = *wat*, *foȝt* = *fot*, *goȝde* = *bonus* u. a. Besonders haben wir dies vor dentalen, doch auch vor andern lauten. Dagegen ist wieder häufig die palatale spirans, wo sie zu erwarten wäre, ausgelassen, vgl. v. 130: *dryte* = *dryȝte*, v. 117 *lyt*, v. 151 *rytes* u. a.

v. 131. he yordred. Wright hat *hey ordred.* Es ist dies nur ein druckfehler, vgl. v. 169.

v. 136. lokke. Häufig bezeichnet Shrh. den kurzen vokal durch verdoppelung des folgenden consonanten. Vgl. zu v. 82. Doch gerade diesen stamm schreibt er im comp. *onlowke* v. 84, ebenso p. 121 u. s., wo *ow* auf verlängerung hinweisen sollte.

v. 138. to synge ist hier als verbum, nicht als subst. aufzufassen, wie das folgende *in tokne* beweist: *um durch ein sinnbild anzudeuten* ...

v. 139. crowet. Auch hier steht *ow*, wie häufig bei Shrh. = *ou*. Die form *cruet* = *phiala* finden wir Rel. Ant. I. 6; Brand. 313.

v. 156. aolyveth reimt auf *enjoyeth*. Schon hierin sieht man, dass ein versehen vorliegt. Es ist also *aloyeth* wol herzustellen und wir finden im Altfranz. *alier*, *aleier* und *aloier*, *sich verbinden* und dann *gemeinsam handeln*. Hier also wol: *er dient gemeinsam mit dem diakon*, vgl. oben den canon Aelfrics.

v. 160. al bare entspricht dem Ags.: *and mid eadmodnisse þenað*.

corperaus ist eigentlich *das tuch, welches Christi leichnam umhüllte*, dann *das tuch, in welches die hostie gehüllt wurde*. Im Mhd. *corporal*. So sei eine stelle, die zur erklärung unsres verses dient, angeführt, aus Frauenl. 234, 12: *ein corporal gerüeget in drì valten dà inne lac daz lebende brôt*, vgl. auch Hav. 188.

v. 161. bere. hs. hat *there*, doch dies ist ein offenbarer fehler, da alsdann gar kein praedicat da wäre.

v. 165. bensy. Wenn *bensy* nicht einfach eine verschreibung für *clensy* ist (allerdings würde sich *clensy* auf *clensy* reimen), so beruht unsre form wol auf einem neben *beneier* stehenden *beneicer* (vgl. *beneicun*) = *benedicere*. Die bedeutung wäre dann: *mit wasser sich heiligen*.

v. 166. ryȝtte. Ebenso findet sich v. 128 und sonst, diese nutzlose doppelschreibung. Es kommt dieselbe jedoch zu häufig vor, um sie nur auf ein versehen des schreibers schieben zu dürfen.

v. 172. touwayle ist das Deutsche *twehele*, Altfr. *toaille*, *touaille*, Neengl. *towel* = *handtuch*.

v. 173. inere, vgl. anm. zu v. 45. Hier steht *inere* jedoch in der gewöhnlichen bedeutung von *serrare* = *halten*.

v. 174. honden. Dürfen wir hier einen instrumental annehmen, wie er sich noch einzeln erhalten hat oder ist ein *mid* oder *with* ausgefallen?

v. 176. schete ist das Ags. *sceát* = *schoss eines gewandes*, dann überhaupt *lappen, tuch*.

v. 178. inta ist aus *inte a* contrahirt, denn *te* = *to* findet sich öfters bei Shrh. Ebenso ist v. 222 *tafonge* zu erklären. Hätte die form *to* gelautet, so wäre es in der zusammenziehung *tofonge* geworden.

v. 182. forthe he lesschte. *lesschen* entspricht dem Altfr. *lesser*, *lessier* = *zulassen*, *erlauben*, *zustimmen*: *als Jesus* ... *erlaubte er diesen orden für die zukunft, fürderhin*.

v. 191. hoche. Altfr. *houche*, *housse*, *ein mantelartiges gewand*.

creft. Vorzugsweise hat zwar dieses wort die bedeutung *fähigkeit*, *geschicklichkeit*, allein auch, wie hier, bedeutet es *kraft*, *macht*.

v. 195. for thane. Schon Laȝ. gebraucht *for þon* = *propter ea*. Das *thane* wird dann genauer erklärt durch v. 196. Vgl. auch v. 199.

v. 197. at ordres = *bei der ordinierung*.

v. 210. Hier zu verbinden: *to bydde for the apostles*.

v. 213. ȝeres, ebenso 215 gebraucht unser dichter diesen plural, während wir bei andern spätern schriftstellern z. b. Maund. und Chaucer noch die alte neutrale pluralform finden: *ȝeer*. Doch Shoreh. gebraucht auch plurales *ȝer*, *ȝier* pag. 63, 71 u. s.

v. 216. thane prest. Shoreh. gebraucht, wie Mich. Ay., noch häufig die volleren demonstrativformen, besonders für den accusativ. Vgl. Mich. Ay. p. 27, 34 und 66.

v. 217. sadnesse stellt sich zu *sæd* = *satt, mit etwas angefüllt.* Die ursprüngliche bedeutung dürfte sein: *gedrängt, fest,* daher *schwer* und *traurig, ernst.* Im letzteren sinne ist es hier zu nehmen. Vgl. auch Müll. Et. W. p. 281.

v. 219. falth = *zukommen: es kommt ihm ein heiliger gebrauch zu, wird ihm zu teil.* Vgl. Wart. Hist. of Poetry II. 59 unten: *Cuthberd, it falleth nozt to the with zonge children to pleye.* Ebenso in unsrem gedichte v. 262.

v. 221. a cirowche wyse = nach art einer salbe, wie eine salbe.

v. 225 und 226. Er nimmt das öl auf der innern fläche beider hände, die auf der brust zusammengefaltet sind. *half* dürfte wol in *hand* zu ändern sein, denn die hände des presbyter werden nur auf der innern seite, nicht auf b e i d e n seiten gesalbt. Auch erklärt sich alsdann *of* besser und *yjayned* verbindet sich enger mit dem vorhergehenden.

v. 228. don deste. In *don* steht *o* = *ù;* also *doun, herab. deste* entspricht wol dem gewöhnlicheren *duste, in den staub werfen, herab werfen.* Vgl. Stratm. p. 126 und 139.

v. 235. seyne = *signum.* Diese form findet sich neben *signe,* z. b. Ios. o. Arim. Rob. Mann. u. s.

v. 238. thyssere. Auch diese form zeigt, dass der Kentdialekt sich noch manche vollere formen des demonstrativs erhalten hat. Allerdings hat im Altags. im gen. sing. des femin., und ebenso im gen. plur. assimilation des *r* zu *s* stattgefunden, also: *þisse* und *þissa.* Doch steht daneben Alts. *þesaro, þesaru* und gen. plur. *þesaro.* Altfries. hat im gen. und dat. sing. zwar assimiliert zu *thisse,* doch der gen. plur. lautet *thessera.* Ausserdem treffen wir Nordh. die formen *ðisser, ðæsser* an für gen. sing. fem. und Laz. gebraucht neben *þisse* auch *þissere* für gen. und dat. sing. und gen. plur. Ebenso kommen beide formen in den Hom. vor, daneben *þesser, þeser.* Der Kentdialekt scheint überhaupt eine vorliebe für *r* zu haben, dies zeigen formen wie *þerne* = *þesne.* Shoreh. p. 161, Mich. Ay. p. 94.

v. 241. roude. Es zeigt sich im Kentdialekt öfters die verdumpfung von *ô* zu *ou,* gerade auch in wörtern, wie unsres, wo *ô* = älterem *â* steht. Sonst aber auch = Altags. *ô,* z. b. douth 260. Im Pricke of Consc. treffen wir dies ganz häufig. Mich. Ay. liebt *uo* alsdann eintreten zu lassen: *guo, guod, gnos (unser)* u. a.

v. 246. crounebet. *croune* wird nicht nur für *das oberhaupt,* sondern für den *kopf überhaupt* gebraucht. Vgl. K. Horn 1487, Hav. 568, 902, Min. in unserm lesebuche p. 77 v. 10, 11.

v. 247. apparyblynge ist in *apparyllynge* zu ändern. Altfr. *apareller* zu *aparel* = *tracht, anzug,* dann auch *ceremonie,* vgl. Burg. pag. 279 und Mätz. W. pag. 97.

v. 261. to wysse. Diese formel treffen wir nicht selten bei Shoreh. p. 1, 7, 54, 126 u. s. = *fest, sicherlich.* Wir haben *to wisse* der interpunktion nach zu *falle* gezogen: *ihm wird sicherlich keine verzweiflung zu teile.*

v. 265. ymarissched. Bei Mich. Ay. findet man *ymarissed* = *vermählt* p. 48, 220.

v. 271. sedder zu *sid* = *weit, breit.* Also der compar. bedeutet *weiter, ausführlicher, deutlicher.*

v. 273. breddour ist, wie das entsprechende *sedder* zeigt, in *bredder* zu ändern und als comparativ zu nehmen. Die formen *bradder* und *brodder* finden sich Rob. o. Gloc. 13, 1 und Wycl. Amos 6.

v. 274. drof. *drîfan* findet sich schon Altags. = *ausüben,* vgl. Met. 26, 51.

v. 278. hs. wrethe ist, wie der reim *erthe* zeigt, in *werthe* zu ändern.

v. 281. *Deshalb (wegen der hohen würde, die dem priesterstande zukommt) sollen die ordensgeistlichen nach dem äussern zeichen desselben, nach der tonsur verlangen. longis scholle* ist offenbar in *longi scholle* zu ändern.

v. 285. be astente. Rob. o. Gloc. hat die form *astint* und *astunt* zu Altags. *astyntan, hemmen, hindern. Die geistlichen sollen wünschen und dahin arbeiten, dass mehr werde des, das gut ist und dass alles sündige, törichte, gehindert, vernichtet werde.*

v. 291. Hye mote habbe wyke therinne. *hye* steht = Altags. *hyze: Der verstand muss, soll dienst darin abhalten.*

v. 308. greydeth, vgl. auch v. 337, steht für *greytheth, bereit machen.*

v. 311 u. flg. entsprechen dem amt des diaconus. Wie der diacon die stola auf der linken schulter trägt, so der christ seine pflichten. 313 bis 315 = 191, 194 bis 197.

v. 315. krefte. Sonst lässt sich dieses verbum weder im Altengl. noch im Ags. belegen. Doch haben wir *ȝecræftan* Jul. 290, wo es den sinn hat von: *durch kunst machen, dass* ... Also hier überhaupt *bereiten, gewinnen.*

v. 317. herte slaketh. Wir haben zwar ein verbum *slakien, vermindern, unterdrücken, nachlassen,* keine dieser bedeutungen aber gibt hier sinn. Offenbar zu ändern in *ine the hertes laketh. Lakien, heiligen* gebraucht Orm v. 973 u. s.

v. 325 u. flg. *Ein gewissen kann alles ausfuhren, wie ein mann alle weihen in sich vereinigen kann. Andererseits ruht das gewissen (wie der tempel stets ruht, darniederliegt, wenn kein priester da ist), sobald ein mensch seine christenpflicht vernachlässigt.*

v. 329. stent. *stenteth* zu *styntan, untätig sein, nicht betrieben werden.*

v. 339. maked ist in *make* zu ändern.

6. Richard Rolle de Hampole's Pricke of Conscience (Stimulus Conscientiae).

Herausgegeben von Richard Morris. Berlin 1863. Das abgedruckte stück steht daselbst pag. 127—146.

v. 4686. Byfor ar gebraucht Hamp. als conjunktion, während das einfache *byfor* als praeposition und adv. verwandt wird.

dreful hat unsre hs. öfters: 5083, 5128 neben *dredful* 5101, 5237 und *dredeful* 4977.

v. 4688. neven zu Nord. *nafn* = *name* findet sich in Nordengl. quellen, während Südengl. *nemnen* gebraucht. Vgl. v. 969, 1757, 1791 u. s. w. Auch Ev. Nicod. v. 24 u. s. Es geht diese form auch in das westliche Mittelengland herein, z. b. All. Po. B. 110, 1376, 1525.

v. 4689. sere in der bedeutung *several* treffen wir schon bei Orm. Doch hier nur in der bedeutung *verschieden, getrennt,* z. b. v. 18653: *Forr ser iss sune and faderr ser And ser iss þeȝȝre baþre Allmahhtiȝ gast.* Ebenso v. 18678 *All ser and all an oþerr.* Es findet sich dann auch in den spätern Nördlichen denkmälern, z. b. in Rob. Mann. doch ist immer noch der begriff der verschiedenheit festgehalten.

v. 4690 falle, ebenso 4730, wird, wie öfters auch im Deutschen, für *geschehen, sich zutragen* von Rolle gebraucht. Vgl. auch *byfalle.*

v. 4699. þir, ebenso 4715, 4733, 4908, auch im Curs. Mu. u. Ev. Nic. ebenso lautend. Es ist die gewöhnliche Nordengl. form für den plural; Altn. *þeir.* Jetzt noch Schott. u. Nordengl. *thir, ther.*

v. 4700. gun. Das simplex *gon* ist nicht selten Will. o. Pal. 691. P. t. Plow. prol. 11, auch noch bei Chaucer.

v. 4703. sternes, ebenso 4802, 4120, 996 u. s. ist die Nordengl. form, vgl. Curs. Mu. Wicl. u. a. Schon Orm hat *steorrne, sterrne.* Südengl. dagegen *sterre.*

v. 4703. ken. Die gewöhnliche bedeutung ist, wie Got. *kannjan,* die des *kundtuns, bekannt machens,* doch auch die bedeutung: *kennen, erkennen;* eine bedeutung, welche dem Nengl. *to ken* erhalten ist.

v. 4704. thrang. *Es soll ein grosses gedränge unter den menschen entstehen, sie drängen sich, die zeichen zu sehen und zu hören* oder *sie drängen sich aus furcht zusammen.*

v. 4705. mengyng = *mengen miscere* bekommt auch den sinn von *verwirren.* So Laȝ. 3407 u. O. a. N. v. 915.

v. 4707. wax dry. übersetzung von *arescentibus pre timore. Die menschen sollen tränenlos werden.* Diese bedeutung hat noch heut zu tage *dry.*

v. 4709. til wird von Rolle, wie von Orm und allen Nördlichern schriftstellern, in der bedeutung *to* gebraucht, vgl. 4731, 4773, 1302 u. s.

v. 4712. comand. Rolle bildet, wie alle Nordengländer die partic. praes. auf *-nd.* Die bildungen mit *-ing* sind verbalsubstantive, z. b. v. 4710, 4768, 4769 u. s.

v. 4717. thynges. Der plural auf *es* ist hier auch in den neutra durchgedrungen. So *wonders* v. 4721. *takens* v. 4733, 4748. *watters* v. 4777. *banes* v. 4804 u. s.

v. 4726. ere-on = here-on, wie unten; vgl. anm. zu v. 5220.

v. 4730. or. Hier, wie v. 2067, treffen wir die *o*-form an. Doch gibt Rolle der *a*-form den vorzug, vgl. v. 9, 407, 410, 4686 u. s.

v. 4733. sal. Wir finden bei Rolle schon häufig den ablaut des sing. praet. in den plural eingedrungen. Vgl. *sal* v. 1706, 4741, 4743 und *shalle* 4810; *may* 1737; *can* 4800 u. a. Bei Rob. Mann. ist es noch häufiger.

v. 4735. yhitte neben *yhit* und *yhet* vgl. v. 4738, 4746.

v. 4736. mast harde. Rolle bedient sich schon öfters dieser umschreibung des superlativ, nicht nur bei mehrsilbigen, wie 4771 *mast wondreful.* Auch R. o. Gloc. umschreibt schon bisweilen auf diese weise.

v. 4748. reherces. Dieses verbum stellt sich zu Altfr. *hercer eggen, wieder pflügen, wiederholen.* Bei der anderen ableitung von *hear andire* dürfte der begriffsübergang schwer zu vermitteln sein.

v. 4755. stande. Die infin. haben meist in unsrer hs. das *-en* abgeworfen vergl. *stand* 4767, 4806, *com* 4772, *mak* ebend., *wit* 4775, *last* 4778, *spryng* 4780. Doch daneben *brynne* 4776, *rynne* 4777, *falle* 4782, 4803, *come* 4820 u. s.

v. 4759. bukes, ebenso 4982, 5115, 5355 neben *bokes* 4750, 4754, 5237, wie überhaupt im Nordengl. *ô* häufig *u* wird, vgl. 4763 *dus* = *doth*, ebenso 5345 neben *dos* 5313, 5317, 5348; *gud* adj. 4967, 5025, 5136, 5243, 5253, 5345, 5347, 5369 u. s. Aehnl. auch Ev. Nic.

v. 4767. hs. agay (reimt mit playn), schon von Mor. wurde das *n* ergänzt.

v. 4770. fierth aus älterm *fiorða* gehört dem Norden und Westmittelland Englands an.

v. 4772. romyng und v. 4771 *romiyng*, zu Nord. *rômr, stimme, geräusch.* Nur in Nordengl. quellen gebräuchlich: All. Po. p. 81 v. 1512; Avow. Arth. XII, 3; Mor. Arth. 784; Ms. Lansd. 348 hat das auch im Süden gebräuchliche: *roryng.*

v. 4775. hs. whit offenbar ein schreibfehler für *wit* oder das unserm schriftsteller gebräuchlichere *witt, witte.*

v. 4781. on grisse, nur hier steht die form mit *i*, sonst z. b. 4884, 6392 *gresse.*

v. 4782. byggyns. *Byggyng* ist ein dem Nordengl. sehr gewöhnliches wort, vgl. GE. 718, 762, 847, 3163 = *gebäude, wohnung, haus.*

v. 4786. hs. an ist eine bei andern schriftstellern sehr gewöhnliche nebenform von *and*, vgl. Will. v. Shor. Doch an unsrer stelle wol nur ein schreibfehler für *and*, da sonst die hs. immer *and* hat.

v. 4787. hortel stellt sich zu *hurten*, Alfr. *hurter, aufeinanderstossen, verletzen.* Es ist nicht nur im Nordengl. gebräuchlich, z. b. Wycl., wir treffen es auch in W. o. Pal. 5013 und Chauc. C. T. v. 2618.

v. 4788. ilka. Meist gebraucht Rolle *ilka*, vergl. 4756, 4760, 4788, 4791, 4807 u. s., doch auch ilc ohne den unbestimmten artikel v. 4813, 4885, 4942, 4993 u. s.

v. 4789. thre. In den hss. des Pricke of Consc. haben, wie in denen des Curs. Mu. und des Ev. Nic., nur die demonstrativpron. und die davon gebildeten adverbia in der schreibung durchweg ihr þ behalten. Im in- und auslaute der andern wörter wird *th* geschrieben, auch im anlaute ist in unserm stück *th* in den nicht zum pron. dem. gehörigen wörtern fast gänzlich durchgedrungen. In andern quellen des Nördl. Englands, z. b. Rob. Mann., finden sich noch häufiger formen mit *þ*, vgl. das gegebne stück. Das im demonstr. am längsten ein besonderes zeichen blieb (in Ev. Nic. ist es ein y mit heraufgezognem anfangsstriche), beweist, dass man noch immer die verschiedenheit dieses lautes von anderm anlautenden *th* spürte.

v. 4793. hard = *herd.*

v. 4798. com. Die infinitive werden entweder ganz ohne endung, wie 4892, 4897, 5032, 5091, 5111 u. s. oder mit *e* 5012, 5107, 5061, 5076 u. s. geschrieben. Ob in letzterm falle aber noch gehört wurde, fragt sich sehr. Zwar finden wir 5118: *til þe dome* : *come* und *shewe* : *Mathewe*, aber auch 5119: *halde* (infin.) : *calde* (part. pass.), wo in letzterem worte *e* ganz sicher niemals gehört wurde.

v. 4812. bridalles. Bo. führt eine Altags. form *brideale* an, welche die ursprüngliche bedeutung anzeigt: *hochzeitsbier* eig., dann das *hochzeitsfest* überhaupt.

v. 4851. yhed. für ȝ. wenn es j der verwandten sprachen entspricht, setzt unsere hs. *yh* : *yhe, yhon, yhouthe, yhong, yhere*, vereinzelt daneben *yong* 5135.

v. 4853. hs. brunstane. Sonst ist die gebräuchliche form *brimstone*, daneben bei Chaucer C. T. v. 629: *brunstoon*, vgl. Chau. ed. Morr. Clar. Press. Dass wir

es hier v. 4853 nicht mit einer verlesung oder verschreibung zu tun haben, beweist, ausser v. 6693, die form *branstane* 8056. Die bedeutung des wortes ist klar, es gehört zu *brine*, also *der brennende stein, meteorstein*. GE. ist dafür *brinfir* 754, *brinfir* 1161 angewendet.

v. 4859. haly, 4886 *hali*, daneben findet sich die form *halely* als adverb. Aehnl. Rob. Mann.

v. 4867. spere, ebenso 4887 = *sphæra*. Chaucer gebraucht es noch C. T. 11592.

v. 4875. þe buk says and lers wurde in unserm texte aus ms. Harl. 4196 verbessert. ms. Cott. Galba, E IX, nach welchem unser text im allgemeinen gegeben ist, liest: *says als lers*.

v. 4880. veniel syn ist *die sünde, die gebüsst werden kann im fegefeuer*, ihr gegenüber steht *die sünde, die nicht vergeben wird, die todsünde*.

v. 4881. herth. Man könnte hier an *herth*, Altags. *heorð*, unser *herd* = *focus* denken. Doch v. 71 und 409 steht *herth* = *erth*, so dürfen wir es auch hier nehmen. Auch sonst ist das hinzutreten eines unorganischen *h* nichts ungewöhnliches in der Galba hs. unsres gedichtes, vgl. *hawen* = *awen* 3877, *heke* = *eke* 3546, *herer* = *ever* 3932.

v. 4891. rayke, Altags. *rǽcan, sich erstrecken, ausbreiten*, dann *vorwärts gehen*, so schon Laȝ. 16263, 25616.

v. 4895. passed hat hier die bedeutung von *surpass*, übersteigen. Vergl. Vulgata. Gen. 7, 20 *quindecim cubitis altior fuit aqua super montes, quos operuerat*. (Luther übersetzt allerdings *fünfzehn ellen hoch ging das gewässer über die berge*.) Ebenso gebraucht es Rolle 2309. V. 4908 hat *passand* den sinn von *vorübergehend: drei abteilungen sind bemerkbar während des grossen brandes, drei abschnitte folgen auf einander*.

v. 4906. dasednes. Ms. Lands. 348 hat dafür *coldnes*. Morr. gibt denn auch diese bedeutung *coldnes* für *dasednes* an. Hall. I, p. 292 führt ein verbum auf: *dase* = *to dazzle, grow stupified* und *dasewenesse* = *dimness*, beides soll Altags. sein. Woher genommen? Es findet sich Mhd. *dæsic* adj. *dumm, träumerisch* und *dâse, hexe, unhold* vgl. Mhd. W. p. 308, 309. Die bedeutung *träumerei, lässigkeit* passte hier und in dem von Morr. p. 289 angeführten beispiele.

v. 4908. contend der hs. ist in *conten* geändert worden.

v. 4913. fine, in der bedeutung *refine, purify* noch öfters Altengl. zu belegen. Vgl. Hall. I, p. 357.

v. 4920. about. Die gewöhnliche form bei Rolle ist *about, aboute*, vgl. 4326, 4329, 4862, 4891, 4934, 4940 u. s. Ebenso Min. pag. 30, 37 u. s.

v. 4944. dampned. Schon im Nags. wird häufig zwischen *m* und *n* ein *p* eingeschoben, so A. R. *nempnen* p. 84. *isompned* 186, *inempned* 158, 200, II. Meid. p. 5 *nempnede* u. s.

v. 4948. alkyn *kyn* wird mit *al, ilk, na, what* u. ähnl. wörtern zu einem verbunden. Ebenso finden wir es bei Ev. Nicod. und Curs. Mu. und in andern Nördlichen denkmälern.

v. 4949. neshe. Es ist das Got. *hnasqus*, Altags. *hnæsc*. Die gegenüberstellung von *heard and hnæsc* findet sich schon Sal. 286, vgl. auch für Mengl. W. o. Pal. v. 495.

v. 4956. sees = *ceses*. In der Galba hs. ist dies das einzige beispiel, wo *s* für *c* steht. In andern hss. ist diese verwechslung sehr gewöhnlich.

v. 4979. tite. W. o. Pal. hat nebeneinander die formen: *tid* 4167 und *tit* 1013, sonst ist die gewöhnliche form *tit*. Es stellt sich zu *tide, zeit*, also *zeitig, schnell*.

v. 1993. alle-if, ebenso 2206, 3650, 3687, 4107 u. s., auch *all-if* 1714, 1726 u. s. Die bedeutung ist *although, obgleich, wenn auch*. Noch Wycl. und die andern Nordengländer gebrauchen es. Ganz vereinzelt gebraucht es auch Chaucer.

v. 4996. hs. war strew. Aehnliche kleine versehen der hs. sind v. 4998 *gader*, 5001 *evaungelitte* u. a. Solche fehler der hs., welche alle schon Morris verbessert hat, übergehen wir in zukunft.

v. 5010. outragiouste bedeutet *das gehen über das richtige mass*, hier ist von unförmlichen, ungestalteten gliedern, von zu grossen, die rede. Ebenso v. 5011. Ihnen gegenüber stehen v. 5013, 5014 fehlende oder zu kleine gliedmassen.

v. 5020. avenand hat schon Altfr. die bedeutung: *convenable, agréable, à proportion*.

v. 5014. son of Goddes awen beme ist übersetzung von: *in tuba dei.* — *son* = *sonus* gebraucht noch Chaucer.

v. 5062. ourwhar, ebenso 4753, 6983, *ourwar* 4339, ebenso 5057 *nourwhare* = *everwhar (nevevwhare), wo immer.* Rob. Mann. hat *noure* = *never,* vergl. v. 371 u. s.

v. 5077. crag ist dem Keltischen entnommen. Gael. *creag, fels, stein.*

v. 5081. hs. Johan. Der reim *throne* beweist, dass die Englische form *Jon* oder *Jone* zu setzen ist. Ebenso ist 2197 *Johan* und 5360 einsilbig zu lesen. V. 6721 ist *Jon* geschrieben.

v. 5085. Jope. Die gewöhnliche schreibung ist *Job*, vgl. v. 413, 511, 709, 759. Des reimes *hope* wegen ist hier *Jope* geschrieben, v. 2832 steht: *hope* : *Jobe.*

v. 5125. levening = *blitz.* Es ist nicht nur im Norden gebräuchlich, auch Gower und Lydgate wenden es an. Vgl. Hall. II, 516. Auch noch später treffen wir die form *levin* an, z. b. bei Spenser. Entweder müssen wir es zu *lèȝ* stellen, mit übergang der palatalen spirans zur dentilabialen oder mit Wedgw. zum Keltischen *llafn.*

v. 5127. Der gen. sing. lautet gewöhnlich bei Rolle *mans.* vgl. 5230, 5262, 5278, 5328. Hier und 5274 ist *man* geschrieben, allein da in beiden fällen das folgende wort mit *s* anlautet, kann es auch ein versehen des schreibers sein.

v. 5130. onence gebraucht Rolle für *gegenüber von* ... Die form *anentis* steht Rel. Ant. II, 47. Dann bei Wycl. und sonst in Nordengl. quellen. Später auch bei Ben Jonson und neuerdings in Burns gedichten: *anent.* Rolle gebraucht es noch 1355, 3678 und 5192 = *gegenüber von.* Es ist nicht nötig mit Mor. diese stellen zu trennen und zwei bedeutungen von onence = *against* und *opposite* aufzustellen, vgl. Morris p. 309. — Hier ist *gegenüber* in der aufwärts steigenden richtung verstanden = *über.* Vgl. v. 5194 und 5224.

v. 5141. uptane ist contrahiert aus *uptaken.* Solche zusammenziehung findet im Nordenglischen öfters statt, vgl. anm. zu Rob. Mann. v. 416.

v. 5169. at say. Ebenso findet sich *at* beim infinitive v. 5233, 5285. Sonst setzt Rolle *til.*

v. 5174. þe wurde hier eingeschaltet, ebenso v. 5232. Im letztern falle hat es auch Morris gesetzt. Warum nicht hier?

v. 5179. aboven, ebenso 5285. Wie in *aboute* und *oboute a* und *o* wechseln, so auch *aboven* mit *oboven* 849, 2875. 4123, 5224 und neben *aboune* auch *oboune* 5405. Dasselbe schwanken zwischen *a* und *o* treffen wir auch bei Rob. Mann.

v. 5192. þe mid des. Wie sonst *a mid des* = *amidst,* ist hier *middes* mit dem bestimmten artikel verbunden.

v. 5202. nerehande = adj. und adv. *nahe.* Vgl. das von Morris pag. 308 gegebne beispiel.

v. 5205. wheþen, ebenso *hethen* 3704, 6007 und *þethen* 2721, *þeþen* 5831 sind die Nordengl. formen für *whence, hence, thence.* Orm, GE., Surt. Ps., Ev. Nic. brauchen auch die ersteren.

v. 5220. hs. even ändert Morr. in *heven.* Doch fehlt bisweilen anlautendes *h* in der Galba hs., vgl. v. 5273 *elle pyn.*

v. 5226. hs. Galba: imyndes. Harl. 4196 *in myddes,* welches in den text gesetzt wurde.

v. 5235. awsterne, ebenso v. 6181. Die form, statt des gewöhnl. *austere,* lat. *austerus,* ist wol durch anlehnung an das gleichbedeutende *stern* entstanden.

v. 5240. lyffed, ebenso 5389. Die gewöhnliche form ist *livede.*

v. 5261. bla ist die farbe eines todten: *bleifarben, aschgrau.* Vgl. Town. My. p. 221 *as blo as led* und P. t. Plow. B. pag. 36 v. 97 *blo askes.*

v. 5311. enchesoun, zu *encheoir,* bedeutet sowol *wadurch etwas geschieht,* als *wie etwas geschieht,* also *grund und ursache* oder *art und weise.* Vgl. auch Rob. Mann. im lesebuche v. 201.

v. 5313. þos, ebenso 5332, 5360, 5383. Sonst *þus* 1855, 4891, 4916, 4923, 4936, 4951, 5316 u. s.

v. 5326. parantere, ebenso 2562 paraunter. Letztere form hat Rob. o. Gloc. Die eigentliche bedeutung ist, wie franz. par aventure = zufällig. Doch hier übersetzt es *fortasse* v. 5317, also = *vielleicht, möglicher weise.*

v. 5327. erres, ebenso v. 5600, ist übersetzung von *cicatrices.* *arre* Wycl. Lev. 22 von dem Altn. *ör wunde.* Hall. I, 77 bemerkt: *ar* = *scar, pockmark. This word is extremely common in the North of England.*

v. 5340. hs. he ne way. Es ist hier, wie sich auch v. 5359 richtig findet, ne in na zu ändern. Umgekehrt ist v. 5370 na der hs. offenbar in ne zu ändern.

v. 5348. gude : rode. Da in unserm gedichte bald *à* an stelle von altem *ô* steht, bald das alte *ô* sich erhalten hat, so wurde in unserm texte nichts geändert.

v. 5357. reddour, ebenso v. 5375 u. 6091 *reddure*, leitet Morris von Ags. *hreth* ab und stellt Schw. *radde* = *to fear* dazu. Orm gebraucht auch *rad* = *territus* und ebenso finden wir es in andern nördl. stücken. Doch was soll hier die bedeutung *furcht?* Hier, wie an den beiden andern stellen steht es = Altfr. *reideur, roideur*, zu Latein. *rigidus* und bedeutet: *straffheit, unbeugsamkeit.*

v. 5360. Johan wyth þe gilden mouth ist die übersetzung von *Johannes Chrysostomus.* Cursor Mu. macht geradezu einen *John Gildenmoth* v. 8, v. 21 u. s.

v. 5366. Gyfhand. Es ist hier ein *h* fälschlich eingesetzt, wie sich z. b. *feth* statt *fet* findet.

v. 5373. hs. dre ist in *dred* geändert, vergl. 5104, 5082, 5368, 5381, 5382, 5390 u. s.

v. 5382. dole. Auch R. o. Gloc. hat p. 381 die form *deol* und *del* pag. 392 auf Altfr. *deol. schmerz* zurückgehend. Noch jetzt ist es in Nordengland gebräuchlich.

aght hat hier schon offenbar die bedeutung *etwas zu tun haben, müssen.*

7. Osterlied

findet sich abgedruckt in: Reliquiae Antiquae ed. by Wright and Halliwell, I. pag. 100—102 und in: An Old English Miscellany ed. by Richard Morris. Early English Text Society. Publ. No. 49. London 1872, pag. 97—99.

v. 2. biginniz, ebenso Mor. Arth. *plantez, findez* v. 2001; *ffighttez* v. 2092; Perc. o. Gales 534, 673. In diesen beiden denkmälern wird auch *z* für genet. und plur. *s* gebraucht: *wordez, dedez* u. a.

— þis day = *dieser tag der osterzeit. þis* steht allerdings auch, wie der nächste vers beweist, für plur. Vielleicht dürfen wir hier, da unser text mancherlei nachlässigkeiten zeigt, in *þis days* ändern.

v. 4. joye der conjunct. lässt sich hier allerdings verteidigen, doch besser wäre *joyeth.*

v. 7. al = *although, obgleich, wenn auch.* So gebraucht Chaucer noch *al* vgl. C. T. v. 2264, 2711, 6754 u. s.

v. 12. wlong, gewöhnlich *wlonc* geschrieben, ist eines der wenigen mit *wl* anlautenden wörter, welche sich noch nach der Ags. periode finden. Altengl. haben wir *wlank* im Song of Mercy (abgedruckt in Furniv. Lives of Saints) v. 3 u. Mengl. z. b. Will. o. Pal. v. 1634 u. All. Po. noch häufig p. 4 v. 122; p. 35 v. 1170, p. 56 v. 606, p. 61 v. 793, p. 65 v. 933, p. 106 v. 486 u. s.

v. 13. grete munde gehört zu Altags. *mynd*, erhalten in *ȝemynd* = *mens, cogitatio.* Unser *of grete munde* ist *grossmütig.*

v. 14. in bokes and in bank. Es ist hier diese alliterirende verbindung gesetzt. *boskes* ist *gebüsch, wald* und *bank* bedeutet *hügel*, dann *die dämme am ufer, das hohe ufer.* Es steht natürlich nur, wie unser *wiese und wald* oder *berg und tal* = *überall.*

v. 15. isout. Vor t fällt in unserm gedichte öfters die gutt. spirans weg. So *alute* v. 24, *lute* v. 72 = *luhte; nout* v. 26; es findet sich auch dann öfters das *t* verdoppelt. v. 47 *miithe* = *mihte* und v. 53; *nowtt* v. 47.

havet. Auslautende spirans verhärtet sich in unserm gedichte meist zur tenuis, so v. 84 *deiet* und *wit* statt *with* v. 7, 22, 37, 52, 87, ebenso *det* statt *deth* 45, 67.

v. 20. *Christ brach durch seine wunden, durch seinen tod, die fesseln, die so fest waren.*

v. 23. hs. wilde and wlong ist in *milde* geändert worden, vgl. v. 12 und auch v. 10.

v. 25. fram me, besser wol *for me*, es ist *fm* mit einer schleife aufwärts abgekürzt, das *m* wird aber vom folgenden *me* dazu gekommen sein und ursprünglich *f* mit aufwärts gezogener schleife = *for* gestanden haben. Denn *fram* = *von, durch* ist ungebräuchlich, obgleich dies hier einen ganz guten sinn gäbe.

v. 26. hey, sonst lautet der plur. *he* v. 28, 36, 40, 43.

v. 30. alowe. *low* entspricht Altags. *hlâr, hlâw, höhle, grab, grabhügel*, dann überhaupt *hügel.* So schon Altags., vgl. Phön. 25: *hlæwas ne hlincas.*

v. 32. scumi. Morris nimmt es p. 285 = *schomie*, *beschimpfen.* Doch ist diese erklärung mangelhaft. Beispiele für *u* = *o* liefern sonst nur Nordenglische denkmäler, im Norden ist aber unser gedicht weder gedichtet, noch geschrieben. Die gewöhnliche bedeutung von *to scum* ist noch heutigen tages *schäumen*, *abschäumen* und die ursprüngliche Nordengl. form *skim*, *abschäumen*, *über etwas hinfahren*, *es leicht berühren.* So finden wir bei Hall. p. 716 die form *scum* aus Suffolk angeführt = *to mow*, *mähen* und *to strike one on the mouth.* Letztere bedeutung passt hier trefflich, erstere bedeutung aber die des *mähens*, *abschneidens* dürfte das im Mhd. W. pag. 137 II, 2 unerklärte *schimmen* klar machen: *sîn swert geinck wol dar wirken, houwen unde schimmen, ganstren unde gelimmen, wunden unde sêren.* Also *hauen und (wie mit einer sense) mähen*, *schneiden.*

v. 33. aþrowe = *praȝ*, *prah* eine zeile lang.

v. 44. sonde eig. *sendung*, dann = unserm *gang*, *gericht* bei der mahlzeit. So Misc. pag. 174 v. 105: *Hwer beoð þine dihsches midd þine swete sonde* und ebenso GE. v. 2295. *Of euerile sonde, of euerile win, Most and best he gaf Beniamin*, vgl. auch das ganz ähnlich entstandne mhd. *trahte*, *traht*, *aufgetragne speise*, *gericht.*

v. 45. ho = *o*, ebenso v. 69 *hure* = *ure.*

v. 47. miitte. Ebenso finden wir die folgende spirans v. 53 mit vorausgehendem *i* assimilirt. Oder ist, wie die form *nowtt* vermuten lässt, *ȝ* ausgefallen und *i* zu *î* geworden (*ii* geschrieben). Doch gegen letztere auffassung spricht, dass wir sonst nirgends im Osterl. einen langen vokal durch zwei kurze wiedergegeben finden.

v. 48. walle: wallen. Hier wurde das erste in *nallen* geändert, da es sonst ganz unnötige tautologie wäre.

v. 58. Wright hat diesen vers gänzlich ausgelassen. Er ist von Morris ergänzt.

v. 61. ran of he blod. *he*, ist wie Miscell. p. 221 v. 334 *(to God þis is a he trespas).* = *heȝ altus.* Wr. liest: *the trace ran of, he bled Chan gedere, fles and blod And face.*

v. 62. changedere = *changed were.* Aehnlich wurde contrahirt H. Meid. pag. 19, 27 *ichulle* und A. R. *ichulle* p. 72, 126, 222 und sogar *ich chulle* und *ich chulde* p. 186, *ic chulle* 76, 78.

v. 67. man. Hier, v. 84 und v. 14 *bank* haben wir die *a*-form erhalten, sonst ist immer *o* eingetreten. Doch da kein denkmal consequent *o* durchführt, behielten wir an diesen zwei stellen *a* bei.

v. 69. wes, wie v. 62 *fles,* = *wesh.*

v. 73. hs. brace ist mit Morris in *brac* geändert worden, wie auch v. 20 steht.

v. 75. And ches hem out u. s. w. Wright liest: *And ches here out that there were gode.* Nach Wr. lesart ist der reim, der gewöhnlich die zwei vorletzten zeilen mit einander bindet, hergestellt (here : were). Doch zeigen v. 31, 32; v. 42, 43, dass der reim an dieser stelle nicht durchgeführt ist. Wir folgen also hier Morris, dessen lesungen stets zuverlässiger, als die von Wright.

v. 78. ene ist hier, wie L. o. B. 882, = *einzig*, *allein* zu nehmen. *Christ schickte die aus der hölle befreiten seelen in das paradies und stand allein am dritten tage vom grabe auf.* Vgl. ev. Nicod. cap. IX. — Morris übersetzt *ene* mit *on*, doch zeigt v. 79, dass unser dichter *on* schreibt. Auch v. 45 weist darauf hin. Wright hat *one.*

v. 81. demus. Unsre hs. liebt die zusammenziehungen = deme us, vgl. v. 62. hs. everichie one, jedenfalls nur eine verschreibung, vgl. v. 3, 69.

v. 84. lay, *das gesetz*, steht auch geradezu für *glauben*, vgl. Ormulum.

v. 88. hs. gene, schon von Morris geändert.

Betrachten wir dies gedicht näher, so kann ich der vielen Romanischen wörter wegen, Wright nicht zustimmen, es sei: written perhaps *before* the middle of the 13th century.

Wir finden von Romanischen zeitwörtern: v. 1 joye, v. 51 saui, v. 62 changed; von subst. castel, tur v. 54, prisun 73, wörter, die allerdings schon im letzten teile der Sachs. chr. gebraucht werden, vgl. ebend. anm. 1137, 1140. Ferner subs. joye 7, grace 57, place 59, face 63, chace 66. Man darf allerdings nicht ausser acht lassen, dass das gedicht geistlichen inhaltes und dem Süden Englands angehört, beides gründe, die schon in früherer zeit eine grössere menge Romanisch zulassen.

Doch ist dagegen wieder einzuwenden, dass das lied ein durchaus volkstümliches. Wir dürfen es also wol mit Morr. noch in das 13. jh., aber in die zweite hälfte desselben setzen.

8. Stabat mater

ist abgedruckt: Specimens of Lyric Poetry ed. by Thomas Wright. Vol. IV der Public. der Percy Society. London 1841. Es steht dort als No. 27 pag. 80—83. Bis v. 55 ist es ein zwiegespräch zwischen Christus am kreuze und seiner mutter.

v. 7. wey für *awey* (vgl. v. 20), sonst nicht zu belegen. Vielleicht hier nur ein schreibfehler.

v. 19. rewe. Schon Altags. *hreówan* hat die bedeutung *reuen, mitleid empfinden, schmerzen fühlen.* So hier *fühle mitleid mit deinem kinde* und ähnl. v. 13.

v. 20. tern = *teren.* Die plur. auf *n* sind in unserm gedichte noch häufiger, als die auf *s.* Ausser unsrer stelle v. 29 *honden,* v. 53 *wounden* und v. 5 *honde* (= *honden,* nicht *hondes).* Auf *s* haben wir v. 22 *teres,* 23 *stremes* und 59 *sunnes.*

v. 26. *ich* ist hier vor vokalen gesetzt, vor consonanten steht immer *y.* vgl. v. 4, 5, 8, 10, auch vor w v. 52.

v. 30. hs. thah. An die conj. *thah* zu denken ist unglaublich, da dieselbe erstlich keinen passenden sinn gibt und dann steht auch für *obgleich* v. 45 *thou.* Es ist hier zu ändern in *than* = *daher, also* oder in *that.* Ersterem wurde der vorzug gegeben, weil *n* sich leichter als *h* lesen lässt, denn ein *t* und der sinn auch noch besser passt, als mit *that: kein wunder also, dass mir wehe ist.*

v. 34. mynde. Altags. *ȝemynde* bedeutet *eingedenk sein, worauf bedacht, worum besorgt sein,* dah. *liebevoll sorgend, liebevoll* vgl. die von Coleridge pag. 55 aus dem Manuel d. Peches angeführte stelle: *And y am euere so mynde Forto pray for al mankynde.*

v. 37. kynde. *Es liegt in meiner art, meiner natur, als mutter . . .*

v. 39. Wright druckt *his,* das in *hit* zu ändern ist.

v. 40. hs. sorewe ywis y con the telle. Da sämmtliche andern verse ihre zweite hälfte mit „*sone*“ wie die erste mit „*moder*“ beginnen, so dürfen wir auch hier annehmen, dass die hs. urspr. so las u. dass *sorewe* durch versehen aus der vorhergehenden zeile herein gekommen ist. Objekt zu *y con the telle* ist der satz: *More sorewe* u. s: *Sohn, ich sage dir, grössere sorgen kenne ich keine, wenn nicht es die höllenpein etwa ist.*

v. 44. fare = *faru bewegung, betragen.* So *cheapfare* Mich. Ay. 36 und *chaffare* Piers t. Plow. prol. 31 = *handel.* Ebenso hier: *of moderfare mon* = *das leid des mutterseins, des mutterstandes.*

Von Romanischen wörtern finden wir im gedichte nur: merci v. 13; pyne v. 41 u. daneben peyne 17 u. verb. pyneth v. 17, alles subst. und verba, welche schon im spätern Altags. und frühen Nags. vorkommen. Es gehört dieses lied jedenfalls noch in das 13. jh.

9. Die fünf freuden Marias.

abgedruckt am selben orte, wie das vorige, pag. 94—97 als No. 34.

v. 1. me rod. *riden* wird nicht nur vom *reiten,* sondern auch von andrer art der bewegung gebraucht. *me* ist hier als dat. commod. zu fassen, wie z. b. in den Ags. rätseln IV, 36 *þæt me on bæce rîdeð.*

enderday ist *der tag vorher,* wie aus W. o. Pal. v. 3012 klar hervorgeht. Es kommt in Süd- und Nordengl. quellen vor.

v. 5. ichou. Wie im vorigen gedichte steht *ich* vor vokalisch anlautenden wörtern vgl. v. 18; *y* vor consonantisch anlautenden vgl. v. 1, 3, 13, 19, 23.

Zu verbinden ist *ichou may kythe and telle.*

v. 6. thing für personen gebraucht vgl. anm. zu Jud. Is. v. 57.

v. 9. heo, ebenso v. 21, daneben *he* v. 11 vgl. auch Jud. Is. v. 8.

v. 12. may = *jungfrau* findet sich schon Lag. und ebenso Orm *maȝ,* auch sonst im Alt- und Mittelengl. nicht ungewöhnlich. Noch bei Chaucer steht es z. b. C. T. 5271. Hall. führt es ebenfalls II, 516 noch als: *common poetical word* an. Es entspricht Altags. *mǽg* urspr. *cognata femina, virgo,* dann überhaupt als *jungfrau, frau* gebraucht z. b. Gen. 895, 1053, 2226, Cri. 87 (von Maria) u. s.

v. 24. mynge = *myngian, mynegian.* Ebenso W. o. Pal. *minge* v. 1624,

neben *munge* 831 u. *menge* 1422. Es bedeutet *sich einer sache erinnern, gedenken,* dann *erwähnen, erzählen.*

v. 25. hs. wynman verschrieben für *wymman* vgl. v. 19, 53. Eine form *wynman* ist überhaupt in der Englischen literatur nicht zu belegen.

v. 33. on thore lay *nach dem gesetze, nach der prophezeiung der bibel. thore* = *thare* ist nicht häufig, doch findet sich z. b. GE. und ist hier die gewöhnliche form; vgl. *ðore, ðorafter, ðorfra, ðorinne, ðorof, ðorunder u. a.*

v. 35. seie. Dies partic. findet sich noch bei Chaucer, statt des gewöhnlichen *sen.*

v. 41. encenz. Meist sind die verse gereimt aaabab. Doch dass dies nicht immer der fall, beweist, ausser unsrer strophe, die vierte u. fünfte, die gegereimt sind aaabcb. Die form *encens* hat noch Chaucer C. T. 2277 = nengl. *incense.*

v. 56. sontes, geht auf die latein. Form *sanctus* (Altags. sanct), nicht auf die franz. *saint* zurück. So finden wir Town. Myst. p. 101 *sant* und mit der gewöhnlichen verdunklung dann: *sont.*

10. Lied an Maria

steht in derselben sammlung pag. 97, 98 als No. 35.

v. 7. In diesem liede steht die form *ich* auch vor *w.* Vor andern conson. *y* vgl. v. 13.

v. 11. ble = *blêd.* Hier ist, wie es öfters geschieht, *d* im auslaute abgefallen.

v. 23. harde stounde. Ags. haben wir *stund hora, tempus.* Ebenso Altengl. Später mischt sich damit noch ein andrer stamm: *stunten* = *obtundere gegen etwas stossen,* daher auch *abstumpfen.* So finden wir im Nengl. noch im Norden *to stoun* = *schmerzen, wehe tun* (in folge eines schlages?). In Ostengl. = *heftig schlagen.*

v. 25. stou = Ags. *stôw platz, stelle.*

v. 31. he ferede neh an fode. *feren* = *gehen, fahren* passt so wenig als = *fürchten.* Am glaublichsten ist, dass *nerede* = *werede* stand: *er errettete jedes kind in der welt, das lebendig gewesen ist. fode* = kind vgl. Jud. Is. v. 12.

v. 47. Whose wol me singe. *Wer mich, dieses lied, singen wird, soll grossen ablass haben.*

II. Geschichtliche dichtungen.

11. Robert von Gloucester's chronik von England.

Sie wurde herausgegeben von Thomas Hearne. 2 bde. Oxford, 1725. — Unser erstes stück, das einleitungsgedicht findet sich I pag. 1—9, das zweite ebend. pag. 111—127.

I.

v. 3. hym al aboute, he stont as an yle. Im Altags. sind die meisten ländernamen feminina, allerdings entsprechen dieselben auch meistens vollständig den Lateinischen auf —*a.* So: *Achaia, Assyria, Lybia, Macedonia* oder *Aegypte, Mesopotamie, Retie, Tile.* Die einheimischen ländernamen sind meist mit substantiven zusammengesetzt, z. b. *Freslond, Sweórîce* und richten alsdann ihr geschlecht nach dem betreffenden substantif. So finden wir hier *him* auf *lond* bezogen, dann aber steht *he* = *heo* auf *England,* als ländername überhaupt, bezogen. Vgl. auch v. 1 und 6.

v. 4. durre. Der conjunctiv hat hier den sinn von *mag, darf es wagen.* Der sinn also ist: *seine feinde darf es (sc. England) um so weniger zu fürchten wagen (weil es eine insel ist).*

v. 5. hs. fol statt *folk* oder *folc,* denn beide formen finden sich bei R. v. Gl. Die form mit *c* z. b. I, 10, 52, die mit *k* II 212, 241, 250, 253 u. s.

as me haþ yseye wyle. Ganz ähnlich spricht sich Borde Introd. aus p. 117. Bei ihm sagt der Engländer:

I do feare no man, all men feryth me,
I ouercome my aduersaries by land and by see,
I had no peere, yf to my selfe I were trew,
Because I am not so, dyuers times I do rew. Ebenso p. 119 und 164.

v. 6. eizte hondred myle. Ebenso findet sich die länge Englands angegeben Misc. p. 145. Bei der breiteangabe können natürlicher weise die angaben mehr schwanken. Dies ist auch der grund, weshalb in unserm texte die lesart der Harl. hs. *foure hondred* beibehalten ist. Im Misc. a. a. o. wird die breite auf *þreo hundred myle* angegeben. Das andre ms. das Hearne mit herangezogen hat, hs. Ar. hat *two hondred* und dieser lesart ist der vorzug zu geben, denn im life of St. Kenelm, wo ein grosses stück unsrer einleitung aufgenommen ist, finden wir, in übereinstimmung mit der Ar. hs. = v. 11 u. ff:

Aboute eizte hondred mile Engelond long is
Fram þe souþ into þe norþ and two hondred brod iwis
Fram þe est into þe west.

v. 11. tren. Plur. auf *n* hat unsere hs. verhältnismässig nicht mehr viele und an unsrer stelle beweist der reim nichts, denn es konnte hier auch der sing. *tre.* wie der damit verbundne sing. *frayt*, stehen und dem dann entsprechend v. 12 *to se.* Von pluralen auf *n* finden wir in den hier abgedruckten stücken noch *fon* I, 4, 11, 19, 69, 148. Ferner *breþren* II, 8 und *breþre* II, 1, 72, das auf die *n*-form hinweist. Ebenso *children* II, 166. Sonst *schiren* I, 62 neben *schires* I, 74. Alte neutrale plurale haben wir *zer* II, 141, 179 neben *zeres* I, 10; *schip* (das allerdings Altags. *scipu* im plur. lautete) II, 3; aber *schippes* I, 21, 141 II 106, 158. Auch *þing* II, 43 ist wol plur.

v. 17. won zu *winnan* = *erwerben, gewinnen* hat die bedeutung *copia* erlangt. So Prompt. Parv. 532. Gewöhnlich wird noch *god* hinzugesetzt. So Lev. Man. sp. 168 = *abundantia*, ebenso *god won* Hav. 1024, 1791, 1837. *gret won* Alis. o. Mac. 546.

v. 24. wo. In den meisten fällen ist in unsrer hs. in der alten anlautsverbindung *hw* das *h* ganz weggefallen. Vgl. I, 21, 106, 171 u. s. Daneben steht manchmal noch *h*, so *where* I, 184; *while* II, 14, 78, 127 — *hwa* wird II, 47 zu *ho* in der verbindung *hoso* vgl. auch anm. zu S. K. v. 23. — *þure* = *das reine land, das land, welches nicht von wasser durchschnitten wird.*

v. 31. clepuþ, ebenso I, 180, 186. *yclepud* I, 156 II, 32, 34, 35, 41, 104 neben *ycleped* I, 110; *aftur* II, 35, 41, 43, 77, 98 u. s; *afturward* I, 138, 162; *hereaftur* I, 56; *þeraftur* II, 55. Nicht nur *u* steht in unsrer hs. an stelle des gemeinenglischen *e* (mag es altem *e* oder einem volleren laute entsprechen), sondern auch *o*. *þousond* II, 235; *fairor* II, 108; *askode* II, 9 neben *askede* II, 28, 118; *castol* II, 110 neben *castel* 85, 112; *yarmod* II, 235; *Engolond* I, 36, 42, 43, 74, 85, 92 neben *Engelond* I, 35, 45, 46 u. s. w. *u* tritt dann noch besonders in den eigennamen hervor: *Salusbury* I, 78, *Chesturschire* I, 95, *Northumburlond* I, 133 u. s. Vgl. auch anm. zu v. 68. Noch jetzt finden sich solche formen im nordwestl. Lancashire. Früher waren sie auch im ganzen westen Englands verbreitet, wie das in Hereford entstandne gedicht, W. o. Pal., beweist z. b. v. 1956 *clepud*, *yclepud* 121. *bilfodur* 1858; *kepud* 5, *ceput* 4094 (part. von *kepen*), *nobul* 1109, 1198. Auch für plurales *s* in *hidus* 3201 = *hides* u. s.

v. 52. ysome Altags. *zesom einig*, ebenso O. a. N. v. 1735.

v. 55. schulleþ. Diese form steht vereinzelt neben *heo schulle* II, 19; *scholle* I, 78, *we schul* I, 56, *ye schul* II, 37.

v. 62. schiren zu Altags. *sceran* = *secare*, also *das abgeteilte land, gau, grafschaft.*

v. 68. hs. Warwil ist offenbar nur verschrieben für *Warwik* vgl. v. 93. Eine gleichmässige schreibung der namen ist allerdings nicht durchgeführt. Vgl. *Oxenford* 70, *Oxenfort* 103, *Salusbury* 78, *Salesburi* 110, *Engolond* 36, 92, 151, *Engelond* 35, 51, 53, *Walis* 74, 110; *Welles* 121 u. a.

v. 77. Cauntarbury. Ebenso v. 83 *Canterbury*, v. 86 u. II, 5 ist, wie der vers beweist dreisilbig, wie *Cauntarburz* zu lesen. So liest noch Chaucer C. T. v. 16 und 22. Vgl. prol. ed. B. ten Brink p. 23, 24.

v. 87. rine vgl. anm. zu GE v. 232.

v. 88. hs. hat sene, ebenso II, 12 *seneþe* und 179 *sene.* Es blieb diese form in unserm texte zur weitern beachtung stehen, obgleich es sehr unglaublich ist, dass der dichter so geschrieben hat. Wahrscheinlich ist *seue* und *seueþe* zu lesen. Denn an andrer stelle hat Hearne *n* gedruckt, wo zweifellos *u* stehen muss: I, 186, 188 *unel*, ebenso II, 139 = *uuel.* Allerdings führt Koch I pag. 460 die form *seneþe* = *septimus* aus Laz. an; woher hat übrigens Koch diese form, ich kann wenigstens dieselbe in Laz. nicht gedruckt finden. Sollte sie jedoch im

texte irgendwo stehen, so belehrt ein blick in die hs., dass *n* und *u* daselbst kaum zu unterscheiden sind.

v. 108. Zu *þe welde* ist *he* näml. *þe kyng of Westsex* zu ergänzen.

v. 121. þike, ebenso v. 180, = *þilk*.

v. 122. wyteþ vgl. anm. zu S. K. v. 122.

v. 123, Deueneschire. Die hs. hat *Deneneshire,* ebenso v. 66. An *Dene* = der *Däne* und dass daher die grafschaft ihren namen hätte, ist nicht zu denken. Im Altags. haben wir die form *Defena scîr* und Nags. *Deuena schire.* Vgl. auch anm. zu v. 88.

v. 143. sope. An *sope* = *seife* ist hier nicht zu denken. Sicherlich hätte keine stadt während des MA. darin grossen handel treiben können. sop kann auch = saft Ags. *sap*. Nengl. *sap* stehen. In Sam. Lewis, topographical dictionary of England, London, 1842, finden wir I, pag. 691, dass Coventry lange zeit wegen seines *blue dye* berühmt gewesen, so berühmt dass man dieses blau: *Coventry true blue* genannt habe. Dieser *farbsaft* kann hier recht gut unter *sop* verstanden sein. Der übergang von kurzem *a* oder *æ* in *o* ist auch sonst, nicht nur vor *m* und *n*, zu belegen. Vgl. GE. *ðor* u. a.

v. 148. stondeþ wurde in unsern text gesetzt. Die hs. hat *stonde þe,* wo offenbar *þ* vor dem *þe* ausgefallen ist.

v. 153. hs. hat fersch and . . . euere springe. Wir treffen wol das richtige, wenn wir die lücke durch *doþ* ergänzen, wie z. b. v. 180 steht *doþ wende.* Dem Arun. ms. fehlt diese zeile gänzlich.

v. 154. clos steht im gegensatze zu *stret.* Es bedeutet *den abgeschiedenen, geschlossenen raum, haus und hof.*

v. 156. Stonhyngel. Die gewöhnliche form ist *Stonehenge. Hyngel* ist *cardo, türangel, türrahmen* vgl. Lev. Man. sp. 56. Die dortigen steine lassen sich teilweise auch recht gut mit türrahmen vergleichen.

v. 161. Pek. Man vgl. hiermit mirab. Brit., wo von diesem wunder erzählt wird: *De cavernis terrae ventus egreditur in monte, qui vocatur Peec. tanto vigore, ut vestes injectas reiciat et in altum elevet.*

v. 165. as it were. Der gebrauch dieser wendung, um einen gewagten ausdruck zu mildern, bürgert sich seit der Altengl. zeit in England ein. Also = *gleichsam.*

v. 173. Eningestrete. Die gewöhnliche form ist *Ermingstrete.* Nach dem zu v. 68 gesagten, haben wir nicht geändert. Im mirab. Brit. wird von den vier landstrassen gesagt: *Primus ab oriente in occidentem vocatur Ikenildestrete, secundus ab austro in aquilonem vocatur Ernigestrete, tercius ex transverso a Doveria in Cestriam vocatur Watlingestrete, quartus major ceteris incipit in Totenes et desinit in Catenes et vocatur Fossa, quae tendit per Lincolniam.*

v. 181. withouten ore. Es geht *or* oder *ore* auf das Altags. *ôr* = *beginn, anfang* zurück. Die gewöhnliche verbindung ist allerdings *buten ore and ende* = *in alle ewigkeit.* Doch genügt auch *ore* allein (wo *ende* des reimes wegen hier nicht stehen konnte), denn was keinen anfang hat, ist auch wol ohne ende. Die wendung *withouten ende* ist bei R. v. Gl. ganz gewöhnlich.

v. 186. holy fur. hs. Arun. liest *wylde fuyr.* Beide bezeichnungen für *hautentzündung, rose, erysipelas* kennt auch das Mhd. Vgl. Mhd. W. III, 332. *wildez viur erysipelas, sacer ignis.* und *sacer ignis* = *sant Antonjen fiur,* ebenso Konr. v. Heim. p. 185: *manger von dem wilden viure bran.*

II.

findet sich ebend. bd. I pag. 111—127.

v. 2. ariuede hat hier noch den alten sinn von *adripare* = *an das ufer steigen, landen: sie kamen nach Kent und landeten daselbst.*

v. 5. þo kyng. Laȝ. gebraucht neben *þe* für nom. u. acc. sing. des femin. *þo* = Altags. *þeo* und *þa.* Unsere hs. jedoch hat nicht nur für femin., sondern auch für masc. und neutr. *þo.* Vgl. *þo kyng* II, 111, 185, 217, 292 u. s. *þo day* II, 261 u. s. Bei neutra *þo lond* I, 125, 131; II, 11, ebenso *þo folk* u. a. Es ist dies weniger so aufzufassen, als habe der dichter kein bewustsein mehr für die geschlechter gehabt, sondern das fast tonlos gewordne *e* in *þe* wurde auch durch *o* wiedergegeben; vgl. das zu I v. 31 gesagte.

v. 18. here beste forto do = *um ihr bestes zu tun, ihre bedeutendsten taten auszuführen, ihr glück zu versuchen.*

v. 20. here seruise. Das plurale possessivum ist hier gesetzt, in hinblick auf den in *no prince* liegenden pluralbegriff.

v. 24. wo = *we* ist nicht verändert, da es offenbar nach dem zu I, v. 31 gesagten zu beurteilen ist.

Es steht hier *ich*, die vollere form des pronomens, weil nachdruck darauf liegt. Vor den vokalen steht in unsrer hs. *ich: ich am* II, 15, 17, 81, 87, 146; *ich understonde* I, 30, 133, 150; II 25, 111, ferner vor den spiranten *w* und *ȝ: ich wene* I, 1, 112; II, 105; *were* II, 80; *wol* II, 68, 79, *wolde* II, 92 — *ich ȝou* II, 51; ferner vor dem hauchlaute: *ich hadde* II, 18, *hem* II, 50. Aber auch sonst liebt unsre handschrift die form mit der spirans. vor *r, m, s* und *þ:* II, 73 *ich rede,* 91 *may,* 96 *mowe* neben *y myȝte* II, 86; *ich segge* II 118 und *ich peruppe* II, 95. Hingegen vor *n: y not* I, 151; *y noȝt* II, 83.

v. 27. nempne. Ueber die einschiebung des *p* vgl. zu Rolle Pricke v. 1944.

v. 33. hs. þer ner vrel dore him bitoke . . . Vgl. damit Laȝ. v. 13921 u. ff: *Woden hehde þa hehste laȝe an ure ælderne dæȝen . . . þene feorðe dæi i þere wike heo ȝifuen him to wurðscipe.* — Im allgemeinen hat schon Hearne diese zeile richtig ergänzt. *ner* ist verschrieben für *uer* oder besser für *uor*, denn *uer* kommt bei R. o. Gl. nur in der bedeutung *where* oder *far* vor.

bitake. Wir haben *bitake* in der bedeutung *übergeben,* hier also: *sie übergaben ihm, widmeten ihm den vierten tag.*

v. 36. for hym. Das masc. pronomen wird entweder in bezug darauf, dass Venus ein Gott ist, gesetzt, oder hält R. o. Gl. Venus für ein männliches wesen. — Zu *Friday* ist *we honoureþ* zu ergänzen.

v. 42. seneþe vgl. zu I, v. 88.

v. 43. weder ist eins der wörter, welche erst spät ihr *d* noch in *th* geändert. Ebenso *fader, moder* u. a.

hs. aftur hem muche is. Da in diese worte kein sinn zu bringen ist, haben wir die geringe änderung von *ch* in *n* vorgenommen, wo es nun eine ganz passende bedeutung hat: *und des wetters wegen und um andres auf erden ist nachfrage nach ihnen, denkt man an sie.*

v. 37—45 ist natürlich erklärung des dichters, wie aus v. 44 hinlänglich hervorgeht. Hearne hat diese verse fälschlich zur rede Hengists gezogen.

v. 46. segget. Die auslautende spirans verhärtet sich häufig zur tenuis. Z. B. Osterlied zu v. 15.

v. 47. ow. Die gewöhnliche form für die cas. obl. dieses pron. ist bei R. o. Gl. *ȝou.* Bei Laȝ. ist *eow* noch die gebräuchliche gestalt.

v. 51. wole ist aus Arun. hereingesetzt.

v. 62. hs. corteyse. Wie der reim zeigt, ist *corteysie* herzustellen.

v. 74. hs. Saxoine. Da sonst immer *Saxonie* steht, wurde diese lesart hergestellt.

v. 77. þus. Die hs. hat *þou,* das hier nicht erklärt werden kann: denn von Hengist versieht sich Vortiger keines verrates, sondern von denen, welche die vertriebne dynastie wieder einsetzen wollen. Wir haben daher in *þus* geändert, das häufig bei R. o. Gl. = *þis* Nengl. *these* steht.

v. 78. þaie ist wol nur des reimes wegen mit auslautendem *e* geschrieben. Es steht = *þai: dass sie für sich, ihrerseits, wol friede halten wollen.*

v. 83. bicome: to me beweist, dass hier das *e* der endung noch gehört wurde.

v. 94. tille = Altags. *tilian* hat hier keine andere bedeutung, als *erlangen,* ähnlich finden wir es schon im Altags. z b. Jud. 208 u. s.

v. 97. hulde. *Er betrachtete, hielt dies nur für eine kleinigkeit.*

v. 100. he. Wir müsten *he* auf *hyde* beziehen. Doch warum soll gerade hyd noch sein geschlecht sich erhalten haben (wenn wir *he* = *heo* nehmen) oder gar männliches angenommen, während alle andren subst. durch *hit* vertreten werden. Hs. Arun. hat *hit* und so dürfen wir wol auch in unsre hs. *hit* setzen.

v. 104. Diese etymologie von *þangcastre* hat schon Gottfr. v. Monmouth VI, 11: *dictum namque fuit (sc. castellum) postmodum Britannice Kaercorrei, Saxonice vero Thancastre. Quod Latino sermone castrum corrigiae appellamus.*

v. 111. yȝete. Wie in unserm *gegessen* hat sich hier ein unorganischer guttural eingeschoben. Schon Laȝ. kennt neben *ieten* (so v. 31773) die form *iȝeten* Laȝ. 6691. Dann wenden sie noch besonders gerne die schriftsteller aus Kent an: So. W. d. Shrh. *iȝete* p. 23 und Mich. Ay. *yyete* pag. 13 u. s.

v. 115. Die Harl. hs., der Hearne folgt, liest: *syde drow hire tail A kne to þe kyng heo seyde: lord kyng wasseyl.* Diese lesart ist offenbarer unsinn. Ar. hs. hat: *a kne shea sette hure byfore and seide: sire wassail.* Wir haben in unserm texte beide lesarten zu vereinigen gesucht. Bei dem dicht neben einander

stehenden *sette* und *seide* konnte leicht ein schreiber abirren. Zu übersetzen ist unsere stelle: *ein knie setzte sie nach dem könige zu = vor dem könige liess sie sich auf ein knie nieder.* Vgl. Laȝ. 14305 *Reowen sæt a cneowe and cleopede to þan kinge — syde drow hire tail* ist *sittsam trug sie ihren leib, sittsam kam sie herein.* Orm hat *sedefull* in dieser bedeutung öfters. *Taille = leib, wuchs, gestalt.*

v. 116. wasseyl. Laȝ. hat es noch in der ältern gestalt *wæs hæil.* Man hat dann von diesem ausruf ein verbum gebildet: Hav. v. 2098 *he sitten non and wesseylen.*

v. 120. þat broȝte bezieht sich auf Rowen: *er sollte ihr, die den becher ihm brachte (zutrank), antworten . . .*

v. 125. ywyte : forgete beweist, dass der dichter *forgite* sprach. Vgl. zu Jud. Is. v. 18.

v. 126. he paiþ und he nys zeigt wieder *he,* wo wir *hit* erwarten. Ar. hat auch hier, wie v. 100, an beiden stellen *hit.* Oder dürfen wir doch ein für *hit* gebrauchtes *he* annehmen?

v. 128. stheneche druckt Hearne, offenbar ist es in *schenche* zu ändern. Ar. *shenche.*

v. 137. in a wel luþer cas = *unter schmachvollen umständen;* die nächste zeile erklärt dies dann näher. Mehr empfiehlt sich vielleicht die lesart des Ar., der das ganze als vom dichter eingeschoben auffasst: *this was a sory cas.*

v. 139. Auch hier liest Hearne *unel.*

v. 150. heþ, das Hearne für *beþ* hat, ist nichts als ein druckfehler.

v. 163. cristendam. In *dam* wechselt *a* mit *o* vgl. 205, 228 u. s.

v. 167. *ys* und *hys* hat unsre hs. neben einander; vgl. v. 134, ferner *ys* v. 62, 102 u. s. und *hys* 168, 276 u. s.

v. 174. leue ist aus Ar. hs. hereingesetzt. Harl. ms. hat *bileue.*

v. 179. sene vgl. oben anm. zu I, 88.

v. 180. *der könig war oben, hatte die oberhand, Gott danke ich dafür, in vier schlachten.*

v. 181. atte firste. *first* steht = *frist. Sie waren zur zeit: alle in einem jahre.*

v. 188. Besser ist es wol hier mit Arun. hs. das *and* nach *fle* wegzulassen. *Sie begannen lustig d. h. eifrig zu fliehen.*

v. 191. Ab und zu findet sich in unsrer hs. schon statt *ȝ* ein *y* geschrieben.

v. 196. no = gewöhnl. *ne;* vgl. darüber anm. zu I, v. 31.

v. 200. þei most wende. Besser ist die lesart von ms. Ar. *myghte.*

v. 207. þo luþer womman. Entweder steht *þo* nach dem zu I, 33 gesagten = *þe* oder *womman* hat hier sein natürliches geschlecht und *þo* steht für *þeo.*

v. 225. *denn ihnen dünkte, es wäre nichts als ein wunsch.* — *hee,* wie die hs. liest, wäre eine ganz seltene pluralform; es ist wol nur verdruckt für *heo.*

v. 226. bedy nur verschrieben für body.

v. 230. simple volk = *mit geringer mannschaft.* Vgl. Gottfr. von Monmouth VI, 15: *misit nuncios suos ad Hengistum in Germaniam mandavitque ipsi, ut iterum in Britanniam rediret: attamen privatim et cum paucis.*

v. 241. last = *ob nicht.* Aehnlich steht sonst *les,*

v. 246. Es wurde hier die lesart von Ar. ms. hereingesetzt: *wiþoute,* während Harl. *with* hat.

v. 251. some ende. *Ende* muss hier den sinn von *endgültiger abmachung* haben. *speke* ist aus Ar. hereingesetzt worden. Harl. hat: *for to of þis þing som ende.* Hearne vermutet, dass hier nach *to* ein *do* ausgefallen sei: *um mit der sache ein ende zu machen.* Diese erklärung empfiehlt sich am meisten.

v. 254. *to* vor *bitray* ist aus Ar. ms. eingesetzt.

v. 256. Die hosen wurden bis an das knie von dem obergewande, das die Angelsachsen trugen, verdeckt. Hier sollten sie also die messer verborgen tragen.

v. 261. ywar = *aufmerksam, vorsichtig. Sie sollten sogleich jeder auf einen (oder auf einmal, zu gleicher zeit) aufmerksam schlagen d. h. so, dass jeder seinen gegner richtig träfe.*

v. 261. þat heo nome = *den sie in aussicht nahmen, bestimmt hatten.*

v. 268. þerwith ist hier temporal.

sax ist ein *messerartiges schwert,* welches ziemlich so gross ist, als ein handschwert, jedoch mit schmälerer, nur auf einer seite schneidenden klinge.

v. 281. and sturde hym hardeliche = *er bewegte, regte sich tüchtig.*

12. Robert Manning of Brunne's übersetzung der chronik Peter Langtofts.

Hg. wurde dies werk: Peter Langtoft's chronicle, as illustrated and improved by Robert of Brunne, from the death of Cadwalader to the end of K. Edward the first's reign. Ed. by Thomas Hearne. 2 Vols. Oxford 1725 — Das gegebne stück findet sich bd. II pag. 321—341.

Der erste teil von Brut bis Cadwalader, welchen Manning auch bearbeitete und zwar besonders nach Gottfried von Monmouth, ist noch nicht veröffentlicht.

Den französischen text gab Thom. Wright heraus in: Rerum Britannicarum Medii Aevi Scriptores. 2 bde. London 1866—68. Unser stück daselbst II, 348—383.

v. 2. Es scheint das diese bei Rob. Manning ganz gewöhnliche form Koch entgangen ist. Vgl. das von Koch I, 360 § 75 gesagte. Wir dürfen wol annehmen, dass in der heimat Mannings sich stets dieses *i* rein erhalten hat und sich diese form also neben Goth. *wilda* stellt.

v. 5. tighte zu Altags. *þîhan.* Die form mit der tenuis findet sich Altengl. und Mittelengl. neben der mit *þ*. Erstere W. o. Pal. v. 66, die zweite form Prompt. 491. Jetzt ist im adj. *tight* die *t*-form vollständig durchgedrungen, doch daneben liegt noch sb. *thigh schenkel, dicke bein.* — *Eduard liess bote und nachen mit flechtwerk eng zusammen koppeln.*

v. 6. wasse. Diese schreibweise steht dem vorhergehenden *passe* zu lieb für *was.* Anzunehmen in *passe* sei *e* noch betont gewesen und = *was se* = *was sen* ist unglaublich, da die partic. noch ihr *n* erhalten haben und sich keine auf betontes infinitivs —*e* hinweisenden reime finden.

v. 7. Scottis ist das substantivirte adjectiv (vgl. v. 5: *þe Scottis se*) und als singular zu fassen. *L'Escot le vait venir, li tourn soen dever.*

v. 8. þei dryue. *dryue* wird auch intransitiv gebraucht: *forteilen, dahin eilen.* Vgl. Hav. v. 1793: *Auelok it saw and þider drof.*

v. 11. lardere. Wir haben im Nengl. *larder* = *speiseschrank*: *sie machten speisekammern aus den städten und höfen; sie zehrten alles auf, was sie fanden.* Vielleicht aber liegt auch ein verderbnis vor, denn im originale steht: *Hameletz et viles, graunges et gerner, Et pleynes et voydes par tut fet arder.*

at gesse, gewöhnlicher ist *bi gesse*, auch *up gesse.* P. t. Plow. B. 5, 421.

v. 12. hame lesse *die kleinern behausungen, weiler* = engl. *hamlet.* — *granges* sind sowol *einzelne höfe*, als auch nur *scheunen, garners* nur: *scheunen, vorratsscheuern.*

v. 13. rynce — fr. *rincer reinigen, ausspülen, leeren,* das seinerseits wieder mit Deutschem *hreini* zusammenhängt vgl. Diez, Et. W. II, 416.

Zu did ist *he* aus folgendem *he brent* zu ergänzen.

v. 14. þe. Auch hier, wie in der hs. von Rolles Pricke finden wir *þ* nur noch im anlaute der wörter, welche auf den pronominalstamm zurückgehen. Sonst steht *þ* nur ganz vereinzelt.

v. 18. no wasted with no werre. *Die gegenden, die vorher* oder *da sie vorher niemals durch krieg verheert worden, begannen sich zu fürchten. Saue kyng Athelstan* könnte man auch mit dem vorhergehenden verbinden: *die niemals verheert worden, mit ausnahme von Athelstan.* Doch besser knüpft es sich an das folgende an.

v. 19. *Catenesse, Cathness, Caithness* bildet die Nordöstlichste spitze von Schottland.

v. 20. stresse stellt Hearne zu ags. *strece* = *gewalt* (Lye). Doch dann hiesse die form doch wol *streche.* Stratmann bringt es richtig mit franz. *destresse unglück, elend* zusammen. Das simplex steht, wie Promp. Parv. 480 in der bedeutung, die auch das compositum hat.

v. 21. foreyns sind *die herren, welche nicht auf ihren besitzungen hausen, sondern dort nur einen bevollmächtigten zurücklassen.* Vgl. Burg. Gloss. pag. 169.

v. 23. þam ȝald . . . did him suere. Sehr häufig überlässt es unser dichter dem leser das subjekt zu ergänzen. *þam ȝald . . . sie geben sich dem frieden hin, unterwerfen sich.*

v. 28. glen urspr. = *glänzen*, dann *sehen, blicken*, bes. in Nordengl. quellen gebräuchlich. Mit ähnlichem begriffsübergang wie *witen* = *sehen, wonach streben, gehen.*

v. 30. lauh. Hier wie v. 7 *sauh*, tritt vor dem guttural verdunklung des *a* ein, = Altags. *laȝu. Sie lebten nach diebesgesetzen, nach art von dieben.*

v. 32. skulked opon chance. *skulken,* wenn auch in seiner ableitung nicht

ganz klar, bedeutet sicherlich *verbergen;* vgl. Rolle de Hamp. Pricke v. 1788 und Ps. 38 (37), 12. Es hat hier überall diesen begriff. *chance* ist gleich dem von Burguy p. 67 angeführten *chanche = waldrand, lisière. Sie verbargen sich am waldrand und beraubten die vorüberziehenden.*

v. 34. iorned = *er setzte ihnen einen tag an; ly reys sur la demaunde les fet ajourner.*

v. 35. men bred for þat jorne. Das Altags. *bregdan, bredan* hat die bedeutung *der unruhigen bewegung*, dann *unruhig über etwas sein, sorgen um.* Hall. führt eine stelle an p. 209, wo *breid* geradezu = *unruhe, sorge* steht.

v. 40. þat kynde bare þe blome = *war das angesehenste, erste.* Aehnlich Mhd. Ms. I, 166 *daz die bluomen manger treit, dêst mir leit, der niht loubes wære wert.* Barl. 274: *diu cristenheit über elliu leben treit des wunsches bluomen.*

v. 49. many to þam cheved. Wie franz. *chevir: mancher begab sich in ihren schutz.*

v. 50. hs. þe fest. Dies ist sicher nur ein versehen für *felt* vgl. das franz. original: *la parente fu graunt, greve se sentit.* Es wurde daher im texte geändert.

þe steht hier = *þei,* wie v. 111 u. s.

v. 51. wore statt *were* ist in den Nördlichern denkmälern nichts ungewöhnliches vgl. Hav. 237, 418, 504, 684 u. s. GE. 347, 488, 768, 790, 1759 u. s. Unser dichter allerdings schrieb wol *ware : mare.*

v. 56. schoke. Altags. *sceacan* bedeutet *erschüttern, bewegen.* Hier alsdann *wegbewegen, wegnehmen.*

frape. Dieses seltne wort findet sich Chau. Troil. III v. 410; die bedeutung ist *haufen, menge.* Ausserdem findet sich im Mor. Arth. *fighttez with alle the frappe.* — Craven dial. treffen wir noch: *fraps = lärm, tumult,* auch *eine person, die recht lärmt.*

v. 70. Wie durch die interpunktion angedeutet ist, verbinde ich: *dieses schreckens wegen ist er, wie man sagt, um so eher in der Peterskirche begraben worden = ist er gestorben.* Allerdings kann man auch trennen: *er lebte nur drei tage und starb bald, um so früher, eher, sagte man, dieses schreckens wegen; in der Peterskirche wurde er begraben.*

v. 75. hs. sekernesse: is ist sicherlich, wie v. 169 zeigt, zu ändern in *sekernes (se) es.*

v. 79. hs. *folc* ist nur ein versehen vgl. *Molt est sotz e fous en Rome ke se fist.*

v. 81. Unser übersetzer hat hier die worte des französischen textes zum teile beibehalten: *Pur quante posse dare a graunt et a petit, Par fare e defare Rome nous derit.*

v. 87. ȝole. Unter *julfest* ist hier das *winterjulfest* gemeint: *la seynte feste de nowel.*

v. 92. *terme* ist *eine bestimmte zeit, tyme = unbestimmte zeit. stage =* Altfr. *estage = aufenthalt, aufenthaltsort, wohnung.* Der sinn ist: *er wollte das land nicht in andrer weise haben, als aufenthaltsort für bestimmte oder unbestimmte zeit, sondern als eigentum, als erbliches lehen.*

v. 95. Unter *fende* ist *der böse feind, der teufel* verstanden: *a maufe li comaund.*

v. 96. fond. *fandien* ist hier in der bedeutung: *aufsuchen* zu nehmen, wie er schon Altags. vorkommt z. b. Met. 24, 57.

v. 98. *Der mit ihm so zusammenstiesse, der mit ihm auf tod und leben kämpfe.*

v. 101. in his mercie, näml. die Schotten, welche sich an Eduard auf gnade und ungnade ergeben hatten.

v. 102. *Simon Freselle war von der begnadigung der übrigen ausgeschlossen. Nach zwei jahren der verbannung solle er jedoch auch wieder in seine rechte eingesetzt werden.*

v. 105. lymmes: numm es liest Hearne. Wol zu ändern in *numen es.* Doch dann wäre der reim zerstört, da Mann. nicht *lummes = limmes* schreibt. Vielleicht ist zu lesen: *lemes* (vgl. Maund., Chauc.): *nemn es,* wie schon Laȝ. 13613 *ispæken* hat und B. 19033 *bistele.* Auch aus der I. abl. klasse haben wir ein beispiel dieser vermengung der verschiednen ablaut. verbalklassen in *deluen* Altengl. u. Nengl = *doluen.*

v. 108. manauntie wird besonders von den *einkünften* gebraucht.

v. 109. Unter *he* versteht der dichter, in seiner undeutlichen art, könig Eduard, von dem seit v. 97 nicht die rede war.

v. 119. *pei ȝede about (viz. Strivelyn) to se . . .*

v. 129. profred zu Lat. *proferre herrortragen, herbei bringen.* Ebenso finden wir contrahiert Chauc. ed. Morr. 557 Kn. T.

v. 130. ȝerde *(verge)* ist *das eisen, die kette, in der die maschine hieng.*

v. 132. kirnels ist das Altfranzös. *kernel, krenel, crenel* nfr. *créneau zinnen.*

v. 134. Ludgare or Lurdare. Franz. *Ludgare.* Die bedeutung dürfte sein: *lud = lead* vgl. Will. o. Pal. v. 390, 152, 525, 535, 1001. Alis. o. Mac. 231, 331, 588 u. s. Es ist gleichsam das geschoss (gar) für das ganze volk. Die erklärung als *lupus belli* oder *werwolf* (vgl. p. XXV der einleitung des W. o. Pal.) scheint sehr gesucht, auch schreiben die franz. hss. *Ludgare.*

v. 137. þre days. Ebenso die Franz. hs. B; A: *VIII jours.* Unsre übersetzung folgt überhaupt B u. nicht der von Wright zu grund gelegten. Vgl. z. b. v. 81, wo A: *pro quante* hat, B *pur quanque.* Vgl. auch unten.

teld. Wir haben ein Altags. verb. *teldan,* welches allerdings im simplex nicht zu belegen ist, hingegen *beteldan, oferteldan = überdecken, umgeben.* Die bedeutung des simplex wäre etwa die: *ein ding bedecken, umgeben = etwas haben.* Am wahrscheinlichsten scheint aber, dass hier *teld = þeld* (mit dem nicht seltnen übergange des *þ* zu *t*) steht und *þeld* dann, wie in nächster zeile *held* = Südengl. *þolde, holde.* Der sinn wäre dann: *ertrugen, erduldeten sie die belagerung.*

v. 143. to stalle, wie franz. *à estal = en place, en repos, fixement: ehe der vertrag zum abschlusse kam, fest gemacht wurde.*

Unter *trayne* ist hier *der gang der friedensunterhandlung* zu verstehen.

v. 150. dres hs. gibt keinen sinn. Ich vermute, dass *clercs (gelehrte)* stand, welches leicht *dres* verlesen werden konnte.

v. 155. hs. *of in.*

v. 169. contekours. *contek streit, zank* bei Rob. o. Gloc. pag. 90, 470, 509. *contak* Mich. Ay. 15 und Rob. o. Gloc. 259 ein verbum *conteken; contekours* also *= zänker.*

v. 182. in for ȝers. *for* findet sich öfters für eine unbestimmte zahl gebraucht. So Laȝ. v. 25395 *feouwer hundred þusende,* wo der sinn nur ist: *viele hundert tausende.* Vgl. dazu auch die stelle in Sh. Hamlet II, 2, 161 *four hours together,* wo Hanmer *four* geradezu ändern wollte. Es steht hier aber nur für: *mehrere stunden.* Ebenso führt Del. II, 380 eine stelle aus Websters Dutchess of Malfi an. Ferner Puttenh. Arte of Engl. Po. p. 307. Es steht auch für unbestimmte mehrheit im Altags. z. b. Beow. v. 1637.

v. 191. Nach der eigentümlichen unklaren ausdrucksweise unsres dichters soll diese stelle bedeuten: *Manche vertrieben sie aus dem lande, das ungerechter weise von ihnen besetzt gehalten wurde.*

v. 195. *Ausserdem dass, wenn man nicht solche offenbare torheit (durch bestrafung der schuldigen) gebessert hätte, so hätte sich niemand ihrer erwehren können, noch gewagt in seinem eigentume zu wohnen.*

v. 197. hs. wille. Der binnenreim in der nächsten zeile beweist, dass der dichter *wilt* schrieb.

v. 201. Die sonst nicht häufige form *nehi* findet noch öfters bei unserm dichter z. b. pag. 203, 19. Vgl. auch Laȝam., der sie vereinzelt anwendet. Auch Maund. kennt sie als adj. u. adv.

v. 203. hs. þorght treson ist durch folgendes *t* bewirkt.

v. 206. braid = *list, hinterlist, verrat.* Altags. führt es Lye an, doch ist es da nur in compos. zu belegen: *brægdboga* Cri. 765, *brægdwîs* Gû. 58. Es gehört zu *breȝdan = werfen, schwingen,* dann *knüpfen, schlingen* und *böses im geiste ersinnen, fallstricke legen.* Vgl. auch Jun. Etym. Anglic. unter *brede.*

v. 211. drawe ist der ausdruck für *foltern.* Oefters allerdings wird aus reimnot *drawe* for *hange* gesetzt vgl. v. 408. Auch K. Alis. v. 3980.

v. 215. enthält offenbar ein verderbnis. Worauf soll sich *þam* beziehen? Und wenn wir *þam* ändern und annehmen, dass William verbrannt wurde, wie können sie ihn nachher noch enthaupten? Im origin. steht:

Avalez est des fourches et overt les ventrouns,
Le quoer et la bowel brullez en carbouns,
Et cope la teste etc.

Vielleicht sind im Englischen zwei verse ausgefallen?

v. 218. lended. Wie der binnenreim zeigt, ist *lend* zu lesen. Die bedeutung ist *landen*, dann *ein land in besitz nehmen und dort wohnen.* Orig.: (*il avait*) *seysye seygnurye en ses subjeccionns.*

v. 223. Wie schon das veränderte versmaass anzeigt, haben wir es hier mit einem eingelegten volksliede zu tun. Im franz. texte ist das lied halb Französisch, halb Englisch.

Pur finir sa geste, A Loundres est sa teste,
Du cors est fet partye,
En IIII bones viles, Dount honurer les ylles
Ke sunt en Albanye.
And tus may you here, A ladde to lere
To bigken in pais.
It falles in his eghe, That hackes ovre heghe
Wit tat Walays.

lened in Scotland spred. *Die stücke seines körpers wurden gelassen zerstreut in Schottland = seinen körper verteilte man in Schottland.*

v. 228. with the Walays gibt wol sinn; doch besser dürfte mit der Französischen hs. *wit* zu lesen sein: *wer zu hoch haut, wer zu ehrgeizige pläne hat, der sehe auf Walays, nehme sich ein beispiel an Walays.* — Nach der lesart des Engl. wäre zu übersetzen: *die geschichte mit Wal. fällt ihm (viz. ladde) in die augen, lehrt ihn deutlich, dass er* (näml. Wal.) *zu hoch hinaus will, gewollt hat.*

v. 230. Es ist für diesen vers ein verbum zu ergänzen: *nun wollen wir zu Robert zurückkehren. . . .*

v. 233. Minours kirke *in der kirche der Minoriten, der Franziskaner.*

v. 249. garland. So wird häufig gerade *die Schottische königskrone* bezeichnet.

v. 255. woyde ist = Altfr. *vuidier, voidier* u. Nfr. *vider*, das *räumen* bedeutet.

v. 273. lauht geht auf das Altags. *læccan = nehmen, ergreifen* zurück. Vgl. Sal. 196. Altags. lautete das praeter. *lehte.* Hier wurde *laht*, wie häufig im Nordengl. vor dem guttural zu *o* (*au* geschrieben) verdumpft.

v. 274. *die tochter von William of Warenne.* Ebenso v. 276 findet sich dieselbe stellung des namens.

v. 278. a fest is smyten. Der französ. ausdruck ist: *où feste fu ferrue de tels solempnetez.*

v. 284. schoke. Schon das Altags. *scacan* wird von der *schnellen bewegung, wohin eilen* gebraucht.

v. 286. rote and rynde ist noch eine der vielen alliterirenden formeln im Altenglischen.

v. 290. hage ist franz. *aigue fieber. agues* P. t. Plow. B. 22, 83; Prompt. 8.

v. 300. pautener. Hearne druckt *pantener*, offenbar ist dieses verlesen für *pautener* = Altfr. *pautonier nichtsnutz, schuft.* Vgl. Burg. Gloss. p. 280.

v. 306. lout. Altags. haben wir *ȝelutian* Sat. 130 u. s. = *sich verbergen.* Ahd. u. Mhd. stellt sich *lûze = das versteck* und das verbum *lûze = sich verbergen, lauern* dazu. Letztere bedeutung passt hier vortrefflich.

v. 308. faired. Ist geändert in *fairer*, wie v. 325: *þe fairer side.*

v. 310. strete. hs. hat *stete.*

v. 313. isshen entspricht dem Altfr. *issir* = Lat. *exire.*

v. 323. vaumward, wie Hearne liest, ist in unserm texte in *vauntward* geändert; *vauntward* findet sich in Rob. o. Gloc. öfters, ebenso P. t. Plow. B. pag. 371 v. 91 in der bedeutung *avantgarde, vanguard.*

v. 328. serk bedeutet gewöhnlich *das lederwamms, das an stelle eines panzers getragen wurde*, dann *das waffenhemd, das man über der rüstung trug.*

v. 339. fonden : Lundon vgl. v. 209, wo *bondon : London* geschrieben; so darf man auch hier: *fundon : Lundon* oder *fondon : London* ändern.

v. 341. Durch die interpunktion in unserm texte ist bezeichnet, dass ich *salle* zu *traytoure* ziehe: *hier erhielt er sein urteil, wie es ein verräter haben soll. ȝe witen* ist alsdann eingeschoben: *ihr möcht es wissen oder ihr kennt es.* Gewöhnlich fällt allerdings *n* der endung ab, doch öfters behält es auch die hs. bei. Vgl. v. 119 u. s. Man könnte auch *salle* zum folgenden ziehen: *wie ein verräter, das sollt ihr wissen.*

v. 344. perist ist entweder geradezu das aus dem franz. original genommene perfect oder wir müssen ein verb. *perise* annehmen, das schwach conjugiert wird, wie alle Rom. verb. im Englischen.

v. 351. hackneis ist das franz. *haquenée passgänger, zelter.* Vgl. auch v. 445 *hakeney.* Im Franz. steht *hakenais.* — *Inlond* schreibt Manning öfters vgl. v. 479 u. s.

v. 354. bidene, das schon Orm. 1793 gebraucht, ist wol aus *bi ene* entstanden = *zusammen, einer beim andern.*

v. 361. *Du boyrere dam Waryn luy rey Robin ad bu* — *Robert hatte das selbe schicksal, wie Waryn, er verlor auch sein land u. muste in die wälder fliehen.*

v. 373. umwhile ist ein seltnes adv. der zeit. Seine bedeutung ist: *manchmal, bisweilen;* vgl. Hall. p. 900.

v. 375. holy, ebenso Rolle de Hamp. Pricke v. 1251 = *wholly.*

v. 389. *In list war er meister, er machte einen „cornen" in Cantebrige zum könige.* Ist *cornen* — *einer der eine tonsur trägt?* Worauf bezieht sich überhaupt diese erzählung?

v. 403. hs. sursante. Im originale steht: *a sursaut les prist. Sursaut* ist *das plötzliche auffahren aus schrecken oder überraschung,* dann *schrecken, plötzlicher überfall.*

v. 410. hede = *behede enthaupten.*

v. 416. mas. Diese contraktion aus *makes* findet sich in Nordengl. nicht selten. Ps. VII, 6, Rolle de Hamp. Pricke 212, 255. Barbour hat die entsprechende Schottische form *mays, mayse.*

v. 421. wele : Carlele. *wele* steht hier = *wile, while.* Wir können hier auch *wile* und *Carlile* ändern, denn letzteres ist die gebräuchlichere form des namens.

v. 436. bate steht hier, wie Bod. a. Soul v. 333, = *abate stillen, ein ende machen, gut machen: sie sollten alle gewalttätigkeiten wieder gut machen und für Gascoyn den treueid schwören.* Ganz ähnlich steht Rolle de Hamp. Pricke 5011 *abate.*

v. 440. conant = *couuant.* Noch Shakesp. schreibt *cornant* vgl. z. b. Hamlet I, 1, 90.

v. 450. hs. snyten ist, wie sonst auch immer steht, in *smyten* geändert worden.

v. 451. outheys = hutais. Das franz. hat *la teste apres cope e porte par Loundrais. Sur le pount de Loundres et levez par hutais.* Die bedeutung ist *stange.*

v. 458. trod ist die *fussspur;* das verbum *troden* oder *trodden* (vgl. A. R. 232) bedeutet *investigare nachspüren, erforschen, erfahren.*

v. 460. it *viz. þe suerd bote þe vengeance. Bei Waleis stellte das schwert die rache her; Waleis erreichte durch das schwert die rache.*

v. 469. Belyn, vgl. Gottfr. von Monmouth lib. III cap. 1—10.

v. 475. hs. hat: where ere ere non alle þise.

v. 481. hs. sonere þe last. — *Edward war könig Heinrichs des letzten (des dritten) sohn.*

v. 482. Tiþing haf we hard ist die übersetzung von: *novele avoms de li dolerouse e dure.* Diesen franz. vers hat nur hs. B, nicht diejenige, welche Wright zu grunde gelegt hat. Es ist dies wieder ein beweis, dass Mann. der hs. B. gefolgt ist.

v. 489. neven vgl. anm. zu Rolle de Hamp. Pricke v. 4688.

v. 506. *Den armen gaben sie teil an den schätzen, sie verteilten geld an die armen.*

v. 507. four and tuenty gere. Diese berechnung der regierungszeit Eduards ist falsch, da dieser könig von Nov. 1272 bis Juli 1307 herrschte. Der franz. text liest richtig *XXX et III auns VIII mays V jours.*

v. 511. purtreied = *gemalt* vgl. Rolle de Hamp. Pricke 6619. Man hat hierbei an das grabdenkmal aus stein zu denken, wo er portraitiert ist.

13. Lied der landwirte.

Abgedruckt ist es in: Political Songs of England from the Reign of John to that of Edward II, ed. by Wright. London, 1839. Printed for the Camden Society. pag. 149—153.

v. 4 übersetzt Wright: *they keep here no saying and sing no song.* Es stünde also *syng* für *syngeth,* doch dies wäre das einzige beispiel dieser art in unserm gedichte. — *kepeth* hat hier die bedeutung *sich kümmern um, sorgen für,* wie z. b. O. a. N. v. 451; L. o. B. v. 998. Gewöhnlich wird es in dieser bedeutung mit *of* oder einem satze mit *þat* verbunden, allein auch, wie hier, mit dem

einfachen infinitive z. b. R. o. Gl. pag. 177. — *sing* (oder besser *singe* vgl. die reime *tilyynge, lesinge, kynge*) ist wie *here* infinitiv: *sie* (näml. *men*) *sorgen nicht, wollen nicht, erzählungen hören oder lieder singen.*

v. 5. won. Die bedeutung hat sich hier anders entwickelt, als leseb. pag. 51 v. 17 *won* = *das erworbne, das loos, schicksal.* Vgl. Rel. Ant. I, 263, R. o. G. pag. 12 v. 16; Chauc. Troil. a. Cres. IV, 1181 u. s.

v. 6. lesinge. *lesen* hat hier schon die bedeutung, wie Nengl. *lease* = *pachten.*

v. 7. ther is a bitterore bid to the bon — *es ist eine bittrere bitte nun am gebete — es ist nun noch etwas schlimmreres zu dem pachte hinzugekommen, als in früheren zeiten.* Was unter diesem zu verstehen sei, erklärt v. 8.

v. 9. carpeth. Das verbum *carpe* hat die bedeutung *sprechen, reden,* bes. *spöttisch reden, spotten.* Wright übersetzt es: *we complain for the king.* Es lässt sich hier die bedeutung *spotten* wol halten, allein besser wäre vielleicht in *carueth* zu ändern: *wir schneiden unsre frucht nur für den könig.* — carieth ful colde, ähnlich wie v. 61: *y cacche cares ful colde.*

v. 10. kevere vgl. anm. zu Jud. Is. v. 136.

v. 11. Zu *haveth* ist das subj. *we* zu ergänzen: *wir haben mancherlei leute, die darauf (auf unsern erwerb) hoffen.*

v. 16. bockneth us bale. Wright: *causeth us to know evil.* Diese bedeutung hat W. wol aus Hall. pag. 191, der *bockne* = *teach, press upon* anführt, jedoch ohne weitere belegstelle. Man könnte noch an Altags. *bôcnian, bêcnan significare* denken: *er bedeutet uns weh.*

v. 17. waiteth. Urspr. hat es die bedeutung *beobachten,* dann *eines warten, einem aufwarten: der waldhüter wartet uns weh auf, bringt uns weh.*

v. 20. Zu *swynde mot* ist wieder *the pore* zu ergänzen.

v. 21. thah he hade swore = *wenn sie es auch verschworen hätten* vgl. anm. zu Jud. Is. v. 78.

v. 22. hod. Der hut ist das zeichen des freien mannes.

v. 24. prikyares proude. *prike der stachel, prikien anstacheln,* bei der jagd bedeutet *prikiar den jäger, welcher das wild aufjagt* = *piqueur.* Er war meist zu pferd, daher *prikyare* überhaupt für *reiter, stolzer mann.* Vgl. P. t. Plow. A. X, v. 8.

v. 26. raymeth. Die bedeutung dieses wortes ergibt sich aus Mich. Ay. pag. 13, 14: *þe vifte is þe zenne of reuen, of prouostes, of bedeles, of sergons, þet þet accuseþ and chalengeþ þet poure uolc and ham doþ raymi and kueadliche lede uor a lite wynnynge, þet hi habbeþ bezide.* Ferner P. t. Plow. A. I, 92 *kynges and knihtes scholde kepen hem bi reson And rihtfulliche raymen þe realmes abouten.* Es entspricht Altags. *hrêman rufen, sich rühmen, öffentlich vor gericht behaupten,* wie mhd. *ruomen* (vgl. Mhd. W. p. 810) und daher die bedeutung: *anklagen* sowol als *den spruch sprechen, richten.* Die übersetzung Wright's lässt die bedeutung des wortes gänzlich im unklaren.

v. 27. ar, ebenso v. 59, ist die im Altengl. seltne form des plur. possessivpronomens der 3. pers. Jetzt ist *ar* ganz gebräuchlich im Südwesten Englands. Vgl. Jennings Som., wo man auch *a* = *he* findet.

v. 28. hiht, das Coleridge nicht weiter erklärt, stellt sich wol zu *hiȝien, hiȝen* Altags. *heȝian* Altengl. *heȝen* und mit dem bes. vor guttur. nicht seltnen übergang von *e* zu *i*: *hiȝe* = *einzäunen, umfassen: solcher harm hat sie umfangen.*

v. 29. *Manche geistliche, sie halten sie* (näml. *die armen) ganz schmählich.*

v. 30. Unter *bonde* ist hier nicht *der leibeigne,* sondern *der landwirt, verwalter* zu verstehen. Dieser gebrauch des wortes findet sich auch schon im Altags. vgl. z. b. Cnuts gesetze bei Schmid p. 274 z. 11.

v. 31 wondred überträgt Wright mit *consternation.* Coleridge bringt es zu Altn. *vandræði gefahr, mishelligkeit. wondred* steht wol = *wonred* vgl. Hom. II, 117 = *unklugheit,* dann auch *untat, verbrechen,* ähnl. Altags. *unræd.*

wene ist hier, wie Gaw. v. 945 *and wener þen Wenore* (= *schöner als Guenever*), = Altn. *vænn, væn* zu nehmen. *Willkür schreitet im lande einher und verbrechen ist schön, gilt für schön.* Wright überträgt *wene* mit *frequent,* doch in dieser bedeutung ist das adjectiv nicht zu belegen.

v. 32. marreth. Im Altags. ist die form *merran* = Goth. *marzjan* die gewöhnlichere. Die bedeutung ist *beunruhigen, stören, schädigen.*

v. 38. wax ist *der wuchs, die saat.* Stratm. scheint unsre stelle entgangen zu sein. Vgl. p. 552.

v. 39. *Du bist in mein buch eingetragen.*

v. 46. *oder mein korn verkaufen, während es noch so grün wie gras ist.*

v. 50. this cächereles. Wright überträgt: *I must take care against the time these catchpoles come. this* lässt schon vermuten, dass wir es hier gar nicht mit einem plural zu tun haben. Allerdings ist *this* als demonstr. des plur. nicht unerhört, aber ungewöhnlich. Wie aber die bildung von *cachereles* sein soll und wie die bedeutung ist mir unklar, Wright selbst wol auch. Allerdings steht v. 37 der plur. *budeles*, doch gleich im nächsten verse ist nur an eine einheit gedacht, wie *me* beweist. Wir dürfen also hier auch eine einzelne person denken. *Catcher* ist noch heute der ausdruck für *häscher*, dieser form entspricht Altengl. *cachere. Les* aber ist conjunction abhängig von *care*: *dass dieser häscher nicht abermals komme, darum muss ich sorgen.* Vgl. über *les* als conj. auch Ps. 7, v. 3.

v. 52. bringe ful bare *er will die wohnung leer machen, auspfänden.*

v. 53. munten. Altfranz. hat *munte, monte* die bedeutung *preis, summe.* Dazu *munter = bezahlen.*

v. 55. gore bedeutet ursprünglich nur den *lappen, das stück tuch*, dann aber auch *das gewand, kleid.* Vgl. no. 21 v. 32.

v. 58. tek to the land ist, wie Nengl. *to take to = sich an etwas machen, etwas übernehmen.*

v. 59. Wright gibt keine bedeutung für *sulle* an. Coleridge meint pag. 80 *ar sulle = their selves?* Altags. *syll* ist *der balken, der dem ganzen hause zur grundlage dient*, dann überhaupt *fundamentum.* Goth. haben wir *gasuljan = gründen. sill* nimmt dann geradezu den sinn von *haus, wohnsitz* an. Vgl. Gaw. v. 51: *For al watz þis fayre folk in her first age on sille þe hapnest under heven.* — Der sinn unsrer stelle ist also: *niemals haben die büttel ihre wohnsitze angemeldet, kein mensch weiss, wo sie wohnen, sie können entfliehen, wir aber sind an die scholle gebunden.*

v. 61. kippen ist bei Hav. gar nicht selten = Altn. *kippa.* Der sinn ist der *des eiligen holens.* Vgl. oben R. o. Gl. II, 269.

v. 62. cot finden wir schon in Altags. zeit, so z. b. in den gesetzen Cnuts. Vgl. Schmid p. 312, 76. Ebenso *cotsetla.* Es bedeutet *die hütte* und *cotsetla* ist *der häusler.*

v. 64. mi lond leye lith. Coleridge nimmt pag. 48 *lith = fallow, brach.* Jedoch muss dann *leye* als verbum genommen werden. Woher soll dann das praeter. kommen, besonders wo gleich *leorneth* daneben steht? Das verhältnis ist umgekehrt, *lith* ist verbum (die selbe form findet sich schon Laz.) und *leye* ist adjektiv und adv. und bedeutet *land, das zum erstenmale oder von neuem gepflügt wird*, hier ist natürlich der sinn: *das land liegt da und wartet auf das pflügen, es kann aber aus mangel an saatkorn nicht bestellt werden. Es wächst gras darauf, von dem sich das vieh, das früher mein war, nährt.*

v. 67. Entweder: *so brüten manche* (näml. *vornehme leute*) *unverschämte bettler aus, machen sie die leute zu bettlern*, oder *so werden manche zu unverschämten bettlern.* — *breed* hat schon in älterer zeit sowol die bedeutung *ausbrüten, zu etwas machen* oder *etwas werden, heranwachsen zu.*

v. 68. Wright liest *ure ruze ys roted ant ruls er we repe.* Es gibt *ruls* keinen sinn und ist wol verschrieben oder verlesen für *ruh. ruh = rauh* wird vom brandigen getreide gebraucht: *unser roggen ist verfault und brandig, ehe wir ihn schneiden.*

v. 70. by brok ant by brynke. *brok* ist *der fluss, brynk das ufer*, also *die wetter toben sowol am ufer, als mitten im flusse, sie toben überall und zerstören die ärnte vollständig.*

14. Gegen den hochmut des gefolges der vornehmen

findet sich im selben werke, wie das vorhergehende p. 237—241.

v. 2. rede ist wol, wie GE. v. 32, im alten sinne von *sprechen* zu nehmen. Unter *rolle* ist *der pergamentstreifen, auf welchen der dichter schreibt*, zu verstehen. Allerdings könnte man auch an ein pergament, das er liest, denken.

v. 3. gedelynges. Got. *gadiliggs* hat nur die bedeutung: *verwandter, vetter.* Alts. u. Ags. hat es schon die allgemeine bedeutung: *gefährte.*

v. 5. harlotes. Ueber die etymol. dieses wortes vgl. Diez. Et. W. u. Müll. Et. W. I, 491. Jetzt wird es nur noch von *nichtsnutzigen unsittlichen weibern* gebraucht. Dass früher der begriff kein solch schlimmer war, beweist Chaucer

C. T. v. 617 und selbst die von Müller gesetzte bedeutung *lotterbube* ist für die stelle bei Chaucer zu stark, besser passt die von Diez gegebne erklärung. Hier an unsrer stelle dürfen wir allerdings einen stärkern ausdruck annehmen.

v. 6. bi pate and by polle. Beide worte bedeuten ziemlich dasselbe, jedoch ist pate urspr. nur die hirnschale, während polle den ganzen kopf bedeutet.

v. 8. take vgl. anm. zu Will. de Shrh. v. 114.

tolle ist entweder Deutschen ursprunges = *zoll erheben*, dann überhaupt *nehmen, wegnehmen*; doch wahrscheinlicher zu *tollir, tolir* zu stellen.

v. 10. of gonnylde gnoste. Wright übersetzt diese stelle gar nicht. Coleridge stellt *gnost* zu Altn. *gnaust lärm, geräusch; gonnylde* aber will er zu Nordengl. *gomerill* = *törichter bursche* bringen, es soll also *töricht foolish* bedeuten. Allerdings versieht Coleridge diese bedeutung mit einem fragezeichen. Diese ableitung ist mehr als fraglich. Wir haben *gnasten* in der bedeutung *knirschen* bes. *auch von pferden gebraucht, wenn sie unruhig werden.* Ferner finden wir Hall. p. 109 *gonhelly* = *a Cornish horse*, dann auch *pferd überhaupt.* Dürfen wir also vielleicht übersetzen: *die burschen wurden gesammelt, zusammengesetzt aus knirschen, sie wurden aus ungeberdigem betragen, wildheit zusammengesetzt?*

v. 13. yhalt ist zu *hazien* zu stellen: *alle wurden in pferdemist gehegt, geheckt, sie stammen vom miste.*

v. 18. schadde. Dies praeter. zu *schaden* wurde schon bei Orm schwach gebildet, vgl. v. 3200. Für part. ist die sw. form *schad* die gewöhnliche, vgl. GE.

v. 20. tyke Nengl. *tike* ist *die schafslaus*, hier überhaupt *laus* vgl. v. 24.

v. 26. haunte the plawe. *haunte* ist aus dem Altfr. übernommen, wo *hanter besuchen, aufsuchen* bedeutet: *sie suchen spiel auf.*

v. 31. *Die kleinen kobolde machen aus den mägen der reitburschen vorratskammern, so gross sind diese.*

v. 32. gromene mawe. Der alte sw. gen. plur. findet sich noch öfters bei R. o. Gl. Auch noch später kommt er vor z. b. Jos. o. Arim. v. 510 *schalkene blode.* P. t. P. öfters u. s.

v. 36. marreth. *Er frisst so, dass er seinen magen sich verdirbt.*

v. 37. forlaped. *lape* ist *lecken*, dann überhaupt *essen, forlaped* also = *vollgefressen, überfressen.*

v. 38. Wie *schad*, so wird auch nicht selten das sw. part. *lad* = *geladen* gebraucht.

v. 42. Er the day rewe. P. t. Pl. 18, 123 finden wir: *and how þe daye rowed.* Chaucer hat: *the rowis red of Phebus light.* Die bedeutung steht fest, doch wie ist die etymologie dieses wortes?

v. 43. *He* übersetzt Wright mit *they*, es ist aber natürlich sing. wie aus *is* 43, 45, 46 zu ersehen ist. Der plur. heisst nach dem dial. unsers gedichtes *hue. Rybaudz* ist auch sing. = Mittellat. *ribaldus* und *huem* v. 44 bezieht sich auf *shabbes.*

v. 47. Wright übersetzt: *he looseth a flatterer.* Doch *louseth* ist nengl. *to louse* = *einen lausen.* Es bezieht sich dies auf v. 43 zurück: *wenn er sich laust, so laust er einen schurken.*

v. 49. capelclaweres. *Capel* ist *caballus gaul.* Vgl. L. o. Cock. v. 32; P. t. Plow. A. 4, 22. Auch bei Chaucer nicht selten: C. T. v. 1086, 1103, 17013, 17014. *capelclawere* ist *derjenige, der das ross striegelt, putzt* = *der reitknecht.*

v. 51. bosketh soll Keltischen ursprungs sein. Es bedeutet *bereiten*, dann *schmücken.*

v. 61. cattesdryt. *Auch wenn man dem gefolge katzendreck als zukost gibt, sollen doch den, der mit den reitburschen zusammen rechnung führt, gemeinsame kasse macht, die rückständigen summen (arrerage), die schulden, die sie machen, reuen.* — *companage* gehört zu *pain* = *was man zum brode geniesst.*

v. 72. chaule = *chaulen* zu *chavel kinnbacken* ist *laut lachen, plaudern.*

v. 73. spedeth ou to spewen u. s. w. = *eilt euch auszuspeien*, wie man bei bezauberung zu tun pflegt. Man spie, wenn man einen fluch von sich abwenden wollte, aus. Da der dichter ihnen nun flucht, so fordert er sie auf, erst eilig auszuspeien.

15. Auf den bruch der Magna Charta durch Eduard II.

abgedruckt bei Wright a. a. o. pag. 253—258.

v. 14. Tripolay. Der sinn dieser stelle ist klar: *alles geht zu grunde.* Stammt diese redensart vom letzten kreuzzuge Ludwigs IX her?

v. 15. hundred ist ursprüngl. *ein landstrich, der 100 waffenfähige männer stellen kann.* Später hatten die hundreds ihre eigene gerichtsbarkeiten, die sich vor allem auf polizeiverwaltung erstreckten.

v. 31. Ein ähnlicher gedanken findet sich schon ausgedrückt in Al. Pro. v. 141 u. f.

v. 47. theih, ebenso 50, erinnert an das von Orm gebrauchte *pezz*.

v. 53. pride hath sleve = *stolz hat ärmel, ist prächtig gekleidet und tritt anmassend auf.*

v. 78. for it. *forzif* wird hier in seltner weise mit *for* statt mit einfachem accusativ verbunden: *Das, worin er zu tadeln ist, vergib ihm.*

16. Gedichte des Laurence Minot

finden sich abgedruckt in Rerum Britannicarum Medii Aevi Scriptores im bande: Political poems and songs relating to English history. London 1859. Vol. I. pag. 58—91. Unser erstes stück steht pag. 61—63.

I.

the vor *batayl* ist von Wright eingesetzt.

v. 1. Bei Bannockburn erlitten die Engländer 1314 eine grosse niederlage durch Robert Bruce. Bei jeder gelegenheit rühmten sich die Schotten dieses sieges, Minot erwähnt daher auch diese schlacht, weist aber alsdann höhnend auf die niederlagen bei Berwick (bekannter als schlacht bei Halidon hill 1333) und den verheerenden zug der Engländer bis Aberdeen hin, im jahre 1336, hin.

v. 4. it bezieht sich auf den sieg der Schotten bei Bannockburn, den Edward nun gerächt habe.

v. 5. wele wurth the while ist der refrain. V. 11 steht die form *worth*, sonst v. 17, v. 29 und 35 *wurth*.

wrokin. Mätzners *wroken* beruht wol nur auf einem druckfehler, denn *e* und *i* wechselt so häufig in den participien, dass wir nicht ändern dürfen. Vgl. 4, 8 u. s.

v. 6. Mätzner setzt *war* — *beware* an, jedenfalls ist alsdann aber die praepos. *with* ganz ungewöhnlich. Trotzdem müssen wir uns vorerst mit dieser erklärung begnügen.

v. 7. Saint Jones toune. Darunter ist *Perth* gemeint vgl. chronik von Peter Langtoft ed. by Wright II pag. 370, 371.

v. 10. *kindle* oder *cundlen* ist: *gebären* vgl. AR. pag. 194. Hier also: *Eduard ist bereit, euch sorge zu gebären, zu bringen.* Vgl. Wright I pag. 90, z. 9 v. u.

crowne = *kopf.* Aehnl. Hav. v. 568 *þat hise croune he þer crakede.* Rob. v. Gloc. u. s. häufig.

v. 13. of Striflin. vgl. oben Manning v. 117 u. folgende. Bekannter ist das schloss unter dem namen *Stirling*.

v. 15. *Sie haben die pfeiler ringsum aufgerichtet* = *sie haben ihre besten mannschaften im lande umhergeschickt?* Wie Mätzner's *pricked* = *spurred, rode* zu verstehen ist, ist mir unklar.

v. 16. rifild. *rifler* ist urspr. *mit der feile bearbeiten, abkratzen,* unser *riffeln,* dann geht es in die bedeutung: *rauben, wegnehmen, zerstören.* Aehnlich Lat. *spoliare* eig. *die haut abziehen.*

v. 18. gaude bedeutet *possen, torheit.*

v. 19. rifling Altags. bei Bo. Auch Rob. Man. kennt es als *fussbekleidung der Schotten.* p. 282. Hier steht es dann für die Schotten überhaupt.

v. 20. biging vgl. anm. zu v. 1782 von Prike o. Conscience.

v. 22. busk vgl. anm. zu v. 51 in No. 14. Die bedeutung ist *sich fertig machen,* wie z. b. aus Trist. 1, 14: *þai busked and maked hem bonn* hervorgeht. Hier wol „*eilig gehen*". Vgl. die von Mätzner sprachpr. I, 321 angeführten stellen.

Unter den brücken wohnten die unholde und boshaften wassergeister, dahin sollen auch die Schotten.

v. 23. wery = Altags. *werȝian, wyrȝian verfluchen.*

v. 28. fone, ebenso Rolle de Hamp. Pricke v. 530, 762, 764 u. s. bêtes zu *bôte* = *busse* also *gut machen, heilen.*

v. 29. *fune* statt *fone* findet sich ebenso Rolle de Hamp. Pricke v. 6424.

v. 30. threting verbalsubst. zu *threten* ags. *þreatian drohen.*

v. 36. bot get for thaire gile. Mätzner denkt daran, vielleicht sei *get* = *ȝet* verschrieben. Wright meint *get* stände = *gain.* Dieser ansicht ist beizustimmen. Wir finden Gaw. v. 1638 ein subst. *get* = *erwerb, gewinn.* Also: *Schotten brachten ihm die schlüssel ohne gewinn für ihre verräterei.*

II.

ist ebenda, wie I abgedruckt, pag. 83—87.

Nevil Cross. Bei Nevil Cross wurden am 17. Oktober 1346 die Schotten vollständig geschlagen und David Bruce von einem edelmanne, Johann Copland aus Northumberland, gefangen genommen. Im Januar 1347 brachte man den gefangenen fürsten nach London in den Tower.

v. 5. the northend of Ingland teched him to daunce. *him* bezieht sich auf *David the Bruse. Es waren hauptsächlich bewohner von York, die David bei Nevil Cross in Northumberland schlugen.*

v. 7. on the more. Die schlacht wurde in einer waldigen sumpfigen gegend geschlagen.

v. 10. avance ist *vorwärts bringen, fördern, einem nützen.* Philipp von Frankreich hatte Bruse zum einfalle in Schottland aufgefordert und ihm unterstützung versprochen. Allein Eduard bedrängte Philipp im eigenen lande und so war letzterer ausser stande, den Schotten ernstlich beizustehen.

v. 11. fell entspricht Altags. *fel* in *wælfel* = *blutdürstig, grausam* El. 53; *ealfelo sehr verderblich* Rä. 24, 9. *ælfælle sehr grausam* An. 771 nengl. *fell.* Im Altengl., bes. in Nordengl. denkmälern, wie Rolle de Hamp. Pricke 1743, 1820 u. s.

v. 15. bare *eber.* Anspielung auf das wappen der stadt York, die ja früher *Eóforwîc* hiess. Minot setzt öfters das wappen für dessen inhaber z. b. pag. 67, 13; p. 69, 19 u. s.

v. 20. wonde = *wenden, sich wenden, abwenden von etwas, etwas unterlassen.* Ebenso Wright's Spec. o. Lyr. Po. pag. 29.

v. 21 u. ff. *David hatte sich gerühmt, er wolle bis London vordringen.* Vgl. Andrew de Wyn. II, 259: *Thai sayd, that thai mycht rycht welle fare Till Lundyn.*

v. 25. *Während David England erobern wollte, entbehrt er jetzt sein eignes land, hat er jetzt sein eignes land verloren.*

v. 30. suth. Langes *o* wird öfters hier zu *u*, wie im Pricke vgl. anm. zu v. 1759.

v. 33. *at* beim infin. ist im Nordengl. nicht selten, vgl. Pricke, Curs. Mu., Hav., Ev. Nic. u. a.

v. 34. flay. Das simplex *fleȝen* ist nicht sehr häufig, meist *afleȝen fugare.*

v. 39. with schiperd staves. Der erzbischof von York hatte die landleute der umgegend aufgeboten gegen die Schotten.

v. 40. fill. Schon Altags. findet sich *fill* = *fall,* dann geradezu *niederlage, untergang.*

v. 45. bere-bag ist eine spöttische bezeichnung der Schotten, weil diese gewohnt waren, ihre lebensmittel in einem sacke bei sich zu tragen. Vgl. I, v. 20.

v. 49. waniand part. von *wanien abnehmen,* es ist *mone* zu ergänzen. *Es war zur zeit des abnehmenden mondes.* Ebenso pag. 87 z. 8 v. unten.

v. 51. fro covaitise of cataile. William Douglas war am morgen des 17. Oktobers auf beute ausgeritten und auf diesem raubzuge gerieten sie mit den Engländern zusammen und es entspann sich die schlacht. Minot stellt es so dar, als sei durch beutelust der Schotten die ganze schlacht geschlagen worden.

v. 56. bud = *not* (plur.) *gebot ihnen zu knien* = unserm ausdrucke: *not lehrte sie beten.*

v. 57. Der hauptanführer der Engländer war Wilhelm de la Zouche, erzbischof von York.

v. 86. schowre erklärt Wright II p. 331 mit: *conflict, battle.* Offenbar ist aber der sinn hier ironisch: *David fand hier genug bedienung, eine menge diener.* Entweder sind die vielen mit ihm gefangnen Schotten gemeint oder

die Englischen gefänguiswärter. *shower* wird noch heute im sinne von: *menge, fülle* gebraucht.

v. 88. senin. Wie das vorhergehende *first* zeigt, muss *senin* in der bedeutung *seppen* stehen: *erst tranken sie vom süssen und dann vom sauern.* Ist sonst diese form noch zu belegen?

v. 92. forgone. Ein verbum *forgo* — *verlieren* findet sich nicht im Englischen. Vielleicht steht hier *forgone* — *forgoten*, wie *mas* — *makes*, vgl. anm. zu Rolle de Hamp. Pricke v. 5141 u. zu Rob. Mann. v. 416. Vgl. auch v. 132 unsres liedes.

v. 93. luked für *loked*, wie oben v. 30.

v. 99. wakkind ist praeter. = *wakknid.*

v. 105. Philipp von Frankreich hatte dem könig David versprochen, mit ihm in London einzuziehen. *Nun ist David nach London gekommen, Philipp aber hat sein versprechen nicht gehalten.*

v. 112. thir für den plur. des demonstr., wie im Pricke u. bei Rob. Mann.

v. 125. Cuthbert wurde der patron von Durham, nachdem seine leiche am schlusse des 10. jh. von Lindisfarnê nach Durham gebracht worden. Ein Altags. gedicht feiert schon Durham dieser reliquie wegen.

C. Ritterliche Heldengedichte.

17. Havelok der Däne,

hg. nach der ausgabe von Madden durch Rev. Walter Skeat. Early English Text Society. Extra Series no. 4. Das von uns gegebne stück findet sich pag. 57—63.

v. 2052 browth : þouth. Ebenso *brouth* 2129; *pouth* 2135, 2169; *mouthe* 2058, 2089, 2253; *nith* 2082, 2090, 2092, 2100; *knith* 2083, 2116, 2120; *lith* 2093, 2110, 2124; *brith* 2095, 2111, 2131 u. *brithter* 2141; *mithe* 2119; *rith* 2123, 2137, 2140; *nowth* 2168, *nouth* 2229, 2263. *with* (adj.) 2187, 2245. Dass sich hier der gutturale laut noch nicht, wie später, verflüchtigt hatte, sondern *th* nur eine andre eigentümliche schreibweise für *ht* ist, darauf weist hin, wann wir daneben finden: *auht* 2173; *bitauhte* 2212; *tauhte* 2214; *auhte* 2215 und sogar *moucte* 2070.

v. 2056. shewed : knawed. Hier dürfte *shewed* in *shawed* zu ändern sein, denn obgleich wir im ältern Englisch sowol *shewed, shawed* als *knewed, knawed* finden, sind die *a*-formen bei Hav. die gebräuchlichern. Vgl. v. 2206 und 2207. 2784, 2785 u. s.

v. 2059. mele ist hier nicht gleich Altags. *mǣlan sprechen* zu nehmen, sondern = Altfr. *mesler, meller,* Altengl. gew. *mellen* vom kampfgetümmel gebraucht, also: *sich in einen kampf mengen, kämpfen.* Ebenso *mele* W. o. Pal. v. 3325.

v. 2060. bistride. Den übergang von *beschreiten* zu *besteigen* (ein pferd) zeigt Laz. v. 28020 *þa halle ich gon bistriden Swulc ich wolde riden.* Es ist hier vom *ruhig gehenden palefrey* gebraucht, im gegensatz zu *stede* dem *schlachtross.*

v. 2065. Goldeboru. Der auslaut ist hier natürlich als spirans, nicht als vokal auszusprechen. Es ist dies der im Südengl. gewöhnliche übergang der gutturalen media in die labiale spirans. Vgl. sawe, lawe, sorwe u. a. in Hav. Auf die conson. aussprache deutet auch die schreibweise. Goldeborw v. 1088, 1265, 2985.

v. 2070. wayte = Altfr. *gaitier gaiter* bedeutet *auf etwas passen*, *etwas abpassen, einem aufpassen, auflauern.*

v. 2078. firrene wowe. *Wowe* ist = Altags. *wag, wah mauer. Eine mauer, verschlag, aus fichtenholz gemacht.* Dass hier keine wirkliche tür gemeint ist, geht daraus hervor, dass Ubbe v. 2092 aufwacht und, ohne dass er einen laden zurückschiebt oder eine türe aufmacht, das helle licht in Haveloks zimmer sieht. Vgl. auch v. 2081. Wir finden überhaupt in den bildern aus dem M. A. häufig, dass die zimmer im innern des hauses nur türöffnungen, nicht aber wirklich türen hatten. Wir müssen also entweder annehmen, dass *wowe* nur einen offnen verschlag aus einem paar dielen bedeutet, der nur dazu dient, Hav. zimmer von dem Ubbes und seiner leute abzugrenzen oder es sind *tische aus fichtenholz* gemeint. Man pflegte abends in den zimmern, die man als schlafzimmer benutzte, die tische längs der wände zu stellen, um raum für das lager zu gewinnen.

Hier also konnte man sie gerade in den ausgang von Ubbes gemach bringen, um eine schranke herzustellen.

v. 2086. bringe : ioynge beweist, dass der dichter des Hav. die *n* des infinitivs abwarf, obgleich sie sich öfters in der hs. finden. Andre beweisende reime für das abwerfen des *n* sind: v. 2176 *haue* : *knaue*, 2180 *take* : *blake*, 2192 *stede* : *bede;* ferner v. 2202, 2206, 2216, 2220, 2230, 2248.

v. 2088. serganz, v. 2066 *seriaunz*, es schwankt hier *a* und *o* vor *n*, wie es in Germanischen wörtern gewöhnlich ist, auch in einem Romanischen.

v. 2098. wesseylen eig. *den gruss beim trinken „wæs hæl" ausbringen*, dann überhaupt *zechen* nengl. *wassail*. Ueber die entstehung vgl. Rob. v. Gloc. II, 116.

v. 2099. shotshipe, ein wort, das sonst nicht belegt werden kann. Skeat erklärt *scot* = *symbolum*, *scipe* = *societas*: *an assembly of persons who pay pecuniary contribution or reckoning.* Wie aber kommt diese bedeutung heraus und wie soll der sinn unsrer stelle sein? Laȝ. hat v. 362 A. *sothscipe* (= *sotscipe*), B. *folye* und v. 23178 *sotscipe*, ebenso A. R. pag. 422,424, überall in der bedeutung *torheit.* Dieser sinn passt auch hier, vgl. 2100 *also foles*, und wir dürfen *shot* für *sot* verschrieben annehmen. Nur schwierigkeit macht dann *todeyle*; doch wir finden dies wort Laȝ. v. 9520 = *entscheiden über etwas* und ebenso Altags. neben *ȝedǽlan* Ps. 65, 13 u. 65, 12, *über etwas urteilen, sich besprechen.* So auch hier: *ob sie sitzen und zechen oder über eine torheit sich besprechen, törichtes sich mitteilen, wie narren.*

v. 2105. onne = *on.* Ebenso 347, 1940.

v. 2106. bord entweder *bohle, diele des verschlages* oder *tisch,* vgl. anm. zu 2078.

v. 2107. anilepi word: Hier sprach er dasselbe wort? hier wiederholte er seine rede? So wird *onlepi* = *derselbe* Mich. Ay. p. 13 gebraucht. Oder *anelepi* = *einzig*, wie Skeat es nimmt. Doch dann fällt erstlich der mangel des unbestimmten artikels auf und dann: *welches war denn das einzige wort, das Ubbe sprach?* Ist vielleicht eine negation ausgefallen: *er sprach kein einziges wort?*

v. 2112. Die form il = ile kommt in Hav. nicht selten vor. Vgl. 818, 1740, 2483 u. s.

v. 2115. arwe men and kene. Altags. ist *earȝ zaghaft, feig.* Beow. 2541, By. 238 u. s.

v. 2127. bok. Hiermit ist natürlich *das evangelium* gemeint, wie v. 2217.

v. 2132. Wie uns viele bilder aus dem M. A. beweisen, lag man im bette völlig nackt. Daher auch der noch von Shakespeare gebrauchte ausdruck naket bede.

v. 2143. kunrik. Die bedeutung ist eigentlich, wie v. 2804, *königreich, königliche macht,* hier *ein zeichen des königtums.*

v. 2153. utenladde. *Ladde* ist *der diener, bursche; utenladde der fremdling.*

v. 2160. fawen ist durch den bekannten lautübergang aus Altags. *fæȝen* entstanden. Rob. o. Gloc. p. 183 *vawe;* vgl. Kyng Alis. v. 3817. Auch Chaucer hat diese form Cant. T. v. 5802.

v. 2163. lith *das glied, die glieder der zehen.*

v. 2165. blakne gehört Altags. *blǽc bleich,* nicht zu *blæc schwarz. Hav. wurde bleich vor furcht, weil er die menge ritter sah.*

v. 2169. þinkes. Unser gedicht ist im mittlern England entstanden, unsre hs. in Ostmittelland. Daher das schwanken zwischen Nördlichen und Südlichen formen. Die 3. sing. praes. ind. lautet überwiegend auf *—s*, selten auf *th* v. 672, 804, 1269, 1876 u. s. Die zweite person lautet ebenfalls meist *—s*, nicht *st* 688, 907, 1283 u. s. *louest* v. 1663. Der plur. meist auf *—n* oder mit abgeworfnem *n*. Auch auf *—s*: *lipes* 2204, *lokes* 2240, *bes* 2246 u. s. Selten auf *th (t)* v. 1, 2425, 2584. Auch im wortschatze zeigt sich Nördlicher einfluss.

v. 2181. the brune and the blake. Dieselbe verbindung um *sämmtliche leute* zu bezeichnen, findet sich 2249.

v. 2184. dreng. Altn. *drengr* bedeutet nur *den kräftigen jungen mann* ursprünglich, vgl. By. 149. *dring* und *dreng*, *drang* bei Laȝ. *den krieger.* v. 4525, 4550, 10370, 12713, 13971 u. so oft. Hier ist es als *ritter* zu nehmen, ebenso wie *theynes* (v. 2194).

v. 2195. burgeys. hs. *bugeys.* Schon von Skeat verbessert.

v. 2201. ne neme. hs. *ne meme.* Ebenfalls von Skeat geändert.

v. 2204. liþes. Selten hat die hs. im inlaute *þ*, meist steht dort und im auslaute *th*. Im anlaute hingegen noch überwiegend *þ*.

v. 2210. Zu *þe day* ist zu ergänzen *ye witen wel.*

v. 2214. *tauhte* steht hier, wie oft = *bitauhte.*

v. 2219. lac *mangel, fehl; tel* Altags. haben wir *tælan calumniari* und *tælnis vituperatio.* Also: *ohne fehl und schande.*

v. 2222. for steht hier = *in bezug auf, in betreff von.*

18. Kyng Alisaunder.

Abgedruckt in Weber's Metrical Romances of the 13th, 14th and 15th Centuries. Vol. I. Unser stück findet sich pag. 149—167. (Cap. XV.)

v. 3581. Wie am anfang jedes grössern abschnittes in unserm gedichte, stehen auch hier einige verse, die ohne weitern zusammenhang mit dem folgenden sind. Es reimen am anfange auch je drei zeilen auf einander: *hardinesse* : *prowesse* : *blesse; queyntise* : *servyse* : *wyse.* Nachher ist paarweise gereimt.

v. 3585. schewith. Vielfach ist der indifferente laut durch *i* wiedergegeben. *metith, meotith, takith* neben *biggnneth, sitteth, cometh; godis, knightis, scheldis, speris, justis, stedis* neben den *e*-formen, sowol im plur. als im gen. sing. Auch partic. *defendit, deschargid* und andre wörter: *othir, sadil, brothir* u. s. w.

v. 3587. *queyntise* bedeutet *ritterlichkeit, ritterliches betragen.*

v. 3599. chaunse = Altfr. *chans, cans,* Lat. *campus.* Es nimmt dieses wort die bedeutung von *schlachtfeld* an und geht, wie hier, dann geradezu in den begriff *schlacht* über.

v. 3601. con = *gon begann* vgl. 3606, 3616, 3747 u. s. Daneben z. b. 1111, 3745 *gan.*

v. 3603. tole. *Wir haben den zoll, den tribut mitgebracht, den ihr von Griechenland verlangt habt, löset euch nun aus!* vgl. 3795.

v. 3606. beode. Mede beweist, dass der dichter *bede* sprach.

v. 3614. hs. defendit : þousent wurde geändert in *defend* (oder *defent),* wie Rob. v. Gloc. *send* neben *sende,* Rob. Mann. chron. *sent* schreibt oder *wend, went* = *wende.*

v. 3636. gorger bedeutet sowol *kehle, gurgel,* als auch den teil der rüstung, welcher die gurgel schützt, *der halskragen, ringkragen.* Die letztere auffassung empfiehlt sich hier, weil sonst eine tautologie entsteht.

v. 3649. Cöln war seiner künstler wegen berühmt im M. A., wozu auch die waffenschmiede gehörten. Parz. 158, 14 erwähnt seine maler.

v. 3655. that lay in cradel. *Die kinder der erschlagnen beweinten diesen tag.*

v. 3658. fynde : thousand. Obgleich häufig in unserm gedichte nur assonanz, kein reim ist, lässt sich hier der reim sehr leicht herstellen. Wir dürfen nur *finde* in *fand* ändern.

v. 3661. wreo ist sonst noch bei Laȝ. gebräuchlich, 27859. Altags. nicht selten, neben *wrîhan,* Altengl. *wrien decken.*

v. 3664. denned. Die form *denede* = *tönte,* neben *dinede,* findet sich z. b. W. o. Pal.

v. 3665. theo neben *the* bei allen drei geschlechtern ist, ähnl. wie bei R. o. Gl., aus dem steten wechsel von *eo* und *e* zu erklären. Wir finden nämlich im K. Alis. häufig noch *eo* geschrieben, wo *e* gesprochen wurde.

v. 3671. hs. verrament : dunt. Offenbar sprach der dichter hier *dent.*

v. 3673. awaped. Wir haben Altags. ein verb. *wapean* = *unentschlossen sein, hin und her schwanken,* doch mischt sich dies in der bedeutung auch mit *wafian* = *erstaunt, erschreckt sein.* Im Altengl. hat *awaped* letztere bedeutung, vgl. Kyng Alis. 899. Troil. a. Cres. I, 316 u. s.

v. 3678. leopon apon stedis, ebenso 3812 u. s., ebenso wird *lepen* vom *reiten* gebraucht, Hav. 2193.

v. 3686. sweordegge : rygge. In unserm gedichte wechseln *e* und *i* so häufig mit einander, dass man hier sowol *egge* : *regge* als *igge* : *rygge* schreiben kann. Deshalb wurde die schreibweise der hs. in unserm texte beibehalten.

v. 3688. dryven : i finde gibt keinen reim. Vielleicht *dryven by hynde?*

v. 3699. ruwet. Altfr. finden wir *ruet, rouette* = *gewundnes horn.* In einem vocab., das Wright herausgab, finden wir *litui* mit *ruez* übersetzt.

v. 3702. hs. syde : bridel hs. *bridel* ist in *bride* geändert, das Altfr. neben *bridel* gebraucht wurde.

v. 3705. beore ist hier nicht das gew. *bere* = *ferre,* sondern = *stossen, schlagen.* Aehnlich Chaucer C. T. v. 2256.

v. 3708. basnet diminut. von *bacin, basin* Altfr. *bacinet* = *leichter helm.* Ebenso v. 2234. Unser dichter scheint *basent* geschrieben zu haben und darauf *dent* = *dint* zu reimen, wie oben v. 3670 *verrament* : *dent.*

v. 3709. basnet : dunt hat die hs. Um den reim herzustellen, ist *basent*: *dent* zu lesen.

v. 3714. Athenis wol in *Atheniens* : *Messiens* zu bessern.

v. 3722. schoure. Dieses verbum ist wol ausser in unserm gedichte nicht zu belegen. Es ist = Altfr. *escorre, escurre* und bedeutet: *wohin sprengen, eilen.*

v. 3726. mon : Arabyan hs. ebenso *mon* : *Aufrican* 3622, hingegen *Pharaan* : *man* v. 3646. Diese stellen scheinen darauf hinzuweisen, dass der dichter *man* sprach. Doch lässt sich mit eigennamen nicht viel beweisen, da sie auf die willkürlichste weise verändert und verstümmelt wurden.

v. 3736. Die gewöhnliche negation in unserm gedichte ist *no*, nicht *ne.* Vgl. v. 3769, 3770, 4011, 4038, 4050, 4053 u. s.

v. 3739. *Erst fliehen die Griechen, dann besinnen sie sich eines bessern, schaaren sich zusammen und räumen mutig das schlachtfeld von gegnern, machen es leer von Persern.*

v. 3745. launche. *launcher, lancer* bedeutet Altfr. *eine lanze abschiessen*, dann wird es, wie hier, überhaupt von *einer raschen bewegung* gebraucht, *springen, sich stürzen.*

v. 3749. woundyn vgl. v. 3772 *yfounde* : *woundis.* Wenn hier genauer reim stand, so ist *wounde* (= *wounden*) zu schreiben; es ist *wounde* alsdann eines der wenigen wörter, die in unserm gedichte einen schwachen plur. bilden.

v. 3752. Antiochus : Antigonys der hs. wurde in *Antigonus* geändert.

v. 3762. hynde : freonde. Nach dem zu v. 3686 gesagten dürfen wir sowol *hynde* : *frynde* als *hende* : *frende* herstellen.

v. 3780. Offenbar fehlen dem verse einige silben. Dieses beweist auch der mangel an reim oder assonanz. Diesem mangel wird abgeholfen, wenn wir das bei dem verfasser beliebte: *saun faile* setzen. Der dichter wendet überhaupt flickwörter nicht spärlich an. Vgl. *saun faile* 3610, 3629; *saun doute* 3596, 3846, 3968; *ywis* 3633, 3681, 3989 u. a.

v. 3791. hs. hat scheld : yeilded. Des reimes wegen haben wir in *yeild* geändert. Es ist natürlich *ei* hier schon wie *ê* auszusprechen. Vgl. anm. zu v. 35 der S. K.

v. 3807. yweved gehört zu *weven.* Altags. *bewǣfan* = *obvolvere*, das simplex ist nicht zu belegen. Die bedeutung des letztern ist: *schwingend bewegen* = *drehen, schwingen.* Hier, wie v. 3839, ist es = *durch schwertesschwang trennen, abhauen.*

v. 3814. ymad furford. So wie unsre hs. hat, soll es keinen sinn geben. Hall. versichert, dass das Bodl. ms. *ymad* nicht gesetzt habe. Es sei also in unsrer hs. *fälschlich* aus der nächsten zeile herein gekommen. Hall. u. Coleridge nehmen *furford* = *forfared* = *perished.* Doch gerade da *forfared zu grunde gerichtet, getödtet* bedeutet, kann *ymad* stehen bleiben: *er hatte gemacht, dass zu grunde gegangen, umgekommen waren.* Denn *forfare* ist sowol intrans. *zu grunde gehen* als transitiv *zu grunde richten.*

v. 3817. fawe vgl. anm. zu Hav. v. 2160.

v. 3819. Die kriegsrufe sind in unserm gedichte meist Französisch. So: *as armes* und v. 3674: *as armes for douce Mahons. Ore tost* = *jetzt schnell* vgl. Burg. Gramm. II, 329. *aly* mit dem unserm stücke gewöhnlichen übergang des unbetonten *e* zu *i*, *y* = *allez.*

v. 3823. Wie oben 3606 finden wir häufig *eo* noch geschrieben, wo der dichter *e* sprach: 3704 *spere* : *beore; leop* : *kep* 3812; *beo* : *ye* 4034; ebenso 3900 *harde* : *sweord,* wo *herde* zu lesen ist. Vgl. auch 3676 *herd* (auditum) *sweord.*

v. 3829. contek = *streit* ist bei R. o. Gl. die gewöhnliche form, ebenso in den heiligenleben Mich. Ay. liebt die form *contac.*

v. 3838. hs. hed : weved ist in *heved* : *weved* geändert. Allerdings könnte der dichter auch *hed* : *weved* gereimt haben, doch wahrscheinlicher diese änderung.

v. 3842. killed : bibled zeigt, dass die participialendung noch ihre volle betonung hatte. *bibled (mit blut bespritzt)* ist nur im particip zu belegen und überhaupt sehr selten: A. R. pag. 118, wo es nur die Titus hs. hat. Ferner W. d. Shrh. pag. 87. — *pencel* ist das Französische *penoncel,* dimin. von *pene, penon,*

welches Burg. Gloss. p. 287 erklärt: *étendard, enseigne, espèce de bannière à longue queue que le chevalier attachait à sa lance.* Also *ein fähnchen mit einem wimpel*, wie wir es häufig auf den M. A. bildern sehen.

v. 3852. hs. rydyng : eryeng wurde geändert in *crying*.

v. 3853. the weder thicked *das wetter verdichtete sich, die luft war erfüllt von ihrem geschrei.*

v. 3855. by lauen. Coleridge erklärt an unsrer stelle *lav* oder *law* = Altags. *hlâw hügel.* Jedoch ist es, wie Stratm. auch richtig erklärt hat = *lawe, laʒe* = *lacus*: *das blut rann in strömen und seen.*

v. 3879. *asyghe* und *asiw* entspricht Altfr. *asivre* = *adsequi*: *ob einer so kühn ist, dass er es (die belohnung) sich erlangt.*

v. 3882. abaye bedeutet *anbellen*, dann auch *das verfolgen der hunde* und daher *einen bedrängen, ihm zusetzen.*

v. 3883. othir by gile othir by treye ist eine beliebte verbindung in unserm gedichte. Aehnl. *by gile othir by ginne* 3991. Altags. *treʒa* bedeutet *plage, beunruhigung, verdruss.*

v. 3897. gof : drof hat die hs. Allein eine form *gof* findet sich niemals, daher wurde geändert.

v. 3900. harde : sweord ist wol in *herde : swerd* zu ändern.

v. 3903. dyght. Dieses verbum hat den sinn von *zuteilen*, *einem etwas bestimmen* = Lat. *dictare.*

v. 3913. hs. tobarst. Allein wie der reim zeigt, ist es in *brast* zu ändern.

v. 3930. chesoun steht in der bedeutung von *enchesun* = *ursache;* vgl. Rob. Mann. v. 204.

v. 3933. eas : byheste. Unser dichter kennt die form *bihæs*, *bihas* also noch ohne das unorganische *t*. Vgl. v. 444 *Olympias* : *has*. In der Moral Ode hat das von Furnivall abgedruckte Egerton ms. v. 174 noch *hes*, während die von Morris gegebne Jes. Coll. hs. v. 341 schon *heste* dafür setzt. In unserm gedichte findet sich auch wieder v. 4013 *honest* : *hest.*

v. 3937. Die von Weber gesetzten apostrophe: *n'olde, n'as* u. s. w. sind in unserm texte weggelassen.

v. 3964. kyn : fen steht in der hs. Doch *fin* anstatt *fen* ist ganz ungebräuchlich, daher wurde geändert.

v. 3967. deys bedeutet *tisch*, dann *die erhöhung, tribüne, auf welcher richter sassen, thron.* Wie der reim *is* beweist, muss *de-ys* gelesen werden.

v. 3975. hs. yursturday verschrieben für *yusturday*. *ʒurstendai* findet sich allerdings für *ʒustrenday* Laʒ. v. 17063, und *ʒerstendæi; ʒusterday* Jos. o. Arim. 330, nicht aber *yursturday.*

amiture. Coleridge leitet es von *ami* ab und überträgt es daher mit *friendship.* Doch kann es auch hier von *amit* = *bekleidung* gebildet sein.

v. 3981. todrawe wird für *foltern* gebraucht; vgl. anm. zu Rob. Mann, v. 211. *Es geht also dem hängen voraus;* vgl. v. 3986. Hier ist es vom dichter offenbar des reimes wegen ans ende gestellt. Vgl. auch v. 4037, der offenbarer unsinn.

v. 3982. nought : wroughtest ist in *wrought* zu ändern. Vgl. das zu Ps. 70. v. 45 gesagte.

v. 4005. to the ward = *toward the.*

v. 4026. wowgh entspricht Altags. *wôh unrecht.* R. o. Gl. gebraucht dieses wort, das sonst gerade nicht sehr häufig, vielfach.

v. 4046. hs. knyghth hende. Das überflüssige *h* am auslaute von *knyght* ist jedenfalls nur durch das folgende anlautende *h* gekommen.

v. 4055. sponneowe entspricht genau mhd. *spanniuwe.*

19. Richard Löwenherz.

Abgedruckt findet sich das gedicht bei Weber, vol. II, als Richard Coer de Lion. Unser stück pag. 261—278.

v. 6660. *Ypomydone von Apulien* war der held eines Englischen ritterromans. Abgedruckt findet sich derselbe in Weber's Metrical Romances. Vol. II pag. 279—366.

v. 6661. Die hs. hat Charlemagne. Doch ist dies, wie der reim: *Gawein* zeigt, in die form *Charlemayne* zu ändern und in unserm texte auch geändert worden.

6664. Beffs ist *Bevis of Hamptoun.* Ein genauer auszug aus diesem romane findet sich: Ellis, Specimens of Early English Metrical Romances. Ausgabe in einem bande, London 1848 pag. 239—282. Vgl. auch Chauc. C. T. v. 13825 u. f. die erzählung von Thopas:

Men speken of romaunces of pris,
Of Hornchild and of Ipotis,
Of Bevis and Sire Guy etc.

Gy ist *Guy von Warwick.* Bei Ellis findet sich ein auszug aus dem romane a. a. o. pag. 190—239. Neuerdings veröffentlichte J. Zupitza, 74. bd. der sitzungsberichte der kais. akademie der wissensch. pag. 623 u. ff., nachrichten und proben aus verschiednen versionen dieses gedichtes. — Sir Sidrake ist als grosser philosoph bekannt gewesen; hss. die die geschichte, wie er den Indischen könig Bochus zum christen machte, enthalten, besitzen wir noch in Englischer und Französischer sprache.

v. 6680. al and some. *some* ist hier nicht = *sum aliquis,* sondern = *somen zusammen.*

v. 6685. cowde steht für *coupe* mit dem häufigen wechsel von d und þ.

v. 6691. Leycetre ist zu lesen *Leistre,* wie der reim *maistre* zeigt.

v. 6697. alsoo, der lange vocal wird in unsrem gedichte häufig durch einen doppelvocal ausgedrückt, vgl. v. 6708, 6732, 6736, 6740, 6745, 6746 u. s.

v. 6701. hs. nur *tyme.* „*In*“ hat schon Weber ergänzt.

v. 6704. my joye schal I tyne. Altags. finden wir schon *týnan = injuriari, affligere: meine freude werde ich betrüben* d. h. *in leid verkehren.* Doch manchmal geht auch *tynen* geradezu in den begriff *des verlierens* über z. b. Hav. v. 2023. So gebraucht es auch GE; Min; Perc. o. Gales, u. a. Im Schottischen hat es noch jetzt diese bedeutung vgl. Jamieson.

v. 6707. kernel vgl. anm. zu v. 132 des Rob. Mann.

v. 6708. hs. hat *moot* und Weber schreibt auch so. Dies ist offenbar verschrieben für *noot* (vgl. v. 6714) = *note, ton.*

v. 6712. navey = Altfr. *navie, naviez flotte.*

v. 6715. or sus. *Sus* entspricht in der bedeutung jetzigem *sur,* nicht *sous* und stellt sich zu Lat. *susum*; *or sus* ist „*jetzt auf. jetzt drauf.*“

v. 6736. pylchecloute. *Pylce* ist Altags. *ein pelz; cloute ein fetzen, stückchen. Er achtet ihre rüstung nicht höher, als einen fetzen eines kleides, einen lumpen.*

v. 6742. pautener vgl. Mann. anm. zu v. 300.

v. 6744. unwyvvely. *wively* ist: *wie es einer frau gebürt,* gewöhnlich bedeutet es daher: *häuslich.* Hier jedoch ist der sinn: *unzart.* Die bedeutung *wyvely = zart* liegt zwar nahe, doch vermag ich dieselbe sonst nicht zu belegen.

v. 6748. aplyght. *plyght* ist *pflicht, verbindlichkeit, aplyght* ist, wie es sonst, vor allem bei verben des sagens gebraucht wird: *meiner treu, meiner pflicht nach.* Vgl. z. b. Polit. Songs of Engl. p. 218; *i telle it ou a pliht.* Shor. 120: *Joseph was wel bliþe apligt.*

v. 6759. Ob diesem ausrufe je etwas Orientalisches zu grunde gelegen hat, ist schwer zu entscheiden, jedenfalls ist es fürchterlich entstellt.

6770. stablede up hys destrers. *Vorher war Richard direkt aus dem schiffe mit einer hand voll leuten an das ufer gesprungen* (vgl. v. 6739) *und hatte sich bis an das tor durchgeschlagen. Die stadt hatten nämlich die heiden inne, nur die burg wurde noch von den christen gehalten. Nun kehrt Richard zurück an die schiffe, lässt die ritter alle sich rüsten und auch sein streitross zäumen.*

v. 6773. in fere entweder zu nehmen: *rüstete sich in eisen,* also hier neben *yren* das Romanische *fer* oder wahrscheinlicher ist es, wie W. o. Pal. v. 1429, Sev. Sages v. 263, auch schon Laz. 3286 = *in gesellschaft, gemeinsam.*

v. 6783. hint. Gewöhnlicher ist die form *hente* zum inf. *henten, henden.* Doch findet sich auch der infin. *hintin* Prompt. Parv. 240.

v. 6792. acoost ist ein adv. welches in unserm gedichte öfters gebraucht wird im sinne von *seitwärts, abseits.*

v. 6795. fared. *fare* finden wir öfters in der bedeutung: *sich verhalten: ihre rüstung verhielt sich wie wachs, war so weich, wie wachs.*

v. 6815. Wie im Niederdeutschen wird auch im Englischen oft *lere* statt *lernen* gebraucht. Vgl. z. b. Prov. of Hend. Harl. ms. 2253. *Mon þat wol of wysdam heren, At wyse Hendyng he may lernen;* wo aus dem reime ersichtlich ist, dass *leren,* im sinne von *discere,* zu lesen.

v. 6816. hs. and he schal here. Wie aus der vorhergehenden zeile zu ersehen ist, muss *he* in *ye* geändert werden.

v. 6822. hore ist hier das adj. = Altags. *hâr grau. hor* = sb. *hær crinis*, ist ganz selten. Ant. Arth. XLV, v. 13: *the brede of hore.*

v. 6832. hs. ben at bare. Ich habe nach dem vorhergehenden reime in *athere* geändert. Diese participialbildung ist alsdann, wie *deluen, stenten* und ähnl., zu erklären, *du sollst von deinen freuden hinweg getragen, entfernt werden.*

v. 6834. skalouns übersetzt Hall. mit *schilling*, sich auf eine stelle in Octav. stützend. Es ist dies unglaublich, da wir schon aus Got. zeit in der urkunde von Neapel und von Arezzo die form *skilliggs* finden, Altags. dem entsprechend *scilling* und *scylling;* Altengl. *schilling*, aber sonst nicht *skaloun*. Letzteres soll hier jedenfalls etwas ganz wertloses bezeichnen, daher ist es am besten wol zu Altfr. *escale, escalon* zu stellen: *er will keine zwei schalen, keine taube nuss für euer leben geben.*

v. 6843. Asclamoyne. Weber vermutet: *Asclavoyne* = *Slavonien.*

v. 6846. amorayle ist hier im sinne. wie unser *admiral* zu fassen, nicht, wie später z. b. bei Shakesp. = *admiralsschiff, hauptschiff einer flotte.*

v. 6878. Unser dichter liebt es, wie hier, plötzlich aus der indirekten in die direkte rede überzugehen, vgl. v. 7103 u. s.

v. 6892. hard and towgh. Bo. führt schon *tôh* = *tâh* an. Im Nags. finden wir es z. b. O. a. N. v. 703 in derselben verbindung, wie hier: *among þe harde, among þe tohte.* Auch R. o. Gl. kennt es in der bedeutung: *schwer, schwierig.* Nengl. bes. in den dialekten häufig in diesem sinne.

v. 6894. wrapped bedeutet *eingewickelt, eingehüllt.* Hier von dem *eingeschlossensein durch das feindesheer* gebraucht.

v. 6917. prekyd forth. *prekie* und *prikie* geht vom *anspornen des pferdes* dann geradezu in die *des reitens* über. Vgl. auch anm. zu 13, 24.

v. 6926. wolde ist. wenn wir nicht im texte ändern wollen, in der nicht sehr häufigen bedeutung: *vielleicht, wol* zu nehmen. Altags. entspricht *weald* adv. vgl. Lye. Doch kann auch leicht dem schreiber das in der vorhergehenden zeile stehende *hadde* im sinne gewesen sein und er deshalb *had* statt *have* gesetzt haben.

v. 6928. Aus dem Altags. führt *hyfe* = *bienenstock* schon So. an.

v. 6933 f. layden on. Ebenso v. 6981, 6988 u. 7035; ferner 6969 *layes upon.* Der sinn ist: *sich an etwas machen, los legen.*

v. 6933 f. *Obgleich die christen die Sarazenen schaarenweise niederschlugen, hatten sie doch nur wenig nutzen davon. Zu viele heiden waren auf einem haufen zusammen, so dass kein blutbad, das die christen unter ihnen anrichteten, gemerkt wurde. Alle entstandne lücken wurden sogleich wieder durch neue schaaren ausgefüllt.*

v. 6940. withouten les. *le* steht für das gebräuchlichere *lie* = *ohne lügen.*

v. 6947. drownyd = *dronkened* zu *drunknien*, nengl. *to drown*; vgl. All. Po. pag. 49 v. 372, Maund. 57 u. s.

v. 6956. felle. Man kann hier *felle* = *fällen, tödten* nehmen. Allein gleich darauf lesen wir v. 6960 *feld off hys hors*, wo *feld* = *feol, fel.* Wir dürfen also auch in unsrer stelle wol eine vermischung von *falle* und *felle* annehmen und übersetzen: *es sah niemals jemand so viele Sarazenen fallen.*

v. 6960. hs. feld. Es hat hier offenbar eine verwechslung zwischen *fallen* und dem causative *fellen* stattgefunden, denn ein sw. praet. von *fallen* ist durchaus nicht zu belegen.

v. 6967. hs. schelde : wylde. Der reim beweist, dass *schylde* zu setzen ist.

v. 6977. dymmyng eig. *das dunkeln: am dunkelwerden des sumpfes (durch das blut der erschlagenen), konnte man sehen, wo Richard ritt.*

v. 6990. the way näml. *die blutige strasse.*

v. 7005. helyd. Wir finden *hulyen, hilien* = *bedecken: bedeckt ist berg und ebene,* näml. *von feinden.*

v. 7014. Weber druckt a venture.

v. 7016. apayryd ein selten gebrauchtes verbum, das sich noch bei Rob. o. Gloc. findet = verschlimmern.

7054. bekyr. Bei R. o. Gl. haben wir die form *biker* pag. 538, 22 und 543, 4. Auch bei Ch. good wom. v. 2659. Ebenso king Alis. v. 1661 u. s. Die bedeutung ist *kampf.* Wie die etymologie? zu franz. *bec?*

v. 7098. derayne = Altfr. *deraisnier, derainier* bedeutet *eine anklage*

gegen jemand durch anklagepunkte und durch zeugnisse erheben, dann *eine sache vor gericht verteidigen durch beweise oder durch zweikampf. Richard will die trefflickeit seines gottes durch den zweikampf erweisen.*

v. 7106. agyn ist nur verschrieben in der hs. für *agayn*, wie der dichter sonst schreibt vgl. v. 6951 *agayn* : *mayn* u. s.

v. 7108. wurde and ende. *Sie sagten dem sultan schicksal und ausgang ihrer botschaft. wurde* ist gleich Altags. *wyrd*. Oder steht *wurd* hier = *word*: *sie sagten dem sultan das wort, den inhalt, und das ende ihrer botschaft = die vollständige botschaft?* Es lässt sich nur sonst in unserm gedichte dieser übergang von *o* zu *u* nicht belegen, obgleich er, besonders nach *w* durchaus nichts auffälliges hat.

v. 7123. hs. Nazarel : castel. Es ist offenbar nur ein versehen des schreibers. Wenn auch im allgemeinen die namen sehr verstümmelt sind, hat der dichter doch gewiss einen so bekannten nicht verändert. V. 6899 findet man übrigens auch richtig *Nazareth* geschrieben. Wir können übrigens auch den reim leicht herstellen, wenn wir statt *castel* die v. 7010 gebrauchte form *castelette* u. *Nazareth* setzen.

IV. Volkstümliche lieder.

20. Kukukslied.

Abgedruckt findet es sich häufig. Unser text ist nach: The only English Proclamation of Henry III, to which are added editions of The Cuckoo Song and the Prisoners Prayer by Alexander J. Ellis (Reprinted from the Transactions of the Philological Society for 1868). pag. 103.

v. 2. lhude, ebenso hat Orm v. 8142, vgl. auch v. 8. Offenbar ist dies noch in erinnerung an das alte *hlûde*. Doch muss man sich hüten, dies für etwas besonders altertümliches zu nehmen, es ist dialektisch. Im Kentdialekte haben wir in Mich. Ay. *lhade* = Altags. *hladan* p. 178; *lheape* = *hleápan* 27, 89, 93, 140, 156 u. s.; *lhene* = *hleonian* 53, 189; *lheste* = *hlistan*, *hlystan* 70, 133, 199, 229, 268; *lheuedi*, *lheuedy* 24, 53, 57, 64 = *hlǽfdige*; *lhord* = *hlâford*, *lhordscip* u. a. compos.; *lhoue* = *hlâf* 82. — Dieser gebrauch von *hl* im Kentdialekt ändert das von Koch pag. 135 (I. bd.) § 180 gesagte wesentlich.

v. 5. springþ þe wde, wie sonst *blostme*, z. b. O. a. N. 437: *þe blostme ginneþ springe and sprede.*

v. 8. lhouþ zu Altags. *hlôwan* El. 51 = *brüllen. loweþ* und mit verdunkelung *louweþ*, Polit. Songs of Engl. p. 332: *the calf that kow louweth.*

v. 10. uerteth will Ellis zu einem Romanischen worte, dem einzigen in unserm liedchen, machen. Es soll zu franz. *vert* gehören und bedeuten: *buck seeks the green*. Doch Stratm. hat richtig erkannt, dass es ein gut Deutsches wort: *farzen*. Das subst. dazu *fert* findet sich Rel. Ant. I, 260. Somit ist in unserm gedichte kein Romanisches wort.

21. Lied des gefangnen,

abgedruckt wie das vorige pag. 104—108.

Es ist dieses gedicht uns mit dem Französischen original erhalten. Ich drucke es hier ab:

Eyns ne soy ke pleynte fu,
ore pleyn dangusse tressu,
trop ai mal et contreyre.
Sanz decerte en prisun sui,
car maidez trespuis ihesu,
duz deus et deboneyre.

Jhesu crist, veirs deu, veirs hom,
prenge vus de mei pite.
Jetez mei de la prisun,
u ie sui atort gete.
Jo e mi autre compaignun,
deus enset la uerite,
tut pur autre mesprisun
sumes a hunte liuere.

Sire deus
ky as mortels es
de pardun ueine,
sucurez,
deliuerez
nus de ceste peine.

Pardonez
et assoylez
icel gentil sire,
si te plest,
por ki forfet
nus suffrun tel martire.

Fous est ke se afie
en ceste morten uie
ke tant nus contralie,
Et u nad fors boydie.
Ore est hoem en leesse
et ore est en tristesce,
ore le garist, ore blesce
fortune ke le guie.

Virgine et mere au souerein,
ke nus ieta de la mayn
al maufe ki par enayn
nus ont trestuz en sun heim
a grant dolur (et) peine.
Requerez icel seignur
ke il, par sa grant duleur,
nus get de ceste dolur
u nus sumus nuyt et ior
et doint ioye certeyne.

Die verbesserungen von Ellis im *corrected text* sind öfters sehr willkürlicher art. Die änderungen, die des verses wegen geschahen, wie *kuthe* z. 1 in *kuþ'*, *sore* z. 3 in *sor'*, *bale* v. 16 zu *bal'* sind durchaus unnötig, da diese *e*, wenn auch nicht mehr gesprochen, doch immerhin noch geschrieben werden, über die andern änderungen vgl. bei den einzelnen versen.

v. 1. sorghe hat Ellis in *sorȝe* geändert, ebenso v. 12 *lighe* in *liȝe*, v. 29 *heghe thegh he stighe* in *heȝe þeȝ he stiȝe*. Da wir im Nags. schon ein schwanken zwischen *ȝ* und *g*, zwischen *ȝ*, *h*, *ȝh*, *gh* sehen (so findet sich z. b. *degh* Pro. Alfr. B. 506), sind wir auch nicht berechtigt, wo *gh* in der hs. steht, es mit Ellis in *ȝ* zu ändern, um eine ursprünglichere schreibweise herzustellen. Ebenso wenig habe ich die *th* der hs. in *þ*, wie Ellis, umgesetzt: es ist eben unsre hs. jünger, als das gedicht; allein wir kennen die entstehungszeit und den ort, wo das lied gedichtet, viel zu wenig, um mit einiger sicherheit ändern zu können. Auch die *y* (= *i* und = *ȝ*) habe ich nicht geändert, obgleich sie auch um die mitte des 13. jh., wo unser gedicht entstand, noch sehr wenig gebräuchlich. Doch vereinzelt treten sie schon in der ersten hälfte des 13. jh. auf. So Laȝ. A. v. 146 daye.

v. 4. sholye = *þolye*. Aehnlich findet sich P. t. Pl. Cred. im ältesten drucke von 1553 *cholede* = *suffered*. Vgl. ausg. von Skeat pag. XIX.

v. 7. sod god sod man. In unserm gedichte steht häufig statt der auslautenden spirans der mediale verschlusslaut. So v. 30 *ded, felled;* v. 36 *lasted;* v. 31 *had* u. a. Ebenso im Best. v. 528 *ded* mors. Al. Pro. B. *quad* 360, 381, 458, 477 u. s.; *wid* = *wiþ* 119; *unwrd* 421 u. a.

v. 8. louerd ändert Ellis in *lhoverd*. Obgleich sich im Kukuksliede und in der Procl. noch altes *hl* als *lh* geschrieben findet, vgl. voriges stück zu v. 2, so hat doch z. b. schon Laȝ. kein *lh* mehr. Die änderung von Ellis ist also willkürlich.

v. 11. sume übersetzt Ellis mit *together*, also = Altags. *samen, somen*. Uebergang von *o* = altem *a* in *u* ist nun allerdings für Südengland nicht zu belegen, doch wie der reim v. 13 zeigt, dürfen wir *sume* in *some* ändern.

v. 12. noct, ebenso findet sich *broct* v. 14, *almicti* v. 15, *lictli* v. 16 u. a. Ebenso lesen wir Al. Pro. B. v. 78 *cnict*, v. 79 *rict* u. a. Ellis hat natürlich auch hier „verbessert“.

v. 13. habbet. Ueber diese verhärtung der auslautenden spirans, vgl. Osterlied v. 15.

v. 19. woning übersetzt Franz. *peine*. Es ist also zu *wânien* = *weinen* zu stellen.

v. 24. wos. Hier hat Ellis wiederum ein *h* eingeschoben, obgleich schon Laȝ. in der anlautsverbindung *hw* meist den guttural auch in der schreibweise ausgestossen hat.

v. 26. Ebenso wenig ist abzusehen, warum Ellis *hille* in *ille* verbessert. Das im anlaute unorganisch antretende *h* ist dialektisch schon frühe zu finden. So Laȝ. A. *hem* = *avunculus* 8142; *halde* = *vetustas* 3173 u. a. Ebenso O. a. N. A: *hule* = *ule* v. 4, 28, 199 u. s.; *hure* = *noster;* Al. Pro. B. *herles, heke, hurele* u. a. Alle diese hss. sind nach dem urteile Englischer gelehrten aus der ersten hälfte des 13. jh. und somit keinenfalls jünger, als nach Ellis ansicht unser gedicht ist. Ausserdem haben wir in unserm gedichte *hus* v. 37, 38, 40 und 41.

v. 36. that swete thing, vgl. anm. zu Jud. Is. v. 57.

v. 42. hs. hat go wn (oder wu) sit go — Ellis ändert es in *who in sit go* = *who (in this life) walk in affliction*. Die verbindung mit dem vorigen ist aber dann eine sehr schlechte. Weit besser scheint mir *wu* = *hwu* zu sein. *wus it* ist alsdann contrahiert aus *wuso it*. Dass *it*, nicht *hit*, die gewöhnliche

form in unserm gedichte, lehrt v. 23. Der sinn ist: *und lehre uns so zu handeln in diesem leben, wie es auch immer gehen mag, gehe es, wie es will, dass wir . . .* Aehnl. Al. Prov. v. 569: *hweder so þu hwendes.*

22. Frühlingslied.

Abgedruckt ist es in Wrights Specimens of Lyric Poetry. pag. 43, no. 13 und von Morris in Specimens of Early English ed. by Rev. Richard Morris and Rev. Walter Skeat. Part. II. Oxford, Clarendon Press Series 1872. pag. 48. Wir folgen im allgemeinen dem texte von Morris, der der weit zuverlässigere, doch bedeutendere abweichungen Wrights werden angeführt.

v. 2. roune für *den gesang der vögel* ist sonst ungebräuchlich.

v. 7. him þreteþ . *pretien* ist *increpare, urgere, tribulare.* Im Altengl. wird es vorzüglich im sinne von *minari* gebraucht. *him* nehme ich nicht mit Morris für *dativ plur.*, sondern als *sing.* und zwar als *dativ commodi. him* = *hem* ist zwar nicht unerhört, aber doch sehr selten. Der sinn ist: *die drossel droht ihrerseits d. h. sie scheint durch ihren lauten schlag den übrigen vögeln zu drohen.*

v. 9. woderoue = *waldmeister, der ja auch bei uns als verkündiger des frühjahrs gilt.*

v. 10. ferly. Wie Morris a. a. o. pag. 375 schon richtig sagt, gehört *ferly* nicht etwa zu *fæger*, sondern zu *fǣr gefahr, schrecken; ferly* ist also *gefährlich, entsetzlich, schrecklich.* Aber es ist hier, gerade wie unser ausdruck, in *sehr abgeschwächter bedeutung* angewandt.

v. 11. wlyteþ on huere winterwele. Morris übersetzt *wele* mit *joy, wlyteþ look round, behold* (?) im glossar, *winter* = *winter, winters, years.* In den anmerkungen ist die stelle übergangen. *Winter* nehme ich hier auch = *jahr; wlyten* = *sehen*, also: *sie sehen auf ihre freude im jahre, sie sehen der zeit des jahres, welche ihnen ihre freude bringt, dem lenze, entgegen.*

v. 12. þat . . . ryngeþ ist als erklärung der vorigen zeile zu nehmen: *sie freuen sich über das frühjahr, so dass der ganze wald von ihrem sange widerschallt.*

v. 13. Morris liest *hire*, Wright *hir.*

þe rose rayleþ hire rode. *raylen* = *schmücken* finden wir W. o. Pal. v. 1618 *reali railled wiþ wel riche cloþes. Die rose schmückt ihren stengel, ihren stamm, mit blättern und knospen.*

v. 15. wiþ wille. *wille* hat hier die bedeutung, welche sich auch Nengl. noch findet = *gewalt. Sie wachsen mit gewalt, mächtig.*

v. 16. þe mone mandeþ hire bleo ist wie v. 25 zu nehmen. *Der mond sendet seine farbe, sein licht aus. Mandeþ* erklärt Morris = Altfr. *mander* = *to instruct by message.*

v. 19. wowes þis wilde drakes. Es bleibt wol nur übrig *wowes* als dritte person des plur. praes. zu nehmen, obgleich sonst fast immer die personalendung in unserm gedichte *þ* lautet; *wowes* ist zu *wozen* Altags. *wôzian, wôzan verlangen* und nach Bensons vocabularium geradezu *in liebe verlangen, heiraten: die wilden enten begatten sich.*

v. 20. miles stellt Coleridge zu Ags. *meowle* = *Goth. mavilo jungfrau, frau.* Nach Morris soll es im Welschen = *tier* sein. Altags. *maca* bedeutet *husband, gefährte (sowol mann als frau),* auch haben wir *mace* = *frau.*

v. 22. mody meneþ = *der mürrische klagt, doch ausser ihm auch noch die liebhaber (so doþ mo), ich weiss, ich gehöre auch darunter, unter die, welchen liebe das leben verbittert.*

v. 26. doþ hs. *doh* wurde von Morris verbessert.

v. 28. donkeþ bedeutet *befeuchten.* Aehnl. Gaw. v. 519 *þe donkande dewe.*

v. 29. deores ist mit Morris = *deores* = *liebhaber* zu nehmen. Es fehlt aber offenbar das verbum: *liebhaber mit ihren geheimen klagen*; oder ist auch hier *donkeþ* etwa zu ergänzen: *liebhaber befeuchten die hügel, mit ihren heimlichen klagen und thränen?*

v. 30. *um ihren urteilsspruch aus dem munde ihrer geliebten zu empfangen, um ihre geliebten zu einer entscheidung zu bringen?*

v. 31. woweþ ist hier nicht, wie 19 zu nehmen, sondern = Altags. *wazian sich bewegen.*

v. 34 ff. *Wenn mir die zuneigung einer fehlen sollte, so will ich auf alle diese reiche pracht verzichten und flüchtig, eilig in den wald fliehen* — wyht ist

hier als adv. aufzufassen zu adj. *wight* = *flink, schnell. flema* und *flyma* treffen wir schon Altags. = *flüchtig, der flüchtling.*

23. Winterlied.

Abgedruckt bei Wright, pag. 60 ff. als no. 20.

v. 7. ner = *neuer.* Oft müssen wir *neuer* einsilbig lesen, vgl. anm. zu Rolle de Hamp. Pricke v. 5062.

v. 10. hs. hat *thath* oder *þaþ,* das für *thah* verschrieben ist: *wenn es uns auch misfallen mag.*

v. 11. al that gren me graueth grene. Coleridge übersetzt *graueth* mit *clothes?* und stützt sich dabei auf eine stelle Rel. Ant. II, 21, 7. Aus dieser stelle wird aber die bedeutung von *graue* nicht klar und es, wie Coleridge, mit *gerǣdian* zusammen zu stellen, ist doch zu unglaublich. Ich stelle *graueth* zu Altfr. *graveir,* eine nebenform zu *grever* = *beschweren, bedrücken, traurig machen. grene* aber steht Hav. v. 996 mit der gewöhnl. metathese = *gerne* Got. *gairnei verlangen, sehnsucht, lust.* Noch jetzt haben wir es im Schottischen. *All dieses grüne beschwert meine sehnsucht, stimmt meine lust traurig, denn alles welkt dahin.*

24. Alisoun.

Abgedruckt bei Wright a. a. o. pag. 27—29 als no. 6 und bei Morris a. a. o. pag. 43.

v. 2. spray biginneþ to springe. Ganz ähnlich Kukuksl. v. 5.

v. 4. lud. *lude* = *ton, laut* gebraucht Laȝ. gerne, sonst ist es nicht häufig.

v. 7. he = *heo* vgl. anm. zu Jud. Is. v. 8. Ebenso v. 15.

v. 8. in hire baundoun = Alfr. *a bandon* = *à volonté, à discrétion.* Ursprünglich bedeutet *bandon proclamation, mandement, permission, pouvoir,* vgl. Burg. II, 266.

v. 11. lent from = *ist hinweg geliehen, ist hinweg gegeben.*

v. 15. loh. Im Mengl. finden wir schon das praeter. zu *lahen, laughen leiȝhen* = Altags. *hlehhan, hlihhan* vielfach schwach, z. b. All. Po., W. o. Pal. u. s.

v. 16. ymake können wir hier nicht anders, denn = *ymaked* auffassen, mit ausfall des *d.* Denn ein part. *ymaken* ist wol aus der ganzen Altenglischen literatur nicht zu belegen.

v. 20. feye = Altags. *fǣge* bedeutet *dem tode verfallen,* dann aber auch geradezu *tot,* z. b. An. 1087. Aehnlich auch das Deutsche *veige.*

v. 22. when y wende and wake = *wann ich mich schlaflos auf dem lager umher wende, mich wälze.*

v. 28. may, vgl. anm. zu no. 9 v. 3.

v. 30. wore = Mhd. *wuore* = *mülenwehr: ich bin matt, wie das wasser im wehr.*

v. 31. Diesen vers ziehe ich zum folgenden, nicht wie Morris, zu v. 29: *Ich bin vor jammer ganz überwacht, matt, wie wasser im wehr; dass mir nicht jemand meine geliebte raube, darüber bin ich lange zeit unruhig gewesen, darum habe ich mich lange zeit abgeängstigt. to yearn* hat noch jetzt die bedeutung *unruhig sein.*

v. 35. geinest under gore. Das adj. *gayn* findet sich All. Po. pag. 43, v. 259; pag. 60, v. 719. Die ursprüngliche bedeutung ist *gerade, richtig, ziemend* und dann *zierlich, schön.* — *gore* bedeutet urspr. nur *zipfel, lappen.* Dann überhaupt: *gewand.*

25. Blou, northerne wind!

abgedruckt bei Wright a. a. o. pag. 51—54. no. 16.

v. 8. wurhliche won. *wurhliche* ist wol nur verschrieben für *worþliche* = *wurðlic, weorðlic köstlich, wertvoll,* vgl. auch v. 39. Ueber *won* vgl. anm. zu R. o. Gl. I v. 17. Aus dem begriffe von *gewinn* entwickelt sich dann der *der fülle, des reichtums: unter der ganzen menge, fülle (von schönen mädchen) wüste ich doch keine sterbliche jungfrau, die lieblicher wäre.*

v. 11. with murthes monie mote heo monge = *mit manchen freuden darf sie handeln, sie kann manche freuden gewähren. mangen* = *handeln* findet sich z. b. Ps. 101, 27; AR. pag. 408 hs. Tit. Auch noch im Nengl. *monger* = *händler* erhalten.

v. 18. *wer auf dem wege rasten will, der verehre . . . Rode* eig. *das reiten* geht schon frühe in den begriff *des weges* überhaupt über.

v. 20. lure entspricht Altags. *hleor antlitz*, wie *lumen* = Altags. *leomian.*

v. 32. lasteles zu *laste* = Altn. *lasta tadeln*, also *tadellos.*

v. 38. jolyf so the jay. *jay* entspricht fr. *geai häher, elster.* Wir kennen die elster nur als geschwätziges tier. Hier ist es natürlich ohne schlimme nebenbedeutung gebraucht, während wir jetzt im Nengl. *jay* auch für eine *leichtsinnige weibsperson* angewandt finden.

v. 42. fiele ne crouth = *weder viola noch zither erregen solche freude. crouth* ist = Kymr. *crwth*, das Coleridge mit *fiddle,* Stratman mit *violina* übersetzt. Ahd. *rotta* Altfr. *rote.* Es ist ein saiteninstrument, das vielfach mit der leier zusammengestellt wird. Z. b. Diemer, Deutsche ged. p. 117: *mit rottin unde mid lyrin.*

v. 49. parvenke ist das jetzige *periwinkle* = *immergrün, singrün.*

v. 50. solseele ist *solsequium* oder *heliotrop.*

v. 51. ledy hat hier noch die volle bedeutung *herrin.*

v. 52. *Zu lieben das, was liebenswürdig im lande ist, sagte ich ihm, näml. diesem liebenswürdigen wesen, wie diese schöne in ihre hand ein herz bekommen hat, welches einst mein war.*

v. 57. *thoht* müssen wir hier wol in aktivem sinne nehmen: *ihre bediensteten suchten mich auf, der ich seufzte, voll sorgen und in gedanken war.*

v. 58. *Der liebhaber wurde von drei dienern seiner dame mishandelt.*

v. 62. and eke thoht me thrat to slo. Coleridge nimmt pag. 84 *thrat* = praet. *sie drohten mich zu schlagen.* Wie soll man alsdann *thoht* übersetzen? Ich möchte *thoht* als praet. plur. nehmen: *sie, die diener dachten mich zu schlagen. thrat* aber fasse ich als contrahiert aus *therat*, wie wir H. M. finden *prinne, prof,, prou, pruppe* u. a. Vgl. Beiträge p. 213. *thrat* = *bei dieser gelegenheit, als ihn die diener überfielen.*

v. 64. serewe = *sorewe* zu ergänzen ist *y.*

v. 67. Es wird aus dem gedichte nicht klar, wie das verhältnis des liebhaber zu seiner dame ist. Es scheint, dass dieselbe mit ihm im einverständnisse war, dass aber die liebe durch späher den verwanten hinterbracht wurde und diese den liebhaber mishandeln liessen.

v. 72. swete and swote ist zweimal dasselbe wort, nur in verschiedner form gesetzt: *die allersüsseste.*

v. 73. fen ist urspr. *der morast, sumpf,* dann überhaupt *der kot.* So Ps. 17 v. 43, wo es *lutum platearum* übersetzt.

v. 74. the wolle of bote. *wolle* = *wille mit dem wunsche zu heilen.*

v. 76. carke. Iun. Etym. Angl. führt ein Altags. verbum *carcian* an = *in sorgen und unruhe sein.*

v. 77. droupne and dare. *droupne* entspricht Altn. *drûpna traurig, niedergeschlagen sein,* daneben findet sich auch die form *droupe* z. b. Min. a. a. o. pag. 59 z. 1. — *dare* haben wir nicht selten in der bedeutung: *verwirrt, zitternd vor furcht sein* z. b. Gaw. v. 315, 2258. Dieselbe verbindung beider verba steht z. b. Min. a. a. o.

26. Liebeslied.

Abgedruckt bei Wright a. a. o. pag. 92 als no. 32.

v. 4. tene = Altags. *teonian, tȳnan beleidigen, beunruhigen, betrüben.*

v. 7. me nis love never the ner entweder *mir ist die liebe nicht näher gekommen* = *du liebst mich nicht zärtlicher, als vorher* oder *meine liebe gegen dich ist durchaus nicht vorgerückt, hat keine fortschritte gemacht.*

v. 10. In unserm texte wurde *in world so wyde* zum folgenden gezogen, da dies einen bessern sinn gibt, als es mit *lyve* zu verbinden.

v. 16. grene wird, wie auch jetzt noch, von *der bleichen, ungesunden gesichtsfarbe* gebraucht.

v. 17. Die aufführung von *Lyncolne, Lyndeseye* und *Norhamptoun* weisen darauf hin, dass der dichter dem Nordosten Englands angehörte. Dafür sprechen auch die verschiednen formen auf —*s* für die 3. sing. praes. und die auf —*n* für den plural.

v. 20. *Ich will meinen gesang an die richten, derjenigen mittheilen, der er zugehört, an welche er gerichtet ist. ylong* ist = *belonging to* und wird gerade

in den liebesliedern, welche Wright herausgab, öfters angewandt. Bo. führt Altags. ein *ȝelanȝ* an, woher? Obgleich der sinn also hier passt, scheint doch ein fehler vorgefallen zu sein, denn in andern versen unsers gedichtes reimen alle vier verse. Es ist auch in der hs., wie ich durch den druck andeutete, vor *ylong* eine kleine lücke.

V. Geistliche Prosa.

27. Dan Michel's Ayenbite of Inwyt,

wurde herausg. von Richard Morris. Publication no. 23 der Early English Text Society. London 1866. Unser stück findet sich pag. 50—57.

z. 1. zeuende. Anlautendes *s* wird, um den tönenden laut anzugeben, mit *z* bezeichnet. *z* steht hier für *s* vor allen vokalen und vor dem halbvokalischen *u* (= altem w): wir finden also *zang cantus; zaulen animae; ze mare*; *zeche quaerere; zik aegrotus*; *zigge loqui*; *zondes nuntii*, *zorȝe sollicitudo*; *zouke sugere*; *zoþ verus; zycnesse morbus.* Ferner *zuete suavis, zuyn sus*; *zuord gladius* u. a. Doch tritt dieses *z* nur in wörtern Germanischer abkunft ein, Romanische stämme haben wir stets mit *s* anlautend: *sabat, sacrement, sergond, sermon, servi, simple, solempne, somme, simulacion, sudyakne, substance, symony.* Bei wörtern, die in früherer zeit dem Romanischen entnommen wurden, schwankt es: *Zeterday (dies Saturni), zaynt sanctus*, daneben aber auch *sayn.* Die *s* in den anlautsverbindungen *sc (k), sl, sm, sn, sp, st* bleiben, weil sie nicht tönend: *scele, scin; slep, sle; smac, smite; snaw, snegge; spari, spek; sterue, stillehede* u. a. — In den übrigen denkmälern aus Kent finden wir diese anwendung des *z* nicht, vgl. W. d. Shrh. und die alten Kentischen predigten im Misc. pag. 26 u. f. Es fragt sich eben auch, ob die andern hss. in Kent geschrieben. Von der hs. des Michel wissen wir es gewiss vgl. die vorrede Michels pag. 1 bei Morris. — Diese eigentümlichkeit, das *s* in den angeführten fällen tönend zu sprechen, ist noch jetzt in Somerset und den übrigen Südwestenglischen dialekten zu finden, vgl. Jennings dia. o. Som. z. b. *za = so*, *zà = say*, *zât = soft*, *zand = sand*, *zeèdlip = seedlip*, *zel = self*, *zitch = such*, *zooner = rather*, *zum = some*, *zunz = since* und viele andre. Auch jetzt noch vor *w*: *zwang = to swing*, *zwell = to swell*, *swallow*, *zwird = sword* u. a. — Ich gehe auf den Kentdialekt genauer ein, da dies einer der interessantesten dialekte Englands ist.

kueade, auch W. o. Shrh. schreibt *queail.* Ob dies allerdings wirklich noch *ea* auszusprechen oder nicht (wie in A. R.) = *ê*, *ê* fragt sich. In AR. ist es sicher = *ǣ*, *ê*, vgl. meinen aufsatz über Ancren Riwle und Hali Meidenhad in den Beiträgen bd. I pag. 216.

zuo. *w* in der verbindung *zu* wird stets mit *u* widergegeben.

z. 2. mouþe. Langes *u* drückt die hs. stets durch *ou* aus: *couþe, cou, ous, oure, oule* u. a. Häufig ist allerdings altes *ù* schon in *ô* geschwächt. Kurzes *u* ist fast immer *o* geworden, nur selten ist es noch erhalten und dann *ou* geschrieben, so Altags. *cuppa* wird *coupe.*

z. 4. him todelþ þe ilke zenne etc. = *es zerteilt sich diese sünde in zwei hauptteile, sie zerfällt in zwei hauptteile.*

zenne. Wenn *i* altem umlaute von *u* entspricht, also = *y*, ist es meist zu *e* geschwächt worden: *uerst, ken, kessing* und sonst noch häufig.

z. 8. dyeuel. Altes *eo* wird, wie Althd. *iu*, zu *ye* (*ie*). So *dyere = deór* adj., *lyef = leóf*, *dyep = deóp; þyef, lyest* zu *leósan*, *lyeȝest* zu *leóȝan*, *cryepe = creópan* u. a.

z. 9. onpayþ. *payen = befriedigen* (Altfr. *paier), on = un–* also das verneinende affix: *er befriedigt damit nicht Gott, er misfällt Gott.*

z. 10. grat. Altes *eá* geht häufig in *â* über. *Grat* sehr häufig p. 17, 18, 19, 36 u. s., *haued* u. a., daneben *great, heaued.* Auch ist *eá* in *ya*, *ye* übergegangen z. b. *nyed* = necessitas, *dyead = mortuus*, *lyeaf = folium*, *dyaue = taub.*

z. 11. guo. Altes *ô* wird bei Michel öfters *uo*, so haben wir *guode, guodnesse*, *guos* (anser), *buones* u. a. Daneben aber stehen die formen mit *o.*

z. 12. hise adreynten. subj. ist *þe dyeuelin. hise* acc. plur. des pers. pron. der 3. person ist nicht selten bei den schriftstellern von Kent. Vgl. pag. LII u. folg. der einleit. zu Mich. Ayenb. In den verwandten dialekten haben wir

nichts ähnliches. Man könnte an Got. *eis* denken, doch ist dies doch nur eine nominativform. Vielleicht eher stellt es sich zu Friesischem. Hier haben wir nom. und acc. plur. für alle drei geschlechter: *hia* und *se* also sowohl eine form vom stamme *i* als vom stamme *si*. *hise* könnte also vielleicht ein durch den andern pronominalstamm verstärktes pron. *hi* sein?

z. 19. ssepe. In der hs. des Dan Michel findet sich kein *sh*, sondern überall steht dafür *ss*. So *ssamuesse* = *scham, scheu, ssamuest* = *bescheiden, schamvoll, ssarp* = *scharf, sseawere* = *spiegel, sseawy, ssewy* = *zeigen, sseld* = *schild, ssepere* = *schöpfer, sso* = *schuh, ssole* = *shall, ssine, ssyne* = *scheinen, ssip* = *schiff*; ebenso vor *r*: *ssrede* = *kleiden, ssrewe* = *verflucht, ssrive, ssryve* = *beichten* u. a. — Aehnliche schreibweise finden wir bisweilen bei Laȝ. Doch ist sie dort durchaus nicht durchgedrungen, sondern gewöhnlich schreibt er für altes *sc* ein *sc, sch* oder *s*; *ssr* findet sich niemals, sondern stets *scr*.

astrangli. Der Kentdialekt liebt, wie überhaupt die Südenglischen dialekte, im infin. der sw. verba *i* beizubehalten. Wir finden *mory* = *vermehren, norissy* = *ernähren, openi* = *öffnen, raymi* = *anklagen*, *robbi* = *rauben, sseawy* = *zeigen, ssamy* = *schämen, strengþi* = *stärken*. Vor allem werden auch so die meisten infinitive Romanischer verba gebildet, welche ja sämmtlich schwach conjugieren, z. b. *chasty, crouny, desiri, noty, onjoini, pasi* (= *to pass*), *parti, provy* (= *to prove*), *purgi, sovi* (= *to save*), *serui, soupi* u. a. Noch jetzt finden wir in Süd- und Westengland eine menge solcher sw. infin. vgl. Jennings Som. z. b. *sawy* und *sewy, choory, crappy, gally, messy, pixy, vessy, volly, wrassly, zoundy, zuffy* u. a.

z. 28. þe cherche nys non hare = *die kirche ist kein hase, sie läuft uns nicht davon.*

z. 29. arist. Wenn der endungsvokal ausgeworfen wird, so wird *þ* der endung nach *t* und *d* des stammes abgeworfen; die media wird zur tenuis verhärtet, also *listeþ* zu *list, bideþ zu bit*; nach *s* wird *þ* zu *t* verhärtet.

z. 30. huet. Altes *hw* wird in unserm dialekte noch immer *hu* und nicht *wh* geschrieben.

huader. Schon im Altags. dient *hwæðer* häufig nur zur einleitung der direkten frage: *soll man, wird man wol etwas finden, was der mühe wert ist?*

z. 32. laudes. Nach der mette folgen die *laudes* = *die lobpreisungen Gottes. Es bildeten die verschiednen laudate einen teil der morgenandacht.* Der schwelger, welcher die mette nach seiner art abgehalten hat, verdreht natürlich auch diesen teil des gottesdienstes in seiner weise. Wie man dabei Gott loben soll, lobt er den wein.

z. 35. strang. Auch im Kentdialekt finden wir *a* und *o* vor *n* wechselnd stehen.

ich ne ssel by an eyse = *ich werde nicht in erleichterung sein, erleichtert sein, werde keine linderung verspüren.*

z. 36. alhuet = *bis dass* ist bei Dan Mich. durchaus nicht selten.

z. 37. alþeruerst vgl. anm. zu GE. v. 322. Ebenso *alþerworst* Mich. Ay. pag. 17.

z. 48. ancheysoun vgl. Rob. Mann. v. 204.

sceluol, ebenso in der nächsten zeile *doumb*, steht nach, weil es praedicativ: *ohne einen grund, welcher vernünftig wäre.*

z. 55. no strengþe. *strengþe* bedeutet *tüchtigkeit, kraft*, also hier: *gehört keine grosse anstrengung, kraft dazu* = *so ist es keine grosse sache.*

z. 57. deþ. Die umgelautete form für die 3. pers. sing. ist die gewöhnliche bei Mich. — let = *ledeþ* vgl. anm. zu zeile 29.

z. 60. kueades ist hier das substantivierte adj. = *schlechtigkeiten, sünden.*

z. 63. y do zigge. *Do* wird hier zur verstärkung angewandt. Sonst steht es auch öfters, wo gar kein nachdruck darauf ruht, z. b. R. o. Gl. 1 v. 180.

z. 66. huet non. In unserm denkmale wird *huet* häufig, wie Altags. *hwæt*, als ausruf oder in dazwischengeschobenen sätzen gebraucht: *ebenso wol könnten sie fasten, warum nicht Gottes wegen, wenn sie ihn ebenso sehr liebten.*

z. 68. alneway = *always*. vgl. pag. 81, 178, 206 u. s.

þe sselt. Wie z. b. in z. 139 und sonst öfters steht *þe* als nom. sing. des pronom. der 2. person. Daneben steht *þou*.

z. 69. ethene = *etene*. Es kommt diese nebenform zu häufig in unserm stücke vor, als dass wir sie für ein versehen des schreibers halten könnten. Inf. pag. 177 und die form *eth* = *eateth* in unserm stücke. Sogar pag. 206 *ethen* als praet. plur.

z. 80. ate tables. Hier ist das im M. A. so beliebte *damenspiel* gemeint.

z. 86. kete als nebenform zu *kite* haben noch einige hss. Chaucers in den C. T. v. 1181: *wie ein geier es mit seinem sperling, den er gefangen hat, macht.* sperring steht = *sperling.*

z. 91. fisike bedeutet hier *die ärztlichen vorschriften.* Der betreffende lebt, wie er es in den werken von Hippocrates und andern vorgeschrieben findet; vgl. z. 119.

z. 102. ayder, ebenso pag. 66 *eyder.* Vgl. auch z. 30 *huuder.*

z. 104. lhene. Vgl. anm. zu no. 20 z. 2.

z. 109. Die form *hotestre* = nengl. *hostess* ist wol sonst nicht zu belegen.

z. 114. loki hat hier den sinn von *sich in acht nehmen, sich zurückhalten.*

z. 121. oure steht hier mit abfall des *h* = *houre.* Aehnlich pag. 193 *alfpeny* = *halfpeny.* Dagegen liebt Ay. die formen mit unorganischem *h* nicht, während andre denkmäler, wie z. b. R. o. Gl., bald altes *h* abwerfen, bald es unberechtigt zufügen.

z. 125. an finden wir nicht selten neben *and.* Vgl. pag. 4, 6, 7, 8 u. s.

z. 126. oksep. Die verdunkelung des *a* in diesem worte ist, abgesehen von unserm denkmale, sehr selten. Auch im Ay. ist die gewöhnlichere form *acsi, acsy, acxy* u. *ascy.* Vgl. z. b. z. 132.

z. 127. *wie man es in der beichte zu ihrer busse verlangt.*

z. 129. tekþ = *techeþ*, vgl. z. 207 u. 210.

sekele. Ebenso findet sich GE. v. 203: *skil* geschrieben.

z. 140. storue zu *steruen* = *sterben* gibt hier keinen sinn. Sollte es vielleicht für *storme* verschrieben sein = Altfr. *estormir einen angreifen, bekämpfen.*

z. 141. papelard ist dem Franz. entnommen = *kopfhänger, mucker.* Es gehört zu *pape* = *brustwarze* = *einer, der den kopf auf die brust hängen lässt.*

z. 143. sselt = *schuldest.*

z. 145. est steht für *etest.*

z. 149. nerliche, vgl. anm. zu no. 22 v. 10.

z. 150. hes lässt sich hier nur = *lepus* auffassen, obgleich wir erst z. 28 die form *hare* antrafen. *Hes* ist ausserdem ganz ungewöhnlich, sollte es daher nicht doch eine andre bedeutung haben?

z. 155. sause = *sauce.*

z. 180. desgysed eig. *verkleidet, vermummt.* Hier ist gemeint *ein gericht, das so zubereitet ist, dass man nicht gleich seine wahren bestandteile erkennt.* Unter *burdes* und *trufles* sind *die musikalischen und theatralischen aufführungen* (*interludia*), welche während der ganzen malzeit stattfanden, gemeint.

z. 184. ssast. Morris will p. 337 *sslazst* dafür setzen. Ich behalte die hs. lesart bei und nehme es = *ssaþest du schadest mir.* Allerdings hat *scaþe* meist sich den guttural erhalten, doch haben wir W. o. Pal. v. 2084 auch *schaþe*, dem dann im Kentdialekt *ssaþe* entspricht.

z. 189. mosseles = *morseles* vgl. anm. zu S. K. v. 251.

z. 193. welle of zenne = *die quelle, der ursprung der sünde.*

z. 200. hierþe = *gehör* ist nur hier gebraucht.

z. 202. ha. Noch jetzt heisst im Südwesten Englands das pronomen der 3. pers. masc. *a.* Vgl. Jennings Som.

z. 209. contacky. Vgl. anm. zu Rob. Mann. v. 169.

28. Prosaabhandlungen von Richard Rolle de Hampole.

Entnommen ist unser text der veröffentlichung no. 20 der Early English Text Society: English Prose Treatises of Richard Rolle de Hampole, ed. by George G. Perry. London, 1866.

I.

findet sich daselbst pag. 6—8.

z. 1. unperfitte. *un* ist hier das Germanische, nicht das Romanische affix. Denn übergang von *i* zu *u* gehört nicht dem Norden Englands, in welchem Rolle lebte, an.

z. 2. Cesarius ist der 1240 gestorbne Caesarius von Haisterbach.

ensample. Dieselbe form gebraucht auch R. o. Gl. pag. 446. Zwischen dieser wortgestalt und der gewöhnlichen steht die A. R. pag. 112 angewandte: *asaumple.*

z. 5. synnys. Die unbetonten endungsvokale werden in unserm texte häufig durch *y* wiedergegeben. Vgl. z. 2 *tellys,* z. 6 *synnys,* z. 8 *semyde,* z. 9 *eftyr, apperyde,* z. 20 *othyre,* z. 21 u. s. Dagegen *thoghtes* z. 16 und in II z. 4 *takes, flyes*; z. 6 *kepes, winges*; z. 7 *lufes* u. sonst.

z. 6. he schrafe hym, ebenso wird z. 23 u. 24 *schryfe hym* als trans. verbum gebraucht.

z. 7. antre ist im drucke gesetzt, eine form, welche sonst niemals vorkommt. Schon Mätz. Spr. hat in *autre* geändert. Vgl. auch anm. zu R. o. Gl. I v. 88.

z. 8. till ist hier, wie bei allen Nordengl., = *to* gebraucht. Vgl. anm. zu Rolle de Hamp. Pricke v. 4709.

z. 11. thofe ist im Nordengl. ganz gewöhnlich = *pogh.* So finden wir in Rolle de Hamp. Pricke beide formen neben einander. Ebenso haben wir *thof* im Curs. Mu., im Ev. Nicod. u. a.

z. 15. alde lyfe = *frühere leben, alte lebensweise.*

heldede mare and bowghede = *es neigte sich ihm zu und beugte sich diesem, gab diesem nach.*

z. 18. gude, vgl. anm. zu Rolle de Hamp. Pricke, v. 4759.

z. 19. dampnacyone, vgl. anm. zu Pricke, v. 4944.

mee. Die doppelschreibung eines vokals, um die länge desselben auszudrücken, treffen wir während der zweiten hälfte des 13. jh. und in der ersten hälfte des 14. jh. bes. in Nordenglischen quellen. Vgl. z. b. Rich. Löw. anm. zu v. 6697, ebenso Kyng Alis. u. a.

z. 22. Pares, oben z. 4 *Parys,* vgl. anm. zu z. 5.

full = *grosse sünden* oder es ist = *fūl* zu nehmen, vgl. anm. zu II, 4.

z. 32. thurghe leue = *mit erlaubnis, mit einwilligung des studenten.*

z. 37. wyet ȝe = *wyte ȝe* conj. *ihr mögt wissen.* Vielleicht haben wir hier nur eine verschreibung vor uns.

II.

Es findet sich dieses stück a. a. o. pag. 8 und 9.

z. 1. kyndis = *natur, eigenschaft.*

z. 3. puttes hat hier seine urspr. bedeutung *stossen, drängen.*

z. 4. scho, dieselbe form, welche auf *siò* = *seó* zurückgeht, wendet Rolle auch im Pricke an, ebenso Rob. Mann.

fette = *fet.* Es ist wol nicht anzunehmen, dass das *e* kurz war, sondern wir treffen diese consonantenverdopplung auch nach langen vokalen. Vgl. Will. d. Shrh. anm. zu v. 82 u. 136.

z. 9. withtakand. Es steht dies verbum in derselben bedeutung, wie Mich. Ay. *withnime,* also: *oder er tadelt faule menschen, macht ihnen vorwürfe.*

z. 10. ryste = *reste* = *leben ohne mühe und anstrengung.*

z. 11. þay take. Ueber die schreibung *þay* mit der rune *þ* vgl. anm. zu Rolle de Hamp. Pricke, v. 4789 und zu Rob. Mann. v. 14. — *take,* wie im Pricke, ist der plur. meist ohne endung.

z. 20. ynesche. Mätzner hat ein *of* nach *ynesche* eingeschaltet und nimmt *ynesche* = Altags. *hnesce.* Hall. pag. 917 gibt keine erklärung, Perry übersetzt es mit *towards.* Sollte es vielleicht zu trennen sein = *in esche.* Es wäre dann *esche* = *axe, asce* = *demand frage, forderung* und *in esche* = *in frage, forderung auf, in bezug auf?* Allerdings wäre auch bei dieser erklärung wol noch eine praeposition zu ergänzen.

z. 30. fowheles ist eine im Norden Englands ungewöhnliche form. Die gewöhnliche schreibweise ist daselbst: *fogheles.*

VI. Historische und rechtliche prosa.

29. Proclamation Heinrichs des III.

Dies sprachlich und geschichtlich so wichtige denkmal wurde häufig abgedruckt. Ellis zählt nicht weniger, als zwölf auf, wozu dann noch die von Ellis selbst veröffentlichte kommt. Diese erschien in den Transactions der Philological Society für 1868. Ausserdem gab es Mätzner 1869 in den Altenglischen sprachproben I. bd., 2. abt. pag. 54 u. ff. heraus. Diese ausgabe wurde in unsern

anmerkungen beachtet, ebenso die von Regel, welche es dem weitern gelehrtenkreise in Deutschland bekannt machte, in Haupt's zeitschrift, 11. bd. pag. 291. — Unserm texte zu grunde aber liegt der sorgfältige abdruck, welchen Ellis a. a. o. geliefert hat, pag. 55—72.

z. 1. Henr' hat unsre Englische hs. Der gleichzeitige Französische text hat *Henri.* — In dem drucke von Regel ist ȝ und *g* gar nicht unterschieden, an allen stellen steht *g*. Mätzner sagt pag. 53, er habe überall ȝ, statt des von neuern herausgebern gewählten *g* gesetzt, da ȝ in der hs. stehe. Ein vergleich unsres textes mit dem von Mätzner ergibt jedoch, dass dies ungenau ist. Die spirans ist zum verschlusslaute geworden: nach *n*: *king* z. 1; *Engleloande* z. 1, z. 30 u. z. 41; *igretinge* z. 3; *þinge* z. 10; *foangen* z. 17; *amanges* z. 22 und z. 24 *crun-inge*. Ebenso im anlaute, wenn ein andrer consonant folgt, steht *g*, so z. 3 *igret-inge*; gleichfalls finden wir *godes*. Dagegen steht vor *e* die spirans; vgl. *aȝenes* z. 16; *onȝenes* z. 19. Im inlaute blieb zwischen vokalen der reibelaut: *oȝen* = *habent* z. 12; *muȝe* = *possit* z. 18; *moȝe* = Altags. *maga*, z. 40. Ferner finden wir z. 24 *twoandfowertiȝþe* = *feowertigoða*. Im auslaute und vor *t*, wo das Altags. die spirans durch *h* ausdrückte, treffen wir in unserm denkmale ebenfalls ȝ an: *þurȝ* z. 1, z. 7, z. 9 u. s.; *besiȝte* z. 9, z. 18; z. 16 *riȝt*; z. 17 *eȝte*, z. 23 *eȝte-tenþe*. Wo ȝ altem *j* in den verwandten dialekten entspricht, hat unsre schrift ȝ, z. b. *ȝe* z. 5; *ȝif* z. 19; *ȝew* z. 22.

fultume. Regel bemerkt richtig, dass Orm dies wort nicht gebraucht, während Laȝ. es öfters anwendet. Doch ist es nicht etwa ein nur im Süden und Westen Englands bekanntes wort, denn auch GE. hat es v. 2824, 3929.

Ihoaverd vgl. anm. zu GE. v. 81. Bei kurzem *a*, wie in *Engleneloande*, *Yrloand* u. s. ist allerdings sonst diese schreibweise ungebräuchlich, wenn sie sich auch auf die selbe weise wie bei *â* erklären lässt.

z. 3. send = sendeþ, gebräuchlicher ist *sent*, vgl. anm. zu Mich. Ay. v. 29.

holde. Die vergleichung des originals durch Ellis hat ergeben, dass *holde* in der hs. steht, wie auch früher bis zu Rymer gelesen wurde (in Tho. Rymer foedera, conventiones, litterae . . . ab a. d. 1066 ad nostra usque tempora habita aut tractata. Accurantibus A. Clarke et Fred. Holbrooke, 1816—30). Von da an ging *halde* in die ausgaben über. Nur Koch hat I, pag. 15 *holde*. Es fällt also das von Regel pag. 305 vorgebrachte zusammen.

ileawede. Regel ändert in *ilæwede*, das als die organische form aus *ileawede* zu entnehmen sei. Es beruht dies auf irrtum. Allerdings haben wir Altags. *lǽweda* = *laicus*, ebenso Laȝ. *læwed* und Orm ebenso. Der laut ist also sicher der des *ǽ*, allein die schreibweise *ea* für denselben kann nach dem Beiträge, I pag. 216 gesagten gar nicht auffallen. Eine änderung wäre also durchaus unberechtigt.

z. 5. unnen hat hier, wie öfters, den sinn von *zugeben, gerne haben.*

z. 9. þurȝ þe besiȝte. In unserm texte wurde die interpunktion, wie bei Mätzner gesetzt, nicht, wie bei Regel, weil ersterer durch das Franz. original gerechtfertigt wird.

z. 11. abuten ænde habe ich in dem texte gelassen, obgleich Regel und Mätzner diese lesart für falsch halten. Allerdings treffen wir häufig genug *a buten ænde*, allein es kommt auch *abuten* als verstärktes *buten* vor. So Mor. Ode 43: *He is ord abuten orde and ende abuten ende. abuten* hier gleich *a buten* zu nehmen, gebietet der sinn durchaus nicht.

z. 12. oȝen = *schuldiger weise haben, schulden.*

z. 15. æhc, ebenso z. 12 *æurihce* und *sheire*, vgl. no. 21 z. 4 *ihc* neben *ich.*

z. 16. þæt for to done wird durch das folgende erklärt: *riȝt for to done* = *das zu tun bei dem selben eide allen menschen gegenüber*, näml. *recht auszu-üben und recht zu empfangen.*

z. 18. besiȝte ist *die von den räten durchgesehene und gutgeheissene verordnung.*

z. 19. oni oþer onie. Pauli liest zweimal *onie*, doch sämmtliche andre lesen erst den sing. *oni* und dann den plur. *onie.*

z. 20. ifoan ist plur.

z. 22. iseined will Regel pag. 302 nicht zum franz. *signer*, sondern zu Altags. *seȝnian* stellen. Dagegen spricht die bedeutung des *seȝnian* = *mit dem kreuze bezeichnen, segnen.* Ausserdem haben wir die Altfr. nebenformen *segner*, *seigner*, woraus nach ausfall des *g* unsre form entstand. Allerdings ist das verbum mit dem Germanischen affixe *i*— versehen, allein jedenfalls ist auch *signer*

frühe in das Ags. aufgenommen worden und man empfand es nicht mehr als fremdwort.

z. 23. witnesse usseluen erklärt Mätzner wol mit recht: es sei den Latein. schlussformeln *teste me ipso* nachgeahmt. Also = *testibus nobis.*

z. 24. zeare. Hier steht ein *e*, wie häufig nach der gutt. spirans.

z. 28. Die Englische version hat die alte form *Leirchestr'*, während der Französische text *Leycestr'* bietet. Ueber *Leirchestre* vgl. Gottfr. von Monmouth II, 11.

z. 40. moze = Altags. *maga der mann.* Wir müssen diese form als plur. auf *n* mit abgefallnem *n* betrachten.

al on þo ilche worden = *ganz in den selben worten.*

z. 42. intel. Es ist diese form sehr beachtenswert, denn während wir sonst durchaus keine Nordengl. formen finden, ist *intil* (= *into* gebraucht) vorzugsweise Nordenglisch.

Zum schlusse möge noch die französische proclamation, nach dem texte von Ellis folgen:

Henri, par la grace deu, rey de Englet're, sire de Irlande, duc de Normandie, de Aqui'en, et cunte de Angou, a tuz ses feaus clers et lays saluz. Sachez ke nus uolons et otrions ke ce ke nostre conseil, v la greignure partie de eus, ki est esluz par nus et par le co'mun de nostre reaume, a fet v fera, al honur de deu et nostre fei, et pur le p'fit de nostre reaume, sicum il ordenera seit ferm et estable en tuttes choses a tuz iurz. Et comandons et enioinons a tuz noz feaus et leaus, en la fei kil nus deiuent, kil fermement teignent, et iurgent a tenir et a maintenir les establissemenz ke sunt fet, v sunt a fere, par lauant dit cunseil, v la greignure partie de eus, en la maniere kil est dit desuz; et kil sentreeident a ce fere par meismes tel s'ment cunt' tutte genz dreit fesant et p'nant; et ke nul ne preigne de t're ne de moeble par quei ceste purueance puisse estre destur-bee v empiree en nule manere. Et se nul v nus viegnent encunt' ceste chose, nus uolons et comandons ke tuz nos feaus et leaus le teignent a enemi mortel. Et pur ce ke nus volons ke ceste chose seit ferme et estable, nos enueons nos lettres ou'tes seelees de n're seel en chescun cunte a demorer la entresor. Tesmoin meimeismes a Londres le disutime iur de Octobre, lan de nostre regne q'raunte secund. Et ceste chose fu fete deuant: Boneface, arceeueske de Cantrebur'. Gaut' de Cantelou, eueske de Wyrecestr'. Simon de Monfort, cunte de Leycestr'. Richard de Clare, cunte de Gloucestr' et de Hertford. Rog' le Bigod, cunte de Norf' et mareschal de Englet're. Hunfrey de Bohun, cunte de Hereford, Piere de Saueye. Guilame de Fort, cunte de Aubemarle. Johan de Plesseiz, cunte de Warrewyka. Roger de Quency, cunte de Wyncestr'. Johan, le fiz Geffrey. Piere de Muntfort. Richard de Grey. Rog' de Mortemer. James de Audithel et Hug' le Despens'.

Dieser abdruck ist genau nach Ellis, nur wurde interpunktion hereingesetzt und ausserdem die vielfachen grossen anfangsbuchstaben in kleine verändert.

30. Verzeichnis von rechtsausdrücken.

Abgedruckt steht diese übersicht pag. 38 in den Reliquiae Antiquae. Scraps from ancient manuscripts, ed. by Thomas Wright and James Orchard Halliwell. 2 bde. London u. Berlin, 1841—43.

z. 1. mundebriche. *mund* bedeutet *schutz, schirm*, dann geht es sowol in die bedeutung *des schützenden friedens*, als *des schirmenden herren* über. *Mundbriche* bezeichnet daher sowol *friedensbruch*, als *læsio majestatis*; vgl. Schmid pag. 635. Unsre Franz. übersetzung entscheidet sich für letzteres.

z. 2. burchbriche. Wie aus In. Ges. 45 u. Alfr. Ges. 40 hervorgeht, bedeutet dieses wort sowol: *einbruch in eine burg, ein festes haus*, als auch *die strafe dafür*, ebenso wie *mundebriche* auch *die busse für den friedensbruch* bezeichnet.

z. 3. miskenninge. Es bedeutet *cennan aussagen, erklären vor gericht. Myskenning* wird bei Twysden p. 957 durch *variatio loquelae* übersetzt. Du Cange erklärt es: *variatio loquelae. Est autem loquela item quod causa, placitum, juris sui persecutio judicialis. Ita variare loquelam dicitur, qui aliud petit, quam quod initio et in prima litis contestatione petierat, vel qui in prosecutione juris sui non sibi constat.*

z. 4. seephinge. Es geht dieses wort auf einen inf. *scepen* zurück, wie z. 10 *utleph* zu *lepen* gehört. *sceppan* bedeutet *constituere, designare, decernere*; es bedeutet also *scephinge* wol ursprünglich nur *das festsetzen einer summe*, dann *die abgabe von waaren, um die erlaubnis dieselben verkaufen zu dürfen zu erhalten.*

z. 5. haschinge steht = *asche*, vgl. R. o. Gl. p. 16, v. 10 u. 12, für die gewöhnliche form *ascien, axe*. Die bedeutung ist, wie das Franz. *charger* in der rechtsprache, sowol *angreifen*, als *mit einer anklage vorgehen, gegen einen zeugen.*

z. 6. frithsoene findet sich als *asyl, friedstätte* gebraucht, vgl. Athlr. Ges. VIII 1; Cn. Ges. I, 2. Es steht also in derselben bedeutung, wie sonst *friðstôw* und *friðstôl.*

z. 7. flemenfremthe entspricht dem Altags. *flŷmenafyrmð* und bedeutet *die unerlaubte aufnahme, beherbergung eines flüchtigen, eines geächteten.*

z. 8. weregold ist nicht auf Franz. erklärt. Es war eben ein ganz bekannter ausdruck, der selbst in die Franz. geschriebnen rechtsdenkmäler überging. So finden wir in den gesetzen Wilhelms des eroberers: *la were = wergeld.*

z. 9. wisegeldthef. Dieser begriff ist in der ältern rechtsprache nicht zu belegen. Was war seine bedeutung? Die Französische übersetzung ist auch hier wol ungenau, wie sonst meist.

z. 10. utleph zu *lepan laufen, entspringen.* Es bedeutet *das entspringen aus dem gefängnisse.*

z. 11. forfeng bedeutet im Altags. *die beschlagnahme von gestohlenem gute* und *die gebühr, welche der eigentümer für die auslieferung solcher sachen zu zahlen hatte.*

z. 12. infeng bedeutet *das ertappen auf frischer tat,* im gegensatze zu *forfeng, wo die tat schon ausgeführt ist.*

z. 13. ferdwite. *Ferd* entspricht Altags. *fyrd = fahrt, heeresfahrt.* Vgl. z. 31. *ferdwite* ist also *die strafe für nicht geleistete heeresfolge.* Vgl. In. Ges. 51; Cn. Ges. II, 12.

z. 14. blodwite. Dieser ausdruck findet sich erst in den gesetzen der Normannischen könige und bedeutet *eine busse, die für raufereien, wobei blut floss, angesetzt war.*

z. 15. wardwite ist nach der Franz. übersetzung und der bedeutung des wortes: *geld, das man zahlen muss, um einen wächter, einen schützer zu finden, um sich in eines schutz zu begeben.*

z. 16. hangwite ist *die strafe, wenn man einen dieb ohne zeugen hieng.*

z. 17. hamsokne ist *die heimsuchung*, ein ausdruck für *verletzung des hausfriedens*, doch ist im Ags. *hâmsôcen* kein so schweres verbrechen, als *hûsbryce. Hamsokne* wird *von der verletzung des friedens durch einen hausbewohner* gebraucht, während *husbriche mit gewalt von aussen geschieht.* Die Franz. übersetzung deutet allerdings auf den letzteren sinn, doch ist das Franz. häufig recht ungeschickt und jedenfalls erst nach dem Englischen angefertigt.

z. 18. forstal ist = Altags. *forsteal = die wegverstellung, sperrung.* Vgl. darüber Edm. III, 6. Es heisst dort: *Et dictum est de investigatione et quaesitione pecoris furati, ut ad villam pervestigetur et non sit foristeallum aliquod illi vel aliqua prohibitio itineris vel quaestionis.* Auch hier ist die Französische übersetzung wieder höchst ungeschickt.

z. 19. infangenethef. Ueber dieses wort vgl.: *Omnis qui habet saccam et soccam et thol et theam et infangentheof, praedictas videlicet consuetudines, justitia cognoscentis latronis sua est de homine suo, si captus fuerit super terram suam.* Ed. Conf. 22 § 4.

z. 20 u. 21. Wie in der zu 19 angeführten stelle wird *sacca* und *socca* häufig zusammengestellt; ebenso gesetze Wilhelms I, 2 § 3: *e cil francs hom ki ad e sache e soche e toll e tem e infangentheof, se il est enplaide . . .* Beide haben dann auch ziemlich dieselbe bedeutung. *Sacu* ist urspr. *streit, rechtssache. sôcen* hingegen *untersuchung.* Schmid pag. 654 will *sache* mit *civilgerichtsbarkeit*, *soche* mit *criminalgerichtsbarkeit* übersetzen.

z. 22 u. 23. Die verbindung *toll* mit *tem* findet sich in der oben angeführten stelle. *tol* bedeutet *den zoll, der auf strassen, flüssen und in häfen erhoben wurde.* Es bedeutet sowol *das recht, abgabe bei dem kaufen und verkaufen zu erheben,* als auch *die erkaufte freiheit von diesen abgaben.* — Die übersetzung von *tem* zeigt wieder recht die ungeschicklichkeit des übersetzers. Allerdings ist *team, tem* urspr. = proles, progenie de nos hummes, allein in der recht-

sprache steht es = *productio auctoris, gewährschaftszug. Jeder, bei dem etwas angeblich gestohlnes vorgefunden wurde, muste sich über den rechtmässigen besitz der sache ausweisen.* Dieser ausweis wird durch *tem* bezeichnet.

z. 24. Danegeld ist *die abgabe, welche an die Dänen bezahlt wurde, von jeder hufe landes.*

z. 25. gridbriche bedeutet sowol *den friedensbruch* selbst, als auch *die dafür bezahlte busse.* Vgl. mundebriche u. burchbriche.

z. 26. murdre = Altags. *morðor.* Die gesetze Heinrichs I. nennen *mord, wenn ein mann tot gefunden wurde, ohne dass man den täter kannte.* Allein die Ags. gesetze scheinen über den begriff des mordes selbst nicht ganz klar zu sein.

z. 27. wrec. In der rechtsprache haben wir *wracu* für *verfolgung, rache, elend* und *wræc = verbannung, elend* nebst *wræcca exul.* Was soll die Französische übersetzung?

z. 28. utfangenethef ist das gegenteil von z. 19: *ein dieb, welcher ausserhalb des landes ergriffen wird.*

z. 29. fiethwite = Ags. *fihtwite* bedeutet *die busse, welche für verbotnes ziehen der waffen bezahlt wurde* (gewöhnlich an den könig). Auch für einen im streite verwundeten wurde diese busse entrichtet und es fällt also *fihtwite* mit *blodwite* zusammen.

z. 30 u. 31. inlage ist *einer, der in den rechtsschutz aufgenommen ist, während der utlage daraus ausgestossen.* — Wright druckt: *utlagefors — bany*, doch gehört *fors* natürlich zur Franz. erklärung = *fremdling.*

z. 32. chirchesoht = *chircheshot* zu *scot = schoss, abgabe von der aufgewachsnen frucht.* Nengl. haben wir noch *scot = abgabe,*

z. 33. briggebote = *brycgbôt die brückenausbesserung.*

z. 34. ferdware. Es ist der erste teil dieses wortes = Altags. *fyrd die fahrt, heeresfahrt. ware* steht, wie öfters *w = u* für *uare* = Altags. *faru* In den gesetzen Heinrichs I pag. 442 bei Schmid treffen wir die form *firdfare = heeresfolge.* Vgl. auch Cn. Gs. 65.

z. 35. childwite. *Child* kommt im Altags. und älterm Englisch nur = *kind* vor, nicht = *diener*; *childwite* kann daher nur bedeuten: *busse, strafgeld für ein kind.*

Erklärung der in den anmerkungen gebrauchten abkürzungen.

Ags. = Angelsächsisch. Es ist darunter die von den Germanischen bewohnern Englands gesprochne sprache von c. 700 bis c. 1250 verstanden. Hauptsächlich ist dieselbe uns Deutschen zugänglich gemacht worden durch prof. Greins bibliothek der Angelsächsischen poesie, 2 bde., Göttingen, 1857 und 1858. Ferner durch dessen bibliothek der Angelsächsischen prosa, 1. bd., Cassel und Göttingen, 1872.

Alis. o. Mac. = þe Gestes of þe Worþie King and Emperour, Alisaunder of Macedoine. Abgedruckt von Rev. Richard Morris im selben bande mit William of Palerme. Early English Text Society. Extra Series No. 1. London, 1867.

All. Po. = Early English Alliterative Poems in the Westmidland Dialect ed. by Richard Morris. E. Engl. Text Soc. No. 1, London, 1864.

Al. Prov. = Proverbs of Alfred, nach dem texte, welchen Morris gibt in: An old English Miscellany. E. E. T. Soc. No. 49. London, 1872. *A* bedeutet die Oxforder Jesus College hs. I, 29 (bei Morris p. 102 u. ff.), *B* die Cambridge hs. Trinity College B. 11, 30 (Morris p. 103 ff.).

Altags. = Altangelsächsisch. Es ist im sinne von Koch, also die zeit von c. 700—1066 umfassend, zu verstehen.

Altfr. = Altfranzösisch.

Altfries. = Altfriesisch.

Althd. = Althochdeutsch.

Alts. = Altsächsisch.

Andr. = Altangelsächsisches leben des Andreas, bei Grein a. a. o. II, 9 ff.

Ant. Arth. = Anturs of Arther at the Tarnewathelan, abgedruckt in: Three Early English Metrical Romances ed. by John Robson. Camden Society, London, 1842, pag. 1 ff.

A. R. = Ancren Riwle, a Treatise on the Rules and Duties of Monastic Life ed. by James Morton. Camden Society. No. 57. London, 1853.

Athlr. Ges. = Aeðelrêds gesetze bei Schmid p. 198 u. ff.

Avow. Arth. = Avowynge of King Arther, Sir Gawan, Sir Kaye and Sir Bawdewyn of Bretan, abgedruckt im oben erwähnten Three Metrical Romances, pag. 57 ff.

Barl. = Barlaam und Josaphat hg. von Pfeiffer. Leipzig, 1844.

Beow. = Beowulf bei Grein I, pag. 255 u. ff.

Beiträge = Beiträge zur geschichte der deutschen sprache und literatur. Herausgegeben von H. Paul und W. Braune. I. Bd. Halle, 1874.

Best. = Bestiary, nach dem texte von Morris im Miscellany (vgl. oben) pag. 1 u. ff.

Bo. = Compendious Anglo-Saxon and English Dictionary by Rev. Joseph Bosworth. London, 1868.

Bod. a. Soul = Debate of the Body and the Soul. Citate sind nach dem von Mätzner in seinen Altenglischen sprachproben (vgl. unten) p. 92 ff. gegebnen texte.

Borde Introd. = Andrew Boordes Introduction of Knowledge 1547 etc. ed. by F. J. Furnivall, M. A. E. E. T. Soc. Extra Series, No. 10. London, 1870.

Brand. = Brandanus, hg. von Thomas Wright.

ten Brink = Der prolog zu den Canterbury Tales. Versuch einer kritischen ausgabe von Bernhard ten Brink. Universitätsschrift. Marburg, 1871.

Burg. = Burguy und zwar *Gramm.* = grammaire de la langue d'Oïl. 2 teile. Berlin 1853, 54. — *Gloss.* = glossaire étymologique, zugleich dritter teil der grammatik. 2. auflage, Berlin, 1870.

Burns = Poetical works of Robert Burns.

Caedm. = Caedmons gedichte bei Grein, I, 1 ff.

Castel off love = Castel off Loue. An Early English Translation of an Old French Poem by Robert Grosseteste. Ed. by R. Francis Weymouth. Philological Soc., Berlin und London, 1864.

Ch. C. T. = Chaucers Canterbury Tales. Wenn nichts weiter bemerkt ist, beziehen sich die Citate auf den Text von Thomas Tyrwhitt.

Chauc. ed. Morr. = Chaucer, the Prologue, the Knightes Tale, the Nonne Prestes Tale from the Canterbury Tales ed. by Rev. Richard Morris. Clarendon Press Series. 3. aufl. Oxford 1872. — Die einzelnen stücke sind dann abgekürzt: *Prol.* = prologue, *Kn. T.* = knightes tale, *Pres. T.* = prestes tale.
Chauc. good wom. = Legend of Good Women, nach Tyrwhitts texte.
Ch. d. Rol. = Chanson de Roland hg. von Theodor Müller. Göttingen.
Cleop. = hs. Cleopatra in der Cotton library im Britischen museum.
Cn. Ges. = Cnuts gesetze bei Schmid pag. 250 ff.
Coleridge = Glossarial Index to the Printed English Literature of the Thirteenth Century, by Herbert Coleridge. London, 1859.
Curs. Mu. = Cursor Mundi nach dem bei Morris abgedruckten stücke in seinen Specimens of Early English (vgl. pag. 170 unsers lesebuches) pag. 69 ff.
Cynew. = Cynewulfs Crist bei Grein bibl. I pag. 149 ff.
Diemer, Deutsche ged. = Deutsche gedichte des XI. und XII. jh. Hg. von J. Diemer. Wien, 1849.
Diez Et. W. = Etymologisches wörterbuch der Romanischen sprachen von Friedrich Diez. 3. auflage. Bonn, 1869.
Durh. b. = Die vier evangelien in Alt-Nordhumbrischer sprache, hgg. von Karl Wilhelm Bouterwek. Gütersloh, 1857.
East. = Ostenglisch.
Ed. Conf. = Leges Edwardi Confessoris bei Schmid, pag. 491.
Eglam. = Sir Eglamour of Artois, abgedruckt in: The Thornton Romances. London, Camden Society, 1844. pag. 121 ff.
Elene = Elene von Cynewulf, bei Grein bibl. II, 105 ff.
Ev. Nicod. = Evangelium Nicodemi in Nordenglischer sprache, aus der ersten hälfte des 14. jh. Es ist noch nicht gedruckt, doch besitze ich abschriften desselben, behufs einer ausgabe für die Early English Text Society.
Frauenl. = Heinrichs von Meissen, des frauenlobes leiche, sprüche, streitgedichte und lieder, hg. von Ludwig Ettmüller, Quedlinburg und Leipzig, 1843.
Frb. = Vocabulary of East Anglia by the late Rev. Robert Forby. 2 bde. London, 1830.
du Fresne = Glossarium Mediae et Infimae Latinitatis, conditum a Carolo Dufresne, domino Du Cange, auctum a monachis ordinis S. Benedicti ... digessit G. A. L. Henschel. Paris, 1840—1850. 7 bde.
Gaw. = Sir Gawayne and the Green Knight, reedited by Richard Morris. London, 1864. Early English Text Society. No. 4.
GE. = Genesis and Exodus vgl. leseb. pag. 121.
Got. = Gotisch.
Gottfried von Monmouth = Gottfrieds von Monmouth Historia regum Britanniae, hg. von San-Marte. Halle, 1854.
Gr. D. Gr. = Deutsche grammatik von Jakob Grimm.
Gr. D. Spr. = Geschichte der Deutschen sprache von Jakob Grimm.
Gûðl. = Gûðlâc bei Grein II, 71 ff.
Hall. = Dictionary of Archaic and Provincial Words by James Orchard Halliwell. 7. edition, London, 1872. 2 bde.
Harl. = handschrift aus der Harleian library im British Museum.
Hav. = Havelok the Dane, vgl. lesebuch pag. 161.
H. Meid. = Hali Meidenhad, an Homily of the 13th Century. Ed. by Oswald Cockayne. London, 1866. Early E. T. Soc. No. 18.
Holl. = Holländisch.
Hom. = Old English Homilies and Homiletic Treatises, ed. by Richard Morris. Part. I als No. 29, II als 34 und Second Series als No. 53 der publicationen der E. Engl. Text Society.
Jamieson = Etymological Dictionary of the Scottish language by John Jamieson. 2. ed. Edinburgh, 1840.
Jennings Som. = Dialect of the West of England, particularly Somersetshire; by James Jennings. 2. ed. London, 1859.
In. Ges. = Ines gesetze bei Schmid pag. 20 ff.
Jos. o. Arim. = Joseph of Arimathie, otherwise called the Romance of the Seint Graal. Ed. by Rev. Walter Skeat. London, 1871. Early Engl. Text Soc., No. 44.
Jud. = Judith, bei Grein bibl. I, 120 ff.
Jud. Is. = Judas Iscariot hg. von Furnivall, vgl. leseb. pag. 132.
Jul. = Juliana von Cynewulf, bei Grein bibl. II, pag. 52 ff.

Jun. Etym. Anglic. = Francisci Junii, Francisci filii, Etymologicum Anglicanum. Ex autographo descripsit et accessionibus permultis auctum edidit Edwardus Lye. Oxonii, 1743. — Es ist dies werk in den anmerkungen auch unter Lye angeführt.
Kelt. = Keltisch.
K. Horn = King Horn. Die stellen sind nach der ausgabe von Mätzner sprachpr. I, 209 ff.
Konr. v. Heim. = Konrad von Heimesfurt, gedicht über Mariae himmelfahrt, hg. von Franz Pfeiffer, bei Haupt, VIII pag. 126 ff.
Kyng Alis. = Kyng Alisaundre, vgl. leseb. pag. 163.
Laȝ. = Laȝamons Brut or Chronicle of Britain. Ed. by Sir Frederic Madden. London, 1847. 3 vols. Veröffentlicht für die Society of Antiquaries.
Leseb. = unser Altenglisches lesebuch.
Lev. Man. = Manipulus Vocabulorum, a Rhyming Dictionary of the English Language, by Peter Levins. Ed. by Henry B. Wheatley. London, 1867. Early English T. Soc. No. 27.
Lidg. m. p. = Selection from the minor poems of dan John Lydgate, ed. by J. O. Halliwell.
L. o. B. = Life and Martyrdom of Thomas Beket ed. by W. H. Black. London, 1845.
L. o. Cock. = Land of Cockaygne hg. von Furnivall in Early English Poems and Lives of Saints, vgl. leseb. pag. 128.
L. o. Dunst. = Life of Dunstan, ebend. pag. 34 ff.
L. o. Edm. = Life of Edmund, ebend. pag. 71 ff.
Lye, vgl. *Jun. Etym. Anglic.*
Lyr. Po. = Specimens of Lyric Poetry ed. by Wright, vgl. leseb. p. 145. Auch abgekürzt *Spec. o. Lyr. Po.*
Mätz. Gr. = Mätzner, Englische grammatik. 3 bde. Berlin. Erster bd. nach der 2. auflage citiert.
Mätz. Spr. = Mätzner, Altenglische Sprachproben. I. bd. in 2 abteilungen. Berlin 1867 und 1869.
Mätz. W. = Mätzner, Altenglisches wörterbuch als II. bd. der sprachproben erschienen: 1. lieferung. Berlin, 1872.
Maund. = Voyage and Travaile of Sir John Maundeville, ed. by J. O. Halliwell. London, 1839.
Menologium = Altangelsächsiches menologium, bei Grein bibl. II pag. 1.
Met. = Metra des Boethius, bei Grein, II, 295.
Mhd. = Mittelhochdeutsch.
Mhd. Ms. = Minnesinger, hsg. von F. H. v. d. Hagen. Leipzig, 1838.
Mhd. W. = Mittelhochdeutsches wörterbuch hg. von W. Müller und F. Zarncke. Leipzig, 1854.
Mich. Ay. = Dan Michel, Ayenbite of Inwit, vgl. leseb. pag. 173.
Min. = Poems of Laurence Minot, vgl. leseb. pag. 159.
Mirab. Brit. = de Mirabilibus Britanniae, abgedruckt von Hearne in seinem R. o. Gl. II pag. 572—578.
Misc. = An Old English Miscellany; vgl. leseb. pag. 143.
Mor. Arth. = Morte Arthure, ed. by George G. Perry. London, 1865. E. E. T. Soc. No. 8.
Mor. Ode = A Moral Ode, abgedruckt von Furnivall pag. 22—34 seiner Po. a. Lives.
Morris Spec. = Morris Specimens, vgl. leseb. pag. 170.
Müll. Et. W. = Etymologisches wörterbuch der Englischen sprache von Eduard Müller. Cöthen, 1865. 2 teile. 1865—1867.
Nags. = Neuangelsächsisch. Es ist in dem sinne gebraucht, wie es Koch anwendet, also die zeit von 1100 bis gegen 1250 umfassend.
Nordh. = Nordhumbrisch.
O. a. N. = Old English Poem of the Owl and the Nightingale, ed. by Henry Stratmann. Krefeld, 1868. — Unter *A* ist die hs. des Britischen museums, Caligula, A, IX, verstanden, unter *B*: hs. zu Oxford, Jesus College, Arch. I, 29.
Orm. = Ormulum, ed. by Robert Meadows White, 2 bde. Oxford, 1852.
Perc. o. Gales = Romance of Sir Perceval of Gales. Abgedruckt in den Thornton Romances, hg. von James Orchard Halliwell. London, Camden Soc. 1844. pag. 1 ff.

Pil. = Pilate hg. von Furnivall, in den Po. and Lives, pag. 111 ff.
Po. a. Lives = Early English Poems and Lives of Saints, vgl. leseb. p. 128.
Polit. Po. = Political Poems and Songs; vgl. leseb. pag. 159.
Polit. Songs = Political Songs of England; vgl. leseb. p. 155.
Procl. = Proclamation of Henry III, ed. by Alexander J. Ellis; vgl. leseb. p. 176.
Prompt. Parv. = Promptorium Parvulorum sive Clericorum, dictionarius Anglo-Latinus princeps . . . recensuit Albert Way. London, 1865.
Prov. of Hend. = Proverbs of Hendyng, nach dem Harl. ms. von Halliwell in Rel. Ant. I pag. 109 ff. und Morris Spec. pag. 35 ff.
P. t. Plow. = Vision of William, concerning Piers the Plowman, together with Vita de Dowel, Dobet et Dobest, secundum Wit et Resonn. — text *A* bedeutet den Vernon Text. Ed. by Rev. Walter W. Skeat. E. E. T. Soc., London, 1867. — text *B* = Crowley Text hg. v. Skeat. E. E. T. Soc., London, 1869. — text *C* = Whitaker Text hg. von demselben ebenda, 1873. — Wenn kein besonderer buchstaben angegeben ist, ist text *B* gemeint.
P. t. Pl. Cred. = Pierce the Ploughmans Crede, ed. by Rev. Walter Skeat. London, 1867. E. E. T. Soc. No. 30.
Puttenh. Arte of Engl. Po. = Puttenhams Arte of English Poetry, abgedruckt in Arber's Reprints. London.
Räts. = Angelsächsische rätsel bei Grein, bibl. II, 369 ff.
Rel. Ant. = Reliquiae Antiquae, vgl. leseb. pag. 143.
Rich. Löw. = Richard Coer de Lion, vgl. leseb. pag. 165.
Rob. Mann. = Peter Langtofts Chronicle; vgl. leseb. pag. 151.
R. o. Gl. = Robert of Gloucester's Chronicle; vgl. leseb. pag. 146.
Rolle de Hamp. Pricke = Richard Rolle de Hampole, Pricke of Conscience; vgl. leseb. pag. 139.
Rolle de Hamp. Treat. = English Prose Treatises of Richard Rolle de Hampole, ed. by George G. Perry; vgl. leseb. p. 175.
Sachs. chr. = Anglo-Saxon Chronicle, ed. by Benj. Thorpe in den Rerum Britannicarum Medii Aevi Scriptores.
Sal. = Salomon und Saturn, bei Grein bibl. II pag. 354.
Sat. = Christ und Satan, bei Grein, bibl. I, 129.
Schmid = Die gesetze der Angelsachsen, hg. von Reinhold Schmid. 2. auflage. Leipzig, 1858.
Sev. Sages = Seuyn Sages, hg. in Webers Metrical Romances. Vol. III p. 3 ff. Edinburgh, 1810.
Seymour = Allgemeines Englisch-Deutsches glossarium von C. A. E. Seymour. Durchgesehen und vermehrt von Dr. J. G. Flügel. Leipzig, 1835.
S. K. = Seinte Katherine; vgl. leseb. pag. 128.
Spec. o. Lyr. Po. = *Lyr. Po.*
St. Crist. = Life of St. Christopher in den Po. a. Lives, pag. 59 ff.
Stratmann = Dictionary of the Old English Language, ed. by Francis Henry Stratmann. 2. edition. Krefeld and London, 1873.
Surt. Ps. = Surtees Psalter; vgl. leseb. pag. 126.
Tit. = hs. Titus in der Cottoniana im Britischen museum.
Town. My. = Townely Mysteries, hg. von der Surtee Society durch Raine und Gordon. London, 1836.
Tristr. = Sir Tristrem, hg. von Walter Scott, Edinburgh, 1804.
Trist. v. G. = Tristan von Gottfried von Strassburg, hg. von Massmann. Leipzig, 1843.
Troil. a. Cres. = Chaucers Troilus and Creseide, in der ausgabe von Thomas Tyrwhitt.
Wart. Hist. of Poetry = History of English Poetry, from the Twelfth to the Close of the Sixteenth Century, by Thomas Warton. Ed. by W. Carew Hazlitt. 4 vols. London, 1871.
W. d. Shrh. = William de Shoreham; vgl. leseb. p. 131.
Wedgw. = Hensleigh Wedgwood, Dictionary of English Etymology. 2. edit. London, 1872.
Weinh. = Weinhold, die Deutschen monatsnamen. Halle, 1869.
W. o. Pal. = Romance of William of Palerne or William and the Werwolf, by Rev. Walter Skeat. London, 1867. E. E. T. S. Extra Series, No. 1.

Die übrigen gebrauchten abkürzungen sind so gebräuchlich und allgemein bekannt, dass sie keiner erklärung bedürfen.

Wörterbuch.

(Ueber die anordnung des wörterbuches vergleiche man unsre vorrede. Die nötigen verweisungen sind in das wörterbuch aufgenommen. Von den beigefügten nummern bezieht sich, wenn nichts anderes bemerkt ist, die erste auf die nummer der stücke des lesebuches, die zweite auf vers oder zeile.)

A.

a interj.; *a, ach.*

a verkürzt aus an s. an.

a praep. at, in, an (on). Gewöhnlich ist alsdann a mit dem folgenden worte zusammengeschrieben, z. b. aday, aniȝt.

abayen sw. vb.; *anbellen*, dann *anfallen (wie ein hund).*

abbay, abbei sb.; *abtei.*

abbot sb.; *abt.*

abiden st. abl. vb. V; *warten auf, erwarten, weilen, bleiben.*

abouen, abuuen, aboue, abuue, abowen, oboven praep.; *über.* — adv. *oben.*

abraiden, abreide st. abl. vb. I, *sich schnell bewegen, auffahren (aus dem schlafe), erwachen;* vgl. anm. zu 1, 231.

abuten, abouten, abute, aboute, oboute praep.; *um ... herum.* — adv. *ringsum, umher, in der nähe.*

abuue, abuuen s. aboue.

ac conj.; *aber.*

acasten sw. vb.; *zurückwerfen, herabwerfen.*

accordandly adv.; *übereinstimmend, demgemäss.*

acconnten sw. vb.; *aufzählen.*

achance adv.; *vielleicht.*

acoysing sb.; *anklage.*

acolyt sb.; *acoluthus, eine bestimmte klasse von priestern,* vgl. pag. 135, anm. zu v. 42.

acomen st. abl. vb. II; *zukommen, einem in die hände kommen.*

acoost adv.; *abseits.*

acorde sb.; *übereinstimmung, vertrag, frieden.*

acorsen s. acursen.

acsen s. ascen.

acursen sw. vb.; *verfluchen, verdammen.*

adde, adden s. hadde, hadden.

administratioun sb.; *handreichung, besorgung.*

adoun, adown s. adun.

adreden urspr. red. vb., doch schon Nags. sw. praet. adradde; *erschrecken, erschrocken sein.*

adrenchen sw. vb.; *ertränken.*

adun, adoun, adown adv.; *herab, hernieder.*

æhc, ech, uch, ych; Altags. ǽghwilc; *jeder.*

ænde s. ende.

ætforen praep.; *vor.*

ænrihc, enerilc; Nags. æneræle *jeder, jeder beliebige.*

afangen, afonge, auange st. red. vb.; *empfangen.*

aferen sw. vb.; *in furcht setzen, schrecken.*

affection sb.; *neigung, liebe.*

affien sw. vb.; *vertrauen auf.*

afforcen, aforcen sw. vb.; *anstrengen, stärken, einen bestärken in etwas.*

affray, neben effray, sb.; *schrecken.*

afingred adj.; *hungrig.*

aforcen s. afforcen.

afretyen st. abl. vb. III; *auffressen.*

after, aftir, aftur, efter, eftyr praep.; *nach ... hin, um (vom zwecke), gemäss.* — adv. *hernach, darnach.*

afterward, aftirward, afturward, efterward adv.; *nachher, später.*

afinden st. abl. vb. I; *herausfinden.*

again s. aȝen.

agasten sw. vb.; *erschrecken.*

age sb.; *alter.*

age sb.; *furcht;* Got. agis, Nengl. awe.

aȝen, aȝe, again, agein, agen, ayen, ogain praep.; *gegen, wider* — adv. *widerum, dagegen.*

aȝen, aghen praeteritopraes. vb. praes. sing. ah, oh, oc, ouh; pl. aȝen, aghen, owe; praet. ahte, ohte, auht; part. aȝen, oghe, owe; *haben, zu tun haben, müssen.*

aȝen, aghen, awen, auen, oȝen, owen, ouen adj.; *eigen.*

agenes, ageyns, agens, ayens, ongenes praep. u. adv.; *gegen, wider; dagegen, widerum.*
agenward, ayenward adv.; *entgegengesetzt, gegenüber.*
aginnen st. abl. vb. I; *beginnen.*
agraiþi sw. vb.; *bereiten.*
agref adv.; *mit verdruss, schmerzlich.*
agreuen sw. vb.; *betrüben, kränken.*
agrisen st. abl. vb. V; *erschrecken, ängstigen.*
ai, ey, o, oo adv.; *immer.* Altags. â.
ayder s. aiþer.
ayer, ayre sb.; *äther, luft.*
ailen sw. vb.; *belästigen, wehe tun;* Altags. eglian, Nengl. to ail.
aiþer, eiþer, ayder; *einer von beiden, beide.*
aken st. abl. vb. IV; *schmerzen.*
al adj.; *ganz, all* — adv.; *ganz, gänzlich.*
alast adv.; *zuletzt.*
ald, eald, eld, old adj.; *alt.*
alderelde sb.; *sehr hohes alter;* vgl. pag. 11, v. 47.
aldre = alre, gen. plur. von al.
alhuet conj.; *bis dass.*
alien adj.; *fremd, von anderm volke.*
alience sb.; *gesellschaft.*
aligen = algien, halgien sw. vb.; *heiligen*, s. anm. zu 1, 258.
alighten, alihten, alute sw. vb.; *herabsteigen;* Nengl. to alight.
alyue adv.; *im leben.*
alkyn adj.; *von jeder art, jederartig.*
allan, alone adj.; *allein, einzig* — adv. allane; *einzig.*
allas interj.; *ach.*
alleif conj.; *obgleich, wenn auch.*
alone s. allane.
aloud adv.; *laut.*
alowe adv.; *oben* = at lowe; *auf dem hügel.*
almicti, almigti, almyghty, almigtin adj.; *allmächtig.*
almusles adj.; *ohne almosen.*
alneway adv.; *immer;* Nengl. alway, always.
alswa, alswo, alsuo, alzuo, also, alse, ase, als, as, conj.; *ebenso wie, gleich wie, so wie, wie.* — adv. *ebenso, auch.*
altheigh conj.; *obgleich*; vgl. auch theigh.
alþeruerst adv.; *zuerst, allererst.*
altogedyr adv.; *zusammen;* Nengl. altogether.
alute s. alihten.
alzuo s. alswa.
am 1. pers. sing. praes. indic. von beu; *ich bin.*
amang, among praep.; *unter, zwischen (einer anzahl).* — adv.; *dazwischen.*
amanges, amonges praep.; bedeutung, wie vorherg.; Nengl. amongst. — adv.; *dazwischen.*
amende sb.; *busse, besserung.*
amendement sb.; *besserung.*
amenden sw. vb.; *bessern, herstellen, ergänzen;* auch *sich bessern, genesen.*
amendes 12, 194 ist offenbar als sing. aufzufassen = amende.
amy sb.; *freund.*
amidde praep.; *mitten drin, in der mitte;* — adv.; *dazwischen.*
amis adv.; *unrechter weise, unrecht, falsch.*
amiture sb.; vgl. anm. zu 18, 3975.
amorwe adv.; *morgens.*
amunten, amounte sw. vb.; *sich belaufen auf, betragen (von einer summe).*
an, on, o, ho praep.; Altags. an und on, Nengl. on; *in, an, auf.* — adv. in derselben bedeutung.
an s. and.
an, on, un, a, o adj.; *ein, einzig, alleinig.* — Auch schon völlig dem unbestimmten artikel entsprechend. — adv. ane, one, ene; *allein;* in ane; *in einem, zusammen.*
ancheysoun, enchesoun sb.; *ursache.*
and, ant, end, an conj.; *und.*
ane praep.; *ohne.*
aneyen sw. vb.; *sich bekümmern um;* s. anm. zu 5, 88.
aneli adv.; *einzig, allein.*
angel, aungel sb.; *engel;* plur. angels und angles.
angwys sb.; *angst.* Nengl. anguish.
anhangen, anhonge st. red. vb.; *aufhängen.*
ani, eni, oni adj.; *irgend ein, irgend welcher;* Altags. ânig, ǣnig.
anilepi adj.; *einzig;* vgl. anm. zu 17, 2107.
anigt adv.; *nachts.*
anly, only adv.; *allein, einzig.*
anoynten sw. vb.; *salben.*
anon, anan adv.; *sogleich, in einem fort, in einem stücke;* vgl. 11, I, 131, 178.
anoþer, anothyre = an oþer.
answere sb.; *antwort.*
answerien, answery, ansuere, answer, onswere sw. vb.; *antworten.*
ant s. and.
antoure sb.; *aventure, abenteuer;* vgl. aventure.
anuy s. enuy.
anuyen sw. vb.; *verdriessen, erzürnen.*
aolyveth; vgl. anm. zu 5, 158.
aouren sw. vb.; *anbeten, beten zu.*
apayen sw. vb.; *zufrieden stellen, befriedigen.*
apayren, apeiren sw. vb.; *verschlechtern, beeinträchtigen, verderben.*

apel, appel, eppel sb.; *apfel.*
apypen sw. vb.; *pfeifen, blasen (auf einem horne).*
aplyght adv.; *meiner pflicht nach, meiner treu* (zur bekräftigung dienend).
apocalips sb.; *apocalypse.*
apoysnen sw. vb.; *vergiften.*
apon s. upon.
apostel, apostle sb.; *apostel.*
apparyblinge sb.; vgl. anm. zu 5, 247.
appel s. apel.
apperen sw. vb.; *erscheinen.*
approven sw. vb.; *bestätigen.*
apryse sb.; *probe, versuch, unternehmung.*
aquenchen sw. vb.; *löschen, stillen, vernichten;* part. aqueint.
aquyted adj.; *ledig einer sache, enthoben.*
ar, ear, ere, or adv.; *früher* — conj. *bevor, eher als.*
ar pron. poss. der 3. pers. plur., vgl. anm. zu 13, 27.
archangel, archaungel sb.; *erzengel.*
archebischop, erchbischop, ersbischop sb.; *erzbischof.*
ardontliche adv.; *hitzig, heftig.*
arechen sw. vb.; *reichen, erreichen;* praet. arehte.
areren sw. vb.; *errichten, erbauen.*
arewen st. abl. vb. VI; doch auch schon schwach gebraucht; *reuen;* impers. *es reut, es jammert.*
aright, arigt adv.; *richtig, in rechter weise.*
arisen, arize st. abl. vb. V; *aufstehen, sich erheben, auferstehen.*
arising, arizing sb.; *aufstehen, auferstehung.*
ariuen sb.; *landen, ankommen.*
arm sb., *arm (am körper), meeresarm;* plur. armen, arme, armes.
arme, armes sb. nur plur.; *waffen;* Lat. arma. — as armes, ein kriegsruf: *zu den waffen!*
armen sw. vb.; *bewaffnen.*
armore, armure sb.; *bewaffnung, rüstung.*
arosten sw. vb.; *rösten, backen.*
arowe adv.; *der reihe nach.*
arrerage sb.; *rückständige summe; schuld.*
arsoun sb.; *sattelbogen.*
arst adv.; *zuerst.*
art 2. pers. sing. ind. praes. von ben.
art sb.; *kunst, wissenschaft;* plur. artz.
arw, arwe adj.; *arg, feige.*
as s. alswa.
asailen s. assailen.
asay s. assayen.
ascapen, askapen, askapie sw. vb.; *entfliehen, entweichen, entgehen.*
ascen, asken, acsy, acxy, oksy, esche sw. vb.; *fragen, verlangen.*
asyghen sw. vb.; *erlangen;* vgl. 18, 3879.
aske sb.; *asche.*
askewednesday sb.; *aschermittwoch.*
aslaghen, aslawe st. abl. vb. IV; *erschlagen;* praet. meist aslough, aslouȝ.
aspyen sw. vb.; *erspähen.*
assay sb.; *probe, versuch.*
assayen, assay sw. vb.; *versuchen.*
assailen, asailen sw. vb.; *angreifen.*
assaut sb.; *angriff.* — assaut stonde = *einem angriff stand halten, ihn aushalten.*
asse sb.; *esel.*
assignen sw. vb.; *bezeichnen.*
assoilen sw. vb.; *trösten, lösen (vom banne), freisprechen.*
astanden s. atstanden.
astente s. astinten.
astinten, astente sw. vb.; *hemmen, hindern.* Altags. âstyntan.
astrangli sw. vb.; *erwürgen.*
astunde adv.; *eine zeit lang.*
at, a praep.; *an, zu, in, bei.* — Im Nordengl. steht at häufig bei dem infinitive = Südengl. to.
atberen st. abl. vb. II; *hinwegtragen, hinwegbringen.*
ate s. hate.
atga, atgo st. red. vb. (vgl. ga); *hinweg gehen.*
athalden, atholde st. red. vb.; *zurückhalten;* praet. atheold, athold, athuld.
atyl sb.; *gerät, ausrüstung;* Altfr. atel, attel.
atrayt adv.; *lange dauernd.*
atsitten st. abl. vb. III; *versitzen, ein gebot nicht befolgen, widerstehen.*
atstanden, atstonde, astande st. abl. vb. IV; *dabei stehen, da stehen, stand halten.*
attanes, attans adv.; *zusammen.*
atte = at þe.
atteynen sw. vb.; *einen belangen, anklagen, vor gericht führen;* Lat. attingere.
atter sb.; *eiter, gift.*
atwo, atuo adv.; *entzwei.*
auctoryte sb.; *ansehen, amtswürde.*
auht vgl. agen.
auht sb.; *hab und gut;* vgl. auch eȝt.
auht zahlw.; vgl. eiȝt.
austerite sb.; *strenge.*
auter, autre sb.; *altar.*
auailen sw. vb.; *helfen, nützen, gelten;* Nengl. to avail.
avance sw. vb.; *fördern, nützen.*
avenand adj.; *wie es einem ritter zukommt, hübsch, schicklich.*
aventure, auntoure sb.; *abenteuer.*
Aueril sb.; *April.*
avis sb.; *rat, anordnung.*

awaiten sw. vb.; *erwarten, abwarten.*
awapen sw. vb.; *erstaunen machen, erschrecken.*
awe sb.; *schaf;* Altengl. lautet dies wort meist ewe, wie auch Nengl. ewe.
awey, away, oway adv.; *hinweg.*
awen s. azen.
awreken st. abl. vb. III, nach II schwankend; *rächen.*
awsterne adj.; *streng;* vgl. anm. zu 6, 5235.
ax sb.; *axt.*

B.

bac, bak sb.; *rücken.*
backbiten st. abl. vb. V; *verleumden;* Nengl. to backbite.
bacyn sb.; *becken, basin.*
bagge sb.; *sack.*
bailif sb.; *büttel;* Nengl. bailiff.
baken st. abl. vb. IV; *backen.*
bald, bold adj.; *kühn, verwegen.* — adv., baldeliche, boldely.
bale sb.; *verderben, unglück, übel.* Altags. bealu.
baleys sb.; *rute, gerte;* vgl. anm. zu 5, 73.
ban, bon sb.; *bein, gebein, knochen.*
band, bond sb.; *band, strick, fessel;* pl. bendes.
bane sb.; *mörder.*
baner sb.; *banner, fahne.*
bank sb.; *hügel, hohe uferdamm, ufer.*
baptizen sw. vb.; *taufen.*
bar, ber sb.; *bär;* Altags. bar, Nengl. bear.
bar, bor sb.; *eber;* Altags. bâr, Nengl. boar.
bar adj.; *leer, kahl* — bare adv.; *leer, demütig, einfältig;* vgl. über letztere bedeutung auch 5, 160.
barayl sb.; *kiste.*
baret sb.; *zank, streit;* Altfr. barat.
barge sb.; *barke, nachen.*
basnet sb.; *kesselhaube, leichter helm.*
bataile sb.; *schlacht;* — nime a bataile, *eine schlacht schlagen,* vgl. 11, II, 180.
baþ sb.; *bad.*
baþe, boþe, boðen zahlw.; *beide.* — bathe ... and; *sowol ... als auch;* z. b. bathe be night and dai.
baundoun sb.; *willen, gewalt;* vgl. 21, 8.
bawmen, balmen, basmen sw. vb.; *balsamieren.*
be s. bi. Ebenso alle mit be- zusammengesetzten wörter finden sich unter bi-.
bealte sb.; *schönheit;* Altfr. bealteit, beaute.
beas s. ben.
bed sb.; *bett;* plur. beddes.
bede sb.; *gebet, bitte.*
beden, beode st. abl. vb. VI; *gebieten, befehlen, entbieten.*
bedi, nur 11, II, 226 = bodi.
bee sb.; *biene;* pl. been.
beggar sb.; *bettler.*
beh s. buzen.
beye zahlw., *beide;* Altags. begen.
beye s. biggen.
bekyr sb.; *kampf;* vgl. anm. zu 19, 7054.
beme sb.; *posaune;* Altags. býme.
ben, beon, beo, by *sein;* 1. sing. praes. ind. am; 2. art, beas, bes; 3. beð, is. pl. beoþ, beþ, byeþ, bueþ, ben, be, are, ar; conj. ben, be, by; praet. 1. was, 2. were, was, 3. was; pl. weren, were; part. beon, ben, ibe, yby.
benche sb.; *bank;* Altags. benc.
bendes s. band.
benden sw. vb.; *spannen (vom bogen).*
bene, ben sb.; *gebet, bitte.*
bensy, vgl. anm. zu 5, 165.
beode s. beden.
berd sb.; bart.
ber sb. s. bar.
bere sb.; *bahre.*
beore s. beren.
berebag sb.; *sackträger.*
bered = bereð.
beren, beore st. abl. vb. II; *tragen, schwanger sein, gebären, hervorbringen;* part. boren, ibore. — beore vgl. anm. zu 18, 3705.
beryd s. birien.
bern sb.; *kind.*
berien s. birien.
besy, besynes s. bisy, bisynes.
best superl.; *beste.* — adv. *am besten.*
beste, best sb.; *tier;* Altfr. beste.
bet adv.; *lieber, besser.*
beten st. red. vb.; *schlagen, hauen, treten;* part. betin, beten, bette; Altags. beátan.
beten sw. vb.; *büssen, gut machen, heilen.* Altags. bêtan.
betere comp. zu god; *besser.*
bi, by, be praep.; *bei, von, auf, durch;* loc. u. temp. *in, bei, zu.*
by s. ben.
bibleden sw. vb.; *bebluten, mit blut bedecken.*
becachen sw. vb.; *fangen, betrügen.*
bicomen st. abl. vb. II; *wohin kommen* (1, 60); *zukommen, werden.*
bidden st. abl. vb. III; *bitten, beten.*

byddyng sb.; *gebot.*
biden st. abl. vb. V; *erwarten, warten, verweilen, bleiben.*
bydyng sb.; *verharren, verweilen.*
bydene adv.; *einer neben dem andern, zusammen.*
bie s. biggen.
bier sb.; *loskäufer, befreier, erretter.*
byeþ s. ben.
bifallen st. red. vb.; *zufallen, zustossen, geschehen.*
bifore, beuore praep.; *vor.*
bifore conj.; *bevor, ehe;* auch verstärkt durch ar. — adv. *vorher, voran, früher, im voraus.*
biforen, biforn adv.; *voran, vorher.*
beforsaid adj.; *vorbesagt, vorgenannt.*
biggen, buggen, beye, bie sw. vb.; praet. bohte, bouȝte; *kaufen, loskaufen.* Altags. byegan.
biggen sw. vb.; *bauen, wohnen;* Altn. byggja.
bigging, biging, bugging sb.; *wohnung;* plur. byggyns.
begilen sw. vb.; *betrügen;* Nengl. to beguile.
beginnen st. abl. vb. I; *beginnen, anfangen.*
beginning sb.; *beginn, anfang.*
bigirden, bigurde, bigirden sw. vb.; *gürten, umgürten.*
biȝiten st. abl. vb. III; *empfangen,* auch *schwanger werden;* part. neben biȝeten auch biȝiten.
biȝonde praep.; *über . . . hinaus, jenseits.*
bihalden, biholde st. abl. vb.; *erblicken, betrachten;* imper. bihald, biholt als i terjection gebraucht.
bihalues adv.; *umher, in der nähe;* vgl. 3, 13.
bihaten, bihote st. red. vb.; *verheissen, versprechen;* praet. bihat, bihote, auch byheighte.
byhest sb.; *versprechen.*
byhinde adv.; *hinten.*
bihoueþ impers. *es ist nötig;* mit dem dative der person.
bikennen sw. vb.; *bezeichnen, zuteilen.*
bil sb.; *axt, streitaxt.*
belangen, bilonge sw. vb.; *zugehören, zukommen;* fast nur impers. gebraucht: *es kommt zu.*
bileue sb.; *glaube.*
bileuen, bileoue sw. vb.; *glauben;* zu Altags. lîfan, lŷfan.
bileuen, biliue, bleuen sw. vb.; *zurücklassen, unterlassen, bleiben, zurückbleiben;* zu Altags. lǣfan.
bileuen, bileoue sw. vb.; *lieben, belieben.*
biliȝen st. abl. vb. VI; *belügen, betrügen.*
bilirten sw. vb.; *betrügen;* vgl. anm. zu 1, 316.
bilyue adv.; *geschwind;* Nengl. belive.
byll sb.; *blatt, zettel, billet.*
biluken st. abl. vb. VI; *einschliessen, zuschliessen.*
binden st. abl. vb. I; *binden;* part. auch bondon.
bineðen, binethe praep.; *unterhalb, unter.* — adv. *unten, hiernieden;* Altags. beneoðan.
binimen st. abl. vb. II; *benehmen, nehmen, hinwegnehmen.*
biqueþen st. abl. vb. III; *anweisen, zuteilen.* Altags. becweðan.
biradien sw. vb.; *beraten, besinnen,* nur 18 3738.
byreden sw. vb.; *beraten, benachrichtigen;* praet. byradde und biredde.
birien, berye sw. vb.; *begraben;* Altags. byrgan, byrgian, byrigan.
birþ impers. *es gebürt sich, gehört sich;* Altags. gebyreð.
birðhe sb.; *geburt;* Altags. gebyrd, Nengl. birth.
birðheltre sb.; *baum, der früchte trägt; obstbaum.*
bischop, bisschop sb.; *bischof.*
bischopriche sb.; *bereich, sprengel eines bischofs.*
byse, bysen st. abl. vb. III; *versehen, versorgen einen womit, einem etwas zuteilen, anweisen.*
bysechyng sb.; *gesuch, bitte, fürbitte.*
biseken, biseche sw. vb.; *ersuchen, bitten, anflehen;* praet. bisoȝte, besought.
bisemer sb.; *spötterei, vorwurf, schimpf;* Altags. bismer, bismor.
bysetten sw. vb.; *besetzen, einschliessen, umringen, bedrängen.*
bisy, busy, besy adj.; *beschäftigt, eifrig.* Altags. bysiȝ, Nengl. busy.
bisyde praep.; *neben, dicht bei, ausser.* — adv. *darneben, ausserdem.*
besiȝt sb.; *verfügung.*
bysihede sb.; *geschäftigkeit;* Altags. bysighâd.
bysyliche adv.; *eifrig, geschäftig.*
bisynes, besynes sb.; *beschäftigung, geschäft.*
bisschop s. bischop.
bistriden st. abl. vb. V; *beschreiten, besteigen (ein pferd).*
byswengen st. abl. vb. I; *zerhauen, zuschlagen;* part. byswengen 8, 28, daneben aber auch sw. praet. sweynde.
bitaken st. abl. vb. IV; *zuteilen, geben, widmen.*
bitaknen, bitokne sw. vb.; *bezeichnen.*
bitechen sw. vb.; *übergeben, zuteilen;* praet. bitagte, bitauht.

biþenchen sw. vb.; *bedenken, erdenken;* praet. biðohte, beþouȝte.
betiden sw. vb.; *zu teile werden, zustossen, geschehen.*
betyme adv.; *zur rechten zeit, zu seiner zeit.*
bitraien sw. vb.; *hintergehen;* Nengl. to betray.
bitter adj.; *bitter;* comp. bitterore. — bitterly adv.; *bitterlich.*
bitwen, bytuene, betuene praep.; *zwischen* — adv. *dazwischen.*
bewepen, byweope st. red. vb.; *beweinen.*
biwinnen st. abl. vb.; *gewinnen, erlangen.*
bla adj.; *bleich.*
blac, blak adj.; *schwarz.*
blaknen sw. vb.; *erbleichen.*
blamen sw. vb.; *tadeln.*
blandising sb.; *schmeichelei.*
blast sb.; *hauch; blasen (in ein instrument), ton.*
blawen, blowe st. red. vb.; *blasen.*
ble, bleo sb.; *farbe, licht, schein;* vgl. 22, 16.
ble = bled; *blüte, frucht;* vgl. 10, 11.
bleche adj.; *bleich;* Altags. blâc.
bleden sw. vb.; *bluten.*
bleuen s. bileuen.
blenden sw. vb.; *blenden, blind machen.*
blesceen, blessen s. blissen.
bleten sw. vb.; *blöken.*
bleþeliche s. bliþeliche.
blyue adv.; *lebendig, hurtig.*
blykyen sw. vb.; *scheinen, glänzen, strahlen;* Mhd. blicken.
blind adj.; *blind.*
blinnen, blyn st. abl. vb.; *aufhören, etwas unterlassen.*
blis, blisse, blisce, blyce sb.; *glück, wonne, segen;* Altags. blis, bliss.
blisful, blysfol adj.; *glückselig.*
blissen, bliscen, blessen sw. vb.; *segnen.*
bliþe adj.; *fröhlich, gütig, freundlich;* Altags. blîðe. — adv. bliþe und bleþe; *fröhlich, gerne.*
bliþeliche, bleþeliche adv., dass. wie bliþe.
blod sb.; *blut.*
blody adj.; *blutig.*
blome sb.; *blume.*
blosme sb.; *blüte;* Altags. blostma.
blowen; wird im gegensatze zu den Deutschen dial. stark conjugiert, wie ein red. verb.; *blühen.*
boc, bok sb.; *buch.*
bode, bod sb.; *befehl;* Altags. bod.
bode sb.; *bote, botschaft, nachricht;* Altags. boda.
bodeword sb.; *gebot, verbot.*
bodi sb.; *körper;* Altags. bodiȝ.
boȝ sb.; *zweig;* Altags. boh.
boȝe, bowe, bow, bough sb.; *bogen;* Altags. boga.
boght, bouȝte s. biggen.
bok s. boc.
boknen; vgl. anm. zu 13, 16.
bold sb.; *gebäude.*
bole sb.; *bulle, stier.*
bolehyde sb.; *stierhaut.*
bolt sb.; *bolzen.*
bon sb.; *bitte, gebet;* Nengl. boon.
bonde, bond sb.; *diener, leibeigne, verwalter.*
bone s. bun.
bonni adj.; *hübsch, munter;* Nengl. bonny.
bord sb.; *rand, tisch;* vgl. auch. anm. zu 17, 2106.
bordon sb.; *pilgerstab;* fr. bourdon.
bor s. bar.
borstax sb.; *spitzhammer.*
bosk sb.; *gebüsch, gehölz.*
bosken s. busken.
bost sb.; *prahlerei, rühmen.*
bosting sb.; *prahlen, rühmen.*
bot conj. u. bote adv. s. but, buten.
bot sb.; *bot, fahrzeug;* Altags. bât.
bot, bote, boote sb.; *busse, besserung, heilung.*
boten sw. vb.; *busse tun, ein vergehen gutmachen, herstellen.*
botoun sb.; *knopf.*
bounte sb.; *güte.*
bowen s. buȝen.
bowghede s. buȝen.
box sb.; *büchse.*
brad, brod adj.; *breit.* — adv. *breit, weit.*
braid sb.; *verrat;* Altags. brægd; vgl. anm. zu 12, 206.
brayn sb.; *gehirn;* Altags. brægen, brægn.
bras sb.; *erz, messing.*
bred, bread sb.; *brod;* Altags. breád.
breddour s. anm. zu 5, 273.
breden, breiden sw. vb.; *unruhig sein über;* Altags. bregdan, vgl. anm. zu 12, 35.
breden sw. vb.; *brüten, ausbrüten, jemand wozu machen: etwas werden, heranwachsen zu.*
breken st. abl. vb. II; *brechen.*
breme adj.; *laut, dreist, kühn* — adv. ebenso und in gleicher bedeutung.
brennen sw. vb.; *brennen, verbrennen, niederbrennen.*
brest, breost sb.; *brust;* plur. breosten.
bresten, bersten st. abl. vb. I; *brechen, verletzen.*
breth sb.; *dampf, brodem;* Altags. bræð.
broðer sb.; *bruder;* plur. broþeren und breþren.
brid sb.; *brut, junge tier, vogel;* Altags. brid.

brid, brude, burde sb.; *braut, frau, mädchen;* Altags. brŷd.
bridalle sb.; *hochzeit;* vgl. anm. zu 6, 1812.
bridel, bride sb.; *zügel:* he let go the bridel; *er liess die zügel schiessen.*
bridegome sb.; *bräutigam.*
brig, brigge sb.; *brücke:* Altags. brycg.
bright, brigt sb.; *glanz.*
bright, brigt, brizt, brith adj.; *glänzend.* — adv. brighte, brizte; *glänzend.*
brim adj.; *wild, heftig.*
brimen, nur 1, 118, *gebären.*
bringen sw. vb.; praet. broghte, brouzte, broete; part. ibrogt, ibrozt, ibroct, browth; *bringen.*
brinnen, bryn, berne st. abl. vb. I; *brennen.*
brynk sb.; *ufer;* Nengl. brink.
brith s. briht.
brod s. brad.
brok sb.; *fluss;* Altags. brôc.
brouht s. bringen.
browe sb.; *augenbraue, gesicht, miene;* Altags. breáw.
browth s. bringen.
brude s. brid.
brun adj.; *braun.*
bruny sb.; *brünne, harnisch.*
brunstan sb.; *meteorstein.*
brust adj.; *borstig, rauh, grob.*

bud Nordengl. = bod, bad von beden.
bueth s. ben.
buffet sb.; *puff, faustschlag, ohrfeige.*
bugen, bowe st. abl. vb. VI, doch bildet es schon bei Laz. auch ein sw. praeteritum, bogede, bowghede; *beugen, sich beugen.*
buggen s. biggen.
bugging s. bigging.
buk sb.; *bauch.*
bulle sb.; *bulle, päpstliches schreiben.*
bun, bonne, bone adj.; *bereit, fertig;* Altn. bûinn part. v. bûa.
bur, boure, bowr sb.; *bauer, gemach, haus.*
burde s. brid.
burde sb.; *aufschneiderei, schwank, scherzerzählung;* fr. bourde.
burgeys sb.; *bürger;* Nengl. burgess.
burien s. birien.
busken, boske sw. vb.; *sich bereit, fertig machen;* dann *schmücken;* vgl. aber auch anm. zu 16, 1, 22.
bute, bote, bot conj.; *ausser dass, wenn nicht, ausgenommen dass, aber, sondern;* — praep.; *ausserhalb von, ausser, ohne;* — adv.; *ausserhalb, aussen.*
bouwelen sw. vb.; *sieden, kochen;* fr. bouillir.

C.

cacchen, katche sw. vb.; *fangen;* Altfr. cachier, chacier; praet. u. part. pass. caght, doch auch part. cachid. — katche out; *vertreiben.*
cachereles s. anm. zu 13, 50.
cald, cold adj.; *kalt.*
calf sb.; *kalb.*
callen sw. vb.; *rufen, nennen.* — callen ageyn; *widerrufen.*
can praeteritopr. vb.; *können, wissen, verstehen;* praes. sing. can, kan; plur. cunnen, kunnen, conne; praet. cuþe, couthe.
can = gan, gonne s. ginnen.
capelclawere sb.; *rossestriegler, pferdebursche.*
cardinal sb.; *cardinal;* plur. cardinalles.
care, kare sb.; *sorge;* Altags. cearu.
carien, caren, kare sw. vb.; *sorgen, in sorge sein.*
carful, karful adj.; *sorgenvoll.*
carken sw. vb.; *in unruhe sein, sorgen um;* Altags. carcian (?), vgl. Jun. Etym. Anglic.
carpen sw. vb.; *reden, spöttisch reden, spotten;* vgl. anm. zu 13, 9.
cas sb.; *was einem zustösst, zufall, geschick, lage, umstand;* vgl. anm. zu 11, 11, 137. — bi cas *durch zufall, zufällig.*
castel, castelle sb.; *burg, schloss, feste.*
casten, kast, kesten sw. vb.; *werfen, niederwerfen, zerstören.*
cataile sb.; *besitztum, gut;* Altfr. catel.
cattesdryt sb.; *katzendreck.*
cave sb.; *höhle.*
cerfen s. kernen.
certayn, certeyne adj.; *sicher, fest, gewiss.* — adv. certayne; *sicherlich.*
certeynte sb.; *sicherheit, bürgschaft, vertrag.*
certes adv.; *sicherlich.*
chace, chase sb.; *jagd;* Altfr. chace, Nengl. chase.
chasen sw. vb.; *treiben, jagen.*
chalys sb.; *kelch;* Lat. calyx.
chambre sb.; *zimmer.*
chance sb.; *waldrand,* vgl. anm. zu 12, 32.
chance sb.; *zufall.* — per chance, *vielleicht.*
changedere vgl. anm. zu 7, 62.
changen sw. vb.; *ändern, verändern.*
chanone sb.; *canonicus.*

chanse, chaunse sb.; *feld, schlachtfeld, schlacht;* vgl. anm. zu 18, 3599.
chapele sb.; *kapelle.*
chapman sb.; *kaufmann.*
charbucleston sb.; *karfunkel.*
chare sb.; *wagen.*
charge sb.; *was einem auferlegt ist; last, belästigung, amt, dienst.*
chargen sw. vb.; *beladen, einem eine strafe auferlegen.*
charyte sb.; *liebe.*
chase s. chace.
chasten sw. vb.; *strafen.*
chastete sb.; *keuschheit.*
chauelen, chaule sw. vb.; *wiehern, laut lachen.*
chatew sb.; *schloss;* vgl. castel.
cheftayn sb.; *oberhaupt, capitain;* Nengl. chieftain.
cheftown sb.; *hauptstadt;* Nengl. chieftown.
chele sb.; *kühle, kälte.*
cherche s. kirke.
chere sb.; *antlitz, gesicht, kopf;* Altfr. chere.
cherl sb.; *kerl, bauer;* Altags. ceorl.
ches sb.; *schach;* Altfr. eschec.
chesen st. abl. vb. VI; *wählen, auswählen, erwählen;* part. Altengl. schon immer ychose, chosen, nicht coren.
cheson, chesoun sb., *grund, ursache.*
cheste, cheaste sb.; *zank, zänkerei;* Altags. ceás.
cheuen sw. vb.; *sich in den schutz jemandes begeben;* vgl. anm. zu 12, 49.
child, pl. children; *kind;* Altags. cild, Nengl. child. — ben mid childe; *schwanger sein.*
chyn sb.; *kinn;* Altags. cin.
chirche s. kirke.
choys sb.; *wahl.*
cite sb.; *stadt.*
clannesse sb.; *reinheit;* vgl. clene.
cleuen st. abl. vb. VI; *spalten.*
cleymen sw. vb.; *beanspruchen, reclamieren.*
clemben st. abl. vb. I; *klimmen, klettern.*
clene, clenne adj.; *rein;* — adv. clene, *reinlich, genau, vollständig.*
clensen, clensy sw. vb.; *reinigen.*
clepen, clipe sw. vb.; *rufen, nennen;* Altags. cleopian.
cler adj.; *klar.*
clerc, clerk, clerck sb.; *gelehrte.*
clergie sb.; *gelehrsamkeit; geistlichkeit.*
cliuen, clene st. abl. vb. V; *kleben, anhangen, sich an etwas anschliessen, passen;* vgl. 27, 117.
clod, cloud, cloude sb.; *staub, staubwolke, wolke.*
clos sb.; *abgeschiedne, geschlossene raum, haus.*
clot sb.; *kloss, erdkloss, scholle.*
cloþ sb.; *kleid, gewand;* Altags. clāð.
clut, clot sb.; *lappen, zeugfetzen, lumpen.*
cnowe s. knawen.
cold s. cald.
colure sb.; *taube;* Altags. culfre.
comandement, commandement sb.; *vorschrift.*
comanden, commanden sw. vb.; *befehlen.*
comb sb.; *kamm.*
comen s. cumen.
coming, commyng sb.; *kommen, ankunft.*
communliche adv.; *gemeinsam.*
comon adj.; *gemeinsam.*
companage sb.; *zukost;* vgl. 14, 62.
companye sb.; *begleitende mannschaft.*
con gon zu ginnen.
conant, conaunt s. couenant.
conccyle sb.; *versammlung, ratsversammlung.*
conceyens sb.; *gewissen.*
conforten, conforti sw. vb.; *trösten.*
confusioun sb.; *verwirrung.*
congen sw. vb.; *wegschicken, wegführen;* Altfr. congier, congeer.
conjurement sb.; *teufelsbeschwörung, bannen von bösen geistern.*
conquesten sw. vb.; *erobern.*
conseil, consel, counsayl sb.; *rat, ratsversammlung.*
conseiler sb.; *ratgeber.*
consenten sw. vb.; *beistimmen, zustimmen.*
cont, count sb.; *rechnung, abrechnung.*
contacken, contacky sw. vb.; *händel anfangen, streiten;* zu Altfr. contencer.
contek sb.; *streit;* auch contac.
contekour sb.; *zänker.*
contemplacyon sb.; *anschauung, betrachtung.*
contenanse, cuntenaunse sb.; *miene, haltung.*
contenen sw. vb.; *enthalten.*
continuely adv.; *fortwährend, in einer reihe, hinter einander.*
contre, contray, contrei, cuntre sb.; *gegend.*
contreuore sb.; *kriegslist, verstellung.*
contryccione, contrecyone sb.; *reue.*
coppe s. cuppe.
coral sb.; *koralle.*
corde sb.; *strick.*
corn sb.; *korn.*
coroun, croune sb.; *krone, kopf.*
corrupcion, corrupcioun sb.; *verderbnis.*
cors sb.; *körper.*

corsour sb.; *renner.*
cortaysliche s. curteisliche.
corteysie s. courteysie.
cos sb.; *kuss.*
cost sb.; *küste.*
costage, coustage sb.; *kosten, ausgaben.*
covaitise, couaytyse sb.; *eifriger wunsch, begierde, habsucht.*
couenant, couenaunt, conant, conaunt sb.; *vertrag, übereinkunft.*
coveren sw. vb.; *bedecken.*
coward sb.; *schuft.*
cradel sb.; *wiege;* Altags. cradol.
crag sb.; *fels;* plur. cragges.
crane sb.; *kranich.*
creatur sb.; *geschöpf.*
crede sb., *das credo, glaubensbekenntnis.*
creft, krefte sb.; *list, gewalt, kraft.*
cribbe sb.; *krippe.*
crien, cryghe sw. vb.; *schreien, ausrufen, rufen.*
cri, crye sb.; *geschrei.*
cristal sb.; *kristal.*
cristen, cristene adj.; *christlich.*
cristendom sb.; *christentum.*
cristenen sw. vb.; *taufen.*
croys, croiz, croiȝ, cros sb.; *kreuz.*
croked adj.; *krumm.*
crommen sw. vb., *anfüllen, vollstopfen;* Altags. crammian.
crop, *kropf, hals.*
crowet sb.; *schale, opferschale;* Altfr. cruet.
croune s. coroun.
crounebet sb.; *tonsur, scheeren des kopfes;* vgl. 5, 246.
crounen, crowne sw. vb.; *krönen.*
cruning sb.; *krönung.*
croupe sb.; *kreuz, rücken des pferdes.*
crouth sb.; *saiteninstrument;* vgl. anm. zu 25, 42.
cu, cou sb.; *kuh.*
cubytte sb.; *elle;* Lat. cubitum.
cuccu sb.; *kukuk.*
coude, cowde = couþe s. can.
cumen, comen st. abl. vb. II.; *kommen;* Altags. cuman; part. Altengl. cumen, cumin, common, ycome.
cun s. kin.
cunde s. kynd.
cuntenaunse s. contenanse.
cuntre s. contre.
cuppe, coupe, coppe sb.; *becher, kopf;* Altags. cuppa.
cours sb.; *lauf.*
curse sb.; *fluch.*
cursen, cursi sw. vb.; *fluchen, verfluchen, verwünschen.*
courte sb.; *hof;* Altfr. cort, curt.
curteis, corteys adj.; *höfisch, ritterlich.*
courteysie sb.; *ritterlichkeit, höflichkeit.*
curtaysliche adv.; *gefällig, anständig.*
couthe, cuðen s. kiðen.
cutten, kyten sw. vb.; *schneiden, abschneiden.*

D.

dæl, del, dol sb.; *teil.*
dagen, dawe sw. vb.; *tagen;* Nengl. to dawn.
day, dei sb.; plur. dayes, dais, dawes, *tag;* Altags. dæȝ. — to day, *heute;* Nengl. to-day.
dayeseȝe sb.; *massliebchen;* Nengl. daisy.
daigening, dawnyng sb.; *tagen, tagesgrauen.*
dayspryng sb.; *tagesanbruch.*
dæle sb.; *tal;* Altags. dæl.
damage sb.; *nachteil.*
damnen, dampnen sw. vb.; *verdammen, verurteilen.*
dancen, daunce sw. vb.; *tanzen.*
dar, praeteritopraes. vb., *wagen;* plur. ind. praes. durren, dorre, praet. durste, dorste; vgl. auch anm. zu 3, 134.
daren sw. vb.; *in furcht sein.*
dasednes sb.; *lässigkeit;* vgl. anm. zu 6, 4906.
dasschen sw. vb.; *dahin rauschen, sausen.*
dat = ðat.
de s. ðe.
de sb.; *würfel;* fr. de, Nengl. die.
dead, dyad, ded adj.; *tot;* Altags. deád. — adv.; deadliche, dedliche; *tötlich.*
deakne, dekne, dene sb.; *diacon.*
deaþ, dead, deþ, ded, det sb.; *tod;* Altags. deáð.
deawe, dewe sb.; *tau;* Altags. deáw.
decretal sb.; *decret, erlass des papstes.*
dede = dide s. don.
dede sb.; *tat;* Altags. dǽd, dêd.
dedestounde sb.; *todesstunde.*
defaut sb.; *mangel.*
defenden sw. vb.; *verteidigen.*
defens sb.; *verteidigung.*
defoulen sw. vb.; *entehren, erniedrigen.*
deȝen, deye, deyhen, dighen, dye sw. vb., *sterben;* Altn. deyja, Nengl. to die.
deis sb.; *tron;* vgl. anm. zu 18, 3967.
del s. dæl.
delen sw. vb.; *teilen.*
delyciousely adv.; *vergnüglich, ausschweifend.*
delit sb.; *freude.*
delitable, dilitable adj.; *erfreulich, ergötzlich.*

delytten sw. vb., *erfreuen;* Nengl. to delight.
demaine sb., *domaine, besitztum.*
demen sw. vb., *richten.*
demer sb., *richter.*
demus = dem oder deme us.
dene, den sb., *tal;* Altags. denu.
dene s. deakne.
denien sw. vb., *verneinen, verleugnen.*
denien, dennen s. dinnen.
dent s. dint.
deol, dole sb., *schmerz.*
deop, dep, dup adj., *tief.* — adv. deope, *tief, bis in die tiefe, durch und durch.*
deore, der adj., *teuer, kostbar;* Altags. deóre, dióre.
deores sb., *liebhaber* pl.; vgl. anm. zu 22, 29.
deoreworthi, dereworthi adj., *kostbar.* — adv., dereworthe, dereworthliche, *teuer, kostbar.*
depenes sb., *tiefe, abgrund.*
der, dur sb., *tier;* Altags. deór.
deraynen, dereyne sw. vb., *etwas mit zeugnissen, mit gründen beweisen; eine sache vor gericht durch beweise oder durch zweikampf verteidigen;* vgl. anm. zu 19, 7098, — ferner: *einen von der vernunft abbringen, betören, verwirren;* vgl. 12, 243.
deren, derye sw. vb., *schaden;* Altags. derian.
derk, durk adj., *dunkel;* Altags. deorc. — adv.; derke, *im finstern.*
derne adj., *heimlich, verborgen;* Altags. dyrne, derne. — adv.; *geheim, im geheimen.*
deschargen sw. vb., *entledigen, entladen.*
desciple s. disciple.
desgysen sw. vb., *sich verkleiden, vermummen;* vgl. anm. zu 27, 180.
deshonour sb., *unehre.*
desyren sw. vb., *wünschen.*
despenden, despendi sw. vb., *ausgaben machen, ausgeben.*
despense sb., *ausgabe.*
desperage sb., *verzweiflung.*
despite sb., *verachtung, schimpf, ärger, verdruss.*
desputen, desputi sw. vb., *disputieren, streiten.*
desten zu dust, sw. vb., *in den staub werfen, herabwerfen;* vgl. anm. zu 5, 228.
destrer, destrers sb., *schlachtross;* Altfr. destrer, destrier.
destructioun, distructioun sb., *zerstörung, wegnahme,* vgl. 12, 46.
destruien, destroie sw. vb., *zerstören.*
deþ = doþ s. don.
deus sb., *gott.*
deuel, dyeuel sb., *teufel;* plur. deueles develyn, dyeulen; Altags. deófol.
dever, deuere sb., *pflicht.*
deuocioun sb., *demut, ehrerbietung.*
dyaf adj., *taub;* Altags. deáf.
dich s. dik.
dye, dighe s. deȝen.
dignite sb., *würde.*
diȝten, dighten, diht sw. vb., *zuteilen, austeilen, bestimmen, bereiten, sich bereit, fertig machen.* — idyght, *angetan (von der kleidung);* 19, 6824.
dik, dyke, dich sb., *graben, grube;* Altags. dîc.
dilitable s. delitable.
dim adj., *dunkel.*
dymmyng sb., *dunkeln;* vgl. anm. zu 19, 6977.
dyn sb., *lärm.*
dyner sb., *mittagsessen.*
dinnen, denien, din sw. vb., *tönen;* Altags. dynnan.
dynt, dent, dunt sb., *schlag, stoss.*
dis s. ðis, þis.
disciple, desciple sb., *schüler.*
disordeneliche adv., *unordentlich, unmässig.*
dispoylen sw. vb., *berauben.*
distance vb., *entfernung.*
distructioun s. destructioun.
divers adj., *verschieden.*
dogge sb., *hund, dogge.*
doȝter, douȝter sb., *tochter;* Altags. *dôhtor.*
dol s. dæl.
dole s. deol.
dom sb., *urteil, urteilspruch, gericht, jüngstes gericht.*
domb s. dumb.
domesdai sb., *gerichtstag,* gew. *jüngstes gericht.*
domesman sb., *richter.*
don, do, doo sw. vb., *tun, ausführen, veranlassen, dass etwas geschieht, machen lassen;* praes. 3. sing. doþ und deþ; plur. doþ. douth, don, dus; praeterit. dide, dede, dude; praet. don, ydo. — to do here beste, *ihr bestes leisten;* vgl. anm. zu 11, II, 18.
don s. dun.
doneward s. dunward.
dong s. dung.
donken sw. vb., nur 22, 28, *tunken, tauchen, benetzen.*
dore s. dure.
doreward s. dureward.
doseyn sb., *dutzend.*
draȝen, drawe st. abl. vb. IV, *tragen, ziehen, wohin ziehen, sich begeben, zupfen, raufen, foltern, hinwegziehen, wegnehmen.* — praeter. droh, drewe, drowe, drowgh. — drow to, *sich ziehen nach, sich anschliessen an, anhangen.*

drake sb., *drache.*
drake sb., *enterich, männliche ente.*
dreechen sw. vb., *antreiben, beunruhigen, quälen;* part. idreizt.
dred sb., *furcht, angst.*
dreden, urspr. st. red. vb., doch schon im Nangl. sw. geworden, *fürchten, befürchten;* praet. dredde und dradde.
drenchen sw. vb., *tränken;* Altags. drencan; part. dreynt.
dreng sb., *junger mann, krieger;* vgl. anm. zu 17, 2184.
drepen st. abl. vb., *treffen, schlagen, erschlagen;* schon im Altags. schwankt es zwischen der klasse II u. III; Altengl. part. dropen.
dry adj., *trocken, tränenlos;* vgl. 6, 4707, Altags. dryze.
drifen, dryue, dreue st. abl. vb. V, *treiben, ausüben, vertreiben, hinwegtreiben, zerstören.*
drizte, drihte, dryte sb., *herr, herrgott;* Altags. dryhtin.
dryngþ = drynkþ.
drink, drunk sb., *trank, trunk.*
drinken st. abl. vb. I, *trinken.*
drinkere sb., *säufer, trunkenbold.*
drinkhayl, ausruf beim zutrinken: *trinke gesund, prosit;* vgl. 11, II, 120.
dryte s. drizte.
drof, droff sb., *treiben, austreiben, trieb.*
drope sb., *tropfen.*
droupnen sw. vb., *traurig sein, niedergeschlagen sein, sich abhärmen;* Altn. drûpna, vgl. anm. zu 25, 77.
drounen, drowni sw. vb., *tränken, untertauchen, ertränken, trunken werden;* Altags. druncnian, Nengl. to drown.
drovyng sb., *beunruhigung, widerwärtigkeit.*
dubben sw. vb., *zum ritter schlagen, krönen;* Nags. dubbien.
double adj., *doppelt.*
douce adj., *süss.*
dughty, douhti adj., *tüchtig.*
duyk s. duk.
duk, duyk sb., *herzog.*
dun, doun, don adv., *herab, herunter.*
dune sb., *hügel;* Altags. dûn.
douncommyng sb., *herabkunft.*
dung, dong sb., *dung, mist.*
dounganging sb., *abwärtsgehen, untergang.*
dounright adv., *gerade nieder, abwärts.*
dunward, doneward adv., *abwärts.*
dumb, domb adj., *stumm.*
dur s. der.
dure, dore sb., *türe;* Altags. duru.
duren sw. vb., dauern.
dureward, doreward sb., *türhüter, torwache.*
durk s. derk.
dust sb., *staub.*
doute sb., *zweifel, besorgnis, zweifelhafte lage;* saun doute, *ohne zweifel.*
douten sw. vb., *bedenken tragen, zögern, fürchten.*
dwale adj., *toll, töricht;* vgl. anm. zu 1, 67.
dwellen sw. vb., *bleiben, sich aufhalten, wohnen.*
dwelling sb., *wohnung.*

E.

eald s. ald.
ear s. ar.
Ebrien sb., *Hebräer.*
ebriss adj., *Hebräisch.*
ech s. æhe.
echen s. eken.
echone = ech one.
efter, eftyr s. after.
efterward s. afterward.
efterþan adv., *darnach.*
eze, eghe, eyghe, ize, *auge;* plur. eghen, ezes, eyn; Altags. eáze.
ezebrewe sb., *augenbraue.*
egest = hegest, *höchste.*
eghetwynklyng sb., *augenzwinken.*
egg, egge sb., *spitze;* Altags. ecz, Nengl. edge.
egre adj., *heftig, ungestüm.*
ezt, eyghte, auht sb., *hab und gut, besitz;* Altags. æ̂ht.
eghte zahlw., *achte.*
eztetenþe zahlw., *achtzehnte.*
eizt, auht zahlw., *acht.*
eiztene zahlw., *achtzehn.*
ey s. ay.
eyghe s. eze.
eyn s. eze.
eyr s. heire.
eyse sb., *erleichterung.*
ek, ec adv., *auch, ebenfalls.*
eken, eche sw. vb., *vermehren;* Altags. êcan.
eld s. ald.
elde, ulþe sb., *alter;* Altags. æld, ældu, yldu, yld.
eldore sb. plur., *ältern, vorfahren,* vgl. 11, II, 33.
element sb., *element, bestandteil.*
elles adv., *anders, ausserdem.*
ellevend zahlw., *elfte.*
elmesse sb., *almosen.*
em sb., *oheim.*
embe praep., *um;* Altags. ymbe.
emperour sb., *kaiser.*

ençenz sb., *weihrauch;* Nengl. incense.
encheson, enchesoun sb., *ursache.*
encumbre sb., *hindernis, beschwerde.*
end s. and.
ende, ænde sb., *ende, ziel, absicht.*
enden sw. vb., *enden, beschliessen.*
enderday sb., *vorhergehende, gestrige tag;* vgl. anm. zu 9, 1.
endyng sb., *ende.*
ene adv., *allein, einzig, einmal.*
enemy, enmy sb., *feind.*
engyne sb., *werkzeug, belagerungsmaschine.*
Engleneloand sb., *England.*
englysch, inglissh adj., *Englisch.*
eny s. ani.
enmy s. enemy.
ensample sb., *beispiel.*
enterment sb., *begräbnis.*
entermeten sw. vb., *sich hereinmischen.*
entraile sb., *eingeweide.*
entremes sb. plur., *zwischengericht.*
entren, entri sw. vb., *eintreten.*
enuy, enuie, anuy sb., *neid, verdruss, kummer.*
eorl, erl sb., *graf.*
eppel s. apel.
er s. ar.
er, ere, 3. pers. plur. ind. praes. von ben; Altags. aron.
erchbischop s. archebischop.
erd sb., *vaterland, geburtsort, aufenthaltsort.* Es mischt sich auch vielfach im begriffe mit erþe; Altags. eard.
erde s. erþe.
erdly s. erþly.
er sb., *ohr;* Altags. eár.
ereon = hereon, *hierselbst.*
erl s. eorl.
ermor adv., *immerfort;* Nengl. evermore.
erne = renen, *rinnen, rennen.*
ernest sb., *ernst.*
erres sb. pl., *wundenmale;* vgl. anm. zu 6, 5327.
ersbischop s. archebischop.
ert, 2. pers. sing. ind. praes. von ben.
erðe, erþe, erð, orthe, urðe, erde sb., *erde.*
erthedyn sb., *erdbeben* und *der damit verbundene lärm* (dyn).
erþly, erthely, urþlich adj. und adv., *irdisch, niedrig.*
ertou = ert þou.
erue sb., *haustier,* bes. *rindvieh;* im gegensatze zu den wilden tieren, Altags. erfe, yrfe (= erbe); vgl. auch orf.
es = is, 3. sing. ind. praes. von ben.
es = is, acc. plur. des pers. pron. der 3.; vgl. he.
eschen s. ascen.
esse = es, is zu ben.
est sb., *osten;* adv., *im osten.*
esten adv., *im osten.*
estermorewe sb., *ostermorgen.*
eten, ethe st. abl. vb. III; part. eten und yȝete, *essen.*
eth adv., *leicht;* Altags. eáðe.
evaungelistte sb., *evangelist.*
euen adj., *gleich, eben* — adv., *eben, gerade, gleich, ebenfalls, ebenso.* — halden þam in euen, *sich im rechten masse halten, sich gut betragen;* vgl. 12, 420 — euen ... so, *ebenso ... wie.*
evensong sb., *abendgesang.*
euer, evyr adv., *immer, stets.*
euerilc s. æurihc.
euermo, euremo, euermore, ermor adv., *immermehr, immerfort, für alle zeit.*
excusen sw. vb., *entschuldigen.*
exilen sw. vb., *verbannen.*
exposicion sb., *auseinandersetzung, erklärung.*

F.

fa, fo, ifoa sb., *feind;* plur. faane, faes, fone, ifoan; Altags. fáh, fâ.
faa adj., *gering, wenig;* Altags. feá; plur. Altengl. fone, fune, vgl. 16, I, 28, 29.
face sb., *antlitz, oberfläche.*
fader, uader, fadir sb., *vater.*
fay, fei sb., *treue* — par ma fay, *bei meiner treue.*
faile sb., *fehl, mangel;* saun faile, *ohne fehl, schwerlich.*
failen, fayllen sw. vb., *fehlen, mangeln, irren, fehlschlagen, zu ende gehen.*
fayn, fawen, fawe adj., *fröhlich, vergnügt;* Altags. fægen — adv., fayn, fayne, fawe, *gern, fröhlich, willig, eifrig.*
fainen sw. vb., *erfreuen, fröhlich machen;* Altags. fæȝnian.
faynt adj., *schwach, zaghaft;* Altfr. feint.
fayntise, feintyse sb., *betrug, hinterlist.*
fair, feyr adj., *schön;* Altags. fæȝer — adv. faire, *schön, gut.*
fairhede sb., *schönheit.*
falden, folde st. red. vb., praet. auch schon sw., *falten, zusammenfalten.*
falewen sw. vb., *fahl werden, welken;* Altags. fealuwian.
fallen, ffallen st. red. vb., *fallen, zufallen, zukommen, geschehen, zugehören, (von einem orte) liegen;* praet. feol, fel, ffelle, fyl, ful und sw. feld, vgl. anm. zu 19, 6956 und 6960.

fallyng sb., *fallen, fall.*
fals adj., *falsch.*
falsshipe sb., *falschheit.*
fame sb., *gerücht.*
famyliar adj., *befreundet.*
fanden, fondi sw. vb., *versuchen, erproben;* Altags. fandian.
fangen, foangen, fonge st. red. vb., *empfangen;* praet. feng, feyng und sw. fanged.
far s. feor.
faren st. abl. vb. IV, *fahren, sich verhalten, sich betragen;* auch schon sw. praet. fared.
faste adv., *fest, schnell, laut, sehr* — fast þarby, *dicht dabei;* vgl. auch fest.
fasten, ueste sw. vb., *fasten.*
fatten sw. vb., *fett machen, fett werden;* Altags. fætian, fettan.
favasour sb., *vasall;* Altfr. vavassor.
fawchoun sb., *sichelförmiges schwert, krummer säbel;* Altfr. fauchon.
fe, feh sb., *vieh, geld, reichtum;* Altags. feóh, feó.
fear s. feor.
feaute sb., *treue, ergebenheit.*
fecchen sw. vb., *holen, herbeiholen, ergreifen, festnehmen;* Altags. feccan, fecȝan.
feden sw. vb., *nähren, füttern, aufziehen.*
feȝten, feghten, fiȝte st. abl. vb. I, *fechten;* praet. faght, foȝt, fouȝt.
feye adj., *zum tode bestimmt, tot.*
feire sb., *jahrmarkt, messe.*
feith sb., *treue.*
fel, fell sb., *fell, haut.*
uelaȝe, felawe sb., *genosse;* Altn. fêlagi.
uelaȝrede sb., *genossenschaft, gesellschaft.*
feld, field sb., *feld, land;* Altags. feld, feold.
felefalden urspr. red. vb., doch pag. 12, 59 sw. conjugiert, *vervielfältigen.*
felen, yfele sw. vb., *fühlen, empfinden.*
fell adj., *grausam.*
fellen sw. vb., *fällen, zu grunde richten, zu boden schlagen, töten.*
uellen s. fillen.
felon sb., *schurke, frevler.*
felony sb., *schurkerei.*
felþe s. filþ.
fen sb., *sumpf, schmutz.*
fend sb., *feind;* Altags. feónd.
fenyl sb., *fenchel.*
feole, fele adj., *viele.*
feor, fear, fer, far, fur adj. u. adv., *fern* — fer ear, *weit eher, viel eher.*
feorren, ferren, furren adv., *in der ferne, weit entfernt.*
fer, fere sb., *furcht;* Altags. fǽr.
ferd sb., *haufe, menge.*
fere sb., *gefährte;* plur. feren — ifere. adv., *in gesellschaft, zusammen.*
feren sw. vb., *eine fahrt machen.*
ferly adv., *gefährlich, schrecklich;* vgl. anm. zu 22, 10.
uerliche adv., *gefährlich, gierig, sehr.*
uerlichhede sb., *gierigkeit, gier, hast.*
fers adj., *wild, grimmig;* Lat. ferus.
fersch adj. = fresch.
ferst s. first.
uerten sw. vb., *pedere, stinken;* vgl. anm. 20, 10.
ferðe, uerþe zahlw., *vierte;* Altags. feórða.
fessel s. vessel.
fest adj., *fest;* Altags. fæst.
festen sw. vb., *befestigen, fest machen, stärken.*
uesten s. fasten.
uesting sb., *fasten, fastenzeit.*
festnesse sb., *fester schutz.*
uet adj., *fett.*
fet, fette s. fot.
fettren sw. vb., *fesseln;* Altags. ȝefeterian.
fy interj., *pfui.*
field s. feld.
fiele sb., *fiedel, viola.*
fierthe s. furthe.
vif zahlw., *fünf.*
fifte zahlw., *fünfte.*
fiften zahlw., *fünfzehn.*
fiftend zahlw., *fünfzehnte;* Altags. fîfteoða, Altfries. fiftinda.
vyfti zahlw., *fünfzig;* Altags. fiftiȝ.
fyȝt sb., *gefecht, schlacht.*
fiȝte s. feȝten.
fyghtor sb., *fechter.*
fyhsheday = fysheday, *tag, an welchem fische gegessen werden, fasttag.*
filyhen, fileghen, filiyhen sw. vb. neben folȝen, folwen, *folgen, verfolgen;* Altags. folȝian, fylȝan.
fill sb., *fall, niederlage;* vgl. anm. zu pag. 78, 40.
fille, fulle sb., *fülle;* Altags. fyllo.
fille sb., *thymian;* Lat. serpyllum.
fillen, uelle, fulle sw. vb., *füllen, erfüllen, sättigen;* Altags. fyllan, Nengl. to fill.
filð, fylthe, uelþe sb., *fäulnis, schmutz;* Altags. fŷlð.
fin, fyne sb., *ende.*
fyn adj., *fein.*
finen (= refinen) sw. vb., *reinigen.*
fynden st. abl. vb. I, *finden.*
fyndling sb., *findling, findelkind.*
fir, fure, fyre, fier, fyrr sb., *feuer;* Altags. fŷr, fir — holy fur, vgl. 11, I, 186.
firmament sb., *himmel, firmament.*
firme adj., *erste;* Altags. feorma, forma.

firren adj., *aus fichtenholz, föhrenholz;* Altags. fura = föhre, Nengl. fir.
first, furst, ferste adj., *erste* — adv. first, uerst, ferste, *zuerst.*
first = frist, *frist, zeit.*
fis s. viss.
fisike, vgl. anm. zu 27, 91.
viss, fis, fissh, fihssh, gew. fish, *fisch.*
vissere sb., *fischer.*
flagel sb., *flöte.*
flay sw. vb., *in die flucht schlagen.*
fle sb., *floh;* Altags. flea.
flee, flye, flehe st. abl. vb. VI, *fliegen;* Altags. fleóʒan.
fleghe, fleye sb., *fliege, mücke.*
fleis, fleysh s. flesch.
fleke sb., *flechte, flechtwerk.*
fleme adj., *flüchtig;* Altags. flŷma.
flemen sw. vb., *verjagen, vertreiben;* Altags. flêman, flŷman.
fleon, flen, flee st. abl. vb. VI, *fliehen* neben praeter. fley, fleigh, flew, auch sw. fled.
flesch, flesh, fleis, fleysh, uless, flessh, *fleisch;* Altags. flǣsc.
flyghing, flyeghing sb., *flug.*
fligt sb., *flug, flucht;* Altags. flyht.
flyngen sw. vb., *werfen, schleudern, sprengen (auf einem pferde).*
flod sb., *flut.*
flok sb., *herde;* Altags. floc, flocc.
flom sb., *fluss;* Nags. flom und flum.
flor, floure, flowre, *blume.*
flote sb., *flosse des fisches.*
fode sb., *nahrung, der ernährte, zögling, kind;* Altags. fôda.
fodme sb., *erzeugnis;* vgl. anm. zu 1, 124.
fol adj., *töricht;* auch substantiviert: *tor,* davon dann plur. foles.
fol s. ful.
folc, folk sb., *volk.*
folde sb., *land, grund und boden.*
folghen, folgen, folwe sw. vb., *folgen;* vgl. auch filyhen.
foly, folie sb., *torheit.*
fond sb., *versuch, probe;* vgl. fanden.
fonden s. funden.
fone, fune plur. zu faa.
for, uor, ffor praep., *vor, für, wegen, durch, um zu* — for god. *bei Gott.*
for, uor conj., *denn, da.*
for zahlw., s. four.
forbeden st. abl. vb. VI, *verbieten.*
forberen st. abl. vb. II, *unterlassen, zurückhalten, aufhören.*
forbod sb., *verbot.*
forbrennen st. abl. vb. I, *verbrennen.*
fordo sw. vb., *aufheben, wegtun, vernichten.*
forein adj., *fremd;* subst. adj., über dessen bedeutung, vgl. anm. zu 12, 21.
forest sb., *wald.*
forfreten st. abl. vb. III, *zerfressen.*
forgan, forgaa, forgon st. red. vb., *aufgeben, verzichten.*
forʒyuen, forgyfen st. abl. vb. III, *vergeben.*
forgiten, forʒete st. abl. vb. III, *vergessen.*
foryhelding sb., *vergeltung.*
forhiler sb., *der verbergende, beschützer.*
forlaped adj., *überfressen,* vgl. 14, 37; zu Altags. lapian, lappan = *lecken.*
forlesen st. abl. vb. VI, *verlieren.*
forleten st. red. vb., *verlassen.*
forme, fourme sb., *form, gestalt.*
fors sb., *macht;* fr. force.
forsaid adj., *vorbesagt, vorgenannt.*
forsaken st. abl. vb. IV, *absagen, widersagen, versagen, verschmähen, verwerfen;* Altags. forsacan.
forswelʒen, uorzuelʒie st. abl. vb. I, *verschlingen, verschlemmen.*
forsweren, uorzuerie st. abl. vb. IV, *verschwören, verdammen.*
fortakening sb., *vorzeichen* und übersetzt Lat. prodigium.
fortend s. fourtend.
forð, uorþ, forþe, furthe adv., *vor, hervor, herbei, fort, vorwärts, fürderhin.*
forðen sw. vb., *fördern;* Altags. ʒeforðian.
forþer s. furþer.
forthy, fforthy conj., *deshalb.*
forty s. fourty.
fortreden st. abl. vb. III, *zertreten.*
forwaken st. abl. vb. IV, *durchwachen, sich überwachen.*
forward, forewarde sb., *vertrag, vergleich, bescheid.*
forward adv., *in zukunft, fürderhin.*
forwerpen st. abl. vb. I, *verwerfen.*
forwhy conj., *dafür dass, weil.*
forwrogt adj. part., *verflucht,* zu forwirken, forwurche.
uorzuelʒie s. forswelʒen.
uorzuerie s. forsweren.
fosse sb., *graben.*
fostren sw. vb., *ernähren, erziehen.*
fot, plur. fet, fette sb., *fuss.*
fowhel s. fuʒel.
frayen sw. vb., *erschrecken;* Altfr. effraier.
fram, ura, fro praep., *von, aus.*
frame sb., *frommen, nutzen.*
France adj., *französisch,* vgl. 1, 81.
frape sb., *haufe;* vgl. anm. zu 12, 58.
fremde adj., *fremd, aus einem fremden lande, unbekannt.*
fremde, fremeðe, ffremede sb., *fremdsein, unbekannt sein mit etwas.*
frenchype sb., *freundschaft.*
Frenkis adj., *Französisch.*

Frensch adj., *Französisch.*
freo, fre adj., *frei;* Altags. freó; adv. freo, fre, *frei, freimütig.*
freond, frend sb., *freund;* Altags. f freónd.
resch, fressh, fersch adj., *frisch.*
freten st. abl. vb. III, *fressen.*
fresen st. abl. vb. VI, *frieren;* Altags. freósan, Nengl. to freeze.
froure sb., *trost;* hali froure; *paracletus, heilige geist;* Altags. frôfor.
front, frount sb., *stirne.*
fruit sb., *frucht.*
fuȝel, fugel, fuel, fowhel, foul sb., *vogel;* Altags. fuȝol.
ful, fol, uol adj., *voll;* Altags. ful; — adv. ful, uol, folle, fully, *völlig, gänzlich.*
ful, uoul, full, fol adj., *faul, schlecht, hässlich;* Altags. fûl; — adv. foule in derselben bedeutung.
ful s. fallen.
foul s. fuȝel.
fulfillen sw. vb., *erfüllen, vollmachen, ergänzen.*
fullen s. fillen.
fultum sb., *hülfe.*
fulwen, fullen, follen sw. vb., *taufen;* part. ifulled, yuolled; Altags. fulwian, fullian; vgl. Grein, Gloss. pag. 357.
funden, fonde sw. vb., *streben nach etwas, suchen, gehen.*
fune s. fone und faa.
foure, uour, for zahlw., *vier;* Altags. feówer.
furford vgl. anm. zu 18, 3814.
fourtend zahlw., *vierzehnte;* Altags. feówerteoða.
furthe, fierth, ferthe zahlw., *vierte;* Altags. feówerða, feórða.
furthe s. forð.
forþer adv., *fürder, vorwärts.*
fourty zahlw., *vierzig;* Altags. feówertiȝ.

G. ȝ.

gaderen, gederen sw. vb., *sammeln, auflesen;* Altags. ȝadorian, ȝadrien.
gay adj., *fröhlich.*
gailer sb., *kerkermeister;* Altfr. gaioler, jaioler.
galey sb., *galeere.*
galwe sb., *galgen;* Altags. ȝealȝa; pl. Altengl. galwes und galweis.
gamen, gomen sb., *lust, freude, vergnügen, unterhaltung.*
gan, ga, gon, go, guo, gange, *gehen;* praeter. geong oder geng ist Altengl. ungebräuchlich, dafür ȝeode, ȝode, ȝede, yeode, yheode, yhed, yede; part. gangen, gonge.
ȝard sb., *zaun, umzäunter ort, garten;* Altags. ȝeard.
ȝare, gare, yarwe adj., *bereit, eilig, fertig:* adv. *bereit, fertig;* ful gare, *recht wol.*
garen, geren sw. vb., *bereit machen;* Altags. ȝearwian, ȝerwan.
gargaze sb., *kehle, gurgel;* Altfr. gargate.
garland sb., *guirlande, blumenkranz,* auch *bezeichnung für die Schottische krone,* vgl. 12, 249.
garner sb., *scheune, vorratskammer;* Altfr. grenier, gernier; Nengl. garner.
gast, gost sb., *geist.*
gate, ȝate sb., *tor;* Altags. ȝeat.
gaude sb., *posse, torheit;* Nengl. gaud, gaude.
ȝe, ge, ghe, ye, yhe pers. pronom. der 2. pers. plur., *ihr;* obl. cas. : ow, gu, ȝow, ȝou; Altags. ȝe, obl. cas. : eów.
ghe 3. pers. femin. des persönl. fürwortes, *sie;* Nags. heo, ȝeo, ȝho.
ȝe bejahungspart., *ja;* Altags. ȝea.
gede, ȝede s. gan.
gedeling sb., *geselle, gefährte.*
gef, ȝef, yef s. ȝif.
ȝeft, yefþ s. ȝift.
geyn adj., *zierlich, schön;* vgl. anm. zu 24, 35.
ȝelden, yhelde, yelde, yeilden st. abl. vb. I, *gelten, vergelten, belohnen, auslösen, widerherstellen, hingeben* — yhelden the gast, *den geist aufgeben* — yelde accounte, *rechnung ablegen.*
ȝelpen st. abl. vb. I, *sich rühmen, prahlen, schwatzen, belfern;* Altags. ȝilpan.
ȝeme sb., *sorge, aufmerksamkeit, acht;* Ahd. gouma.
ȝemen sw. vb., *sorge tragen, sich hüten vor, achten auf;* Altags. ȝêman, ȝŷman.
generaly adv., *gemeinsam, allgemein.*
gent sb., *volk.*
gent adj., *edel;* adv. ebenso.
gentyl adj., *edel.*
gentrise sb., *adel, edle abkunft;* vgl. anm. zu 3, 212.
ȝer, ȝear, ger, yher sb., *jahr;* plur. ȝer, selten Altengl. ȝeres; Altags. ȝeâr, ȝâr.
ȝerde sb., *gerte, rute;* vgl. auch anm. zu 12, 130.
ȝernen s. ȝirnen.
gesse sb., *meinung, dafürhalten* — at gesse, *nach gutdünken;* Nengl. guess.
gest sb., *gast;* Altags. ȝast, ȝest, ȝist.

gest, geste sb., *tat, heldentat, ruhm, erzählung (von heldentaten).*
yesterday, yusturday adv., *gestern;* Altags. ȝeostran dæȝ.
yesteneuen adv., *gestern abend.*
get s. ȝit.
ȝeten st. abl. vb. III, *bekommen, erhalten;* Altags. ȝitan.
geten sw. vb. (?), *sorgen für, bewachen;* Altn. gǣta.
geuelic adj., *gleich;* Altags. ȝeefenlic, ȝefenlic.
geuelengðhe sb., *gleiche länge.*
gydihede sb., *leichtfertigkeit.*
ȝif, yif, yiff, ȝef, gef, yef, yhef, yf, iff, conj., *falls, wenn, ob.*
gyfen, ȝyue, geve, ȝeue st. abl. vb. III, *geben;* im plur. des praet. auch die form ȝiue, vgl. anm. zu 3, 130 und 4, 115; part. giuen und geue.
ȝift, ȝeft, yeþ sb., *gabe.*
gilden adj., *golden;* Altags. ȝylden.
gile sb., *hinterlist, betrug.*
gilt, gelt, gult sb., *schuld;* Altags. ȝylt, ȝelt.
gilti adj., *schuldig.*
giltles, geltles adj., *schuldlos.*
gyn sb., *verrat, list, hinterlist, kunst, kunstgriff, schlinge.*
ȝyng s. ȝung.
ginnen st. abl. vb. I, *beginnen;* praet. neben gan auch can, con für sing. u. plur.
girden, gurden sw. vb., *gürten, sich gürten, kampfbereit machen.*
gyrdylsteed sb., *stelle, wo der gürtel sitzt, gürtel.*
ȝirnen, ȝernen sw. vb., *unruhig sein, heftig verlangen, begehren.*
gyse sb., *weise, gebrauch.*
ȝit, yhit, ȝitt, yhitte, ȝut, get, ȝette adv., *noch, sogar, jetzt.*
Giw sb., *Jude;* Altfr. Giu.
gywise sb., *urteil, richterspruch.*
glad, gled adj., *fröhlich, heiter* — adv. gladliche, gledliche, *fröhlich, gerne.*
gladen, gladden sw. vb., *aufheitern, erfreuen, sich freuen.*
glem sb., *glanz;* Altags. glǣm.
glenten sw. vb., *wonach streben, sich wohin begeben;* vgl. anm. zu 12, 23.
gliden st. abl. vb. V, *gleiten.*
glorie sb., *ruhm.*
glorifien sw. vb., *verklären.*
glotun sb., *schlemmer.*
glotounye sb., *gefrässigkeit, schlemmerei.*
glove sb., *handschuh;* Altags. glôf.
gobelyn sb., *kobold.*
god, godd sb., *Gott.*
god, good, guod, gud adj., *gut, tüchtig, tapfer.*
god sb., *gut, habe, wolergehn, wolfahrt.*
godfulhed sb., *gottheit.*
godhede sb., *gottheit, göttliche natur, göttlichkeit.*
godnesse sb., *güte;* Altags. godnes.
godspel, gospel sb., *evangelium.*
godspeller sb., *evangelist.*
gold sb., *gold.*
ȝole sb., *julfest;* hier ist das *weihnachtsfest* gemeint; Altags. Jula und ȝeôl, ȝeôla.
gome sb., *mann;* Altags. guma.
gon s. gan.
gonnylde gnoste, vgl. anm. zu 14, 10.
gonfaynoun sb., *fahne;* Altfr. gonfanon.
ȝong s. ȝung.
ȝore adv., *einst, lange zeit her;* Altags. ȝeâra.
gore sb., *lappen, tuch, gewand.*
gorger sb., *gurgel, halskragen;* vgl. anm. zu 18, 3636.
yornandlik adj., *begehrenswürdig.*
gost s. gast.
yhoten sb., *riese;* Altags. eoten.
grace sb., *gunst, gnade.*
graciouse adj., *anmutig.*
gradde s. greden.
graven st. abl. vb. IV, *graben.*
grave sb., *grab;* Altags. ȝræf.
grauing sb., *begräbnis.*
graiþen, greyþe, greyden sw. vb., *bereiten, bereit machen;* Altn. greiða.
gram sb., *schmerz, trauer.*
grange sb., *hof, scheune.*
granten, granti sw., *gewähren.*
grat s. great.
grauen, greue sw. vb., *beschweren, bedrücken, unrecht tun, einem feindlich gesinnt sein.*
great, gret, grat; plur. grette, *gross;* Altags. ȝreát; superl. grettest, greste.
gretely adv., *stark, sehr.*
greden sw. vb., *rufen, schreien;* praet. gradde; Altags. ȝrǣdan.
gredyng sb., *geschrei.*
greyden = greiðen, graiþen.
greim adj., *hart, traurig.*
greim sb., *grimm.*
greith sb., *vorbereitung.*
grene adj., *grün, bleich, kränklich aussehend.*
grene sb., vgl. anm. zu 23, 11.
gres, gresse, griss sb., *gras.*
gret = gredeþ.
greten st. red. vb., *weinen;* Altags ȝrǣtan.
greten sw. vb., *grüssen;* Altags. ȝrêtan.
greuance sb., *bekümmernis, betrübnis.*
greuen s. grauen.
grip sb., *graben, grube.*
gripen st. abl. vb. V, *greifen, ergreifen.*
griss s. gres.
grið sb., *frieden.*

groching s. gruechyng.
grom sb., *stallknecht, reitbursche, diener.*
gronen sw. vb., *greinen, ächzen, stöhnen;* Altags. grânian.
growen st. abl. vb., *wachsen;* Altags. grôwan.
gruechyng, groching sb., *murren, murmeln, schwätzen;* zu Altfr. grouchier, Nengl. to grudge.
grund sb., *grund und boden.*
gu s. ȝe.
ȝullen st. abl. vb. I, *gellend schreien, heulen;* Altags. ȝyllan, ȝellan.
gult, gultles s. gilt, giltles.
ȝung, ȝong, yong, yhong, ȝyng adj., *jung;* — adv. ebenso; Altags. iunȝ, ȝeonȝ, ȝinȝ.
ȝunker dual. pron. der 2. pers., *euer beider;* 1, 398; Altags. incer.
ȝuod adj., s. god.
ȝur, ȝoure, yhour poss. pron. der 2. plur., *euer;* Altags. eówer.
yhouþe sb., *jugend;* Altags. ȝeóȝuð, ȝióȝuð.
yhouthede sb., *jugend;* Altags. ȝeóȝuðhâd.
ȝusturday s. yesterday.
ȝuttes sb., *eingeweide;* Nengl. gut.

H.

habben, haven, haf sw. vb., *haben, halten, besitzen, sich verhalten;* 3. sing. haueþ, hauet, haves, haued und haþ; plur. contrah. han; praet. hadde, had; Ags. habben, hafan.
habite sb., *gewohnheit, sitte, kleidung.*
hauen sb., *hafen, bucht;* Altags. hæfen.
hage sb., *fieber;* vgl. anm. zu 12, 290.
haȝen sw. vb., *hegen, hecken;* vergl. 14, 13.
hayfre sb., *junge kuh, kuh;* Nengl. heifer.
hail sb., *heil, gesundheit;* Altags. hæl, vgl. auch hele.
hayward sb., *heuwart, einer der über das heu zu wachen hat, flurschütze.*
haknei sb., *passgänger, zelter;* vgl. anm. zu 12, 351.
hal, hol adj., *heil, gesund, ganz;* Ags. hâl.
halden, healde, helden, holde, hold, hyealde st. redupl. vb., *halten;* praet. heold, hold, held, huld.
halden = bihalden, *betrachten, ansehen.*
halely, haly adv., *vollständig, heil, gesund.*
half sb., *hälfte.*
hâlf adj., *halb.*
haluendel, halvyndel adv., *halb, zur hälfte.*
halȝ, halgh, hali, heli, holy adj., *heilig;* plur. des subst. adj. halghes, halȝen; Altags. hâliȝ.
halle sb., *halle;* Altags. heal, heall.
ham, hom sb., *haus, heim.*
hameward, homeward adv., *heimwärts.*
hand, hond sb., *hand;* plur. honden, benden.
hangen, hongen st. red. vb., *hangen.*
hangien, hongi, hyngen sw. vb., *hängen.*
hap sb., *zufall, glücksfall, schicksal.*
har, her sb., *haar;* Altags. hær, hêr.
hard adj., *hart, schwer;* adv. harde, *sehr, heftig.*
hard s. heren.
hardy adj., *dreist, kühn, verwegen.*
hardinesse sb., *kühnheit, standhafkeit, kühne tat.*
hare sb., *hase.*
harlot sb., *lotterbube;* vergl. anm. zu 14, 5.
harm sb., *harm, gram, schmerz, unglück.*
harmen sw. vb., *beleidigen, betrüben.*
harnpane sb., *hirnpfanne, hirnschale.*
harpe sb., *harfe.*
hast sb., *eile.*
hastyf adj., *hastig, eilig.*
hate, ate sb., *hass.*
haten, hoaten, hote, hete st. red. vb., *heissen, befehlen, verheissen, versprechen;* dagegen die reste medialer formen: hatte, hette = werde genannt, als praes. u. praeter.; praet. heht, hiegt, hyght.
haten sw. vb., *hassen.*
haunten sw. vb., *jemand aufsuchen, besuchen, heimsuchen;* Altfr. hanten.
hawberk sb., *rüstung, halsberge.*
he, ha pron. pers. der 3. pers. masc.; gen. his, hisse; dat. him; acc. hin, hine, him, *er;* heo, hue, he pron. der 3. fem., *sie;* hire, here durch alle obl. casus; hit, it pron. der 3. neutr., *es;* his, him, hit, it; — plur. he, hi, heo, it; gen. here, hare; dat. u. acc. hem, hom, huem, ham, und acc. hys, hise, is, es.
heaued, hened, hed sb., *haupt, kopf;* Altags. heáfod.
heden sw. vb., *enthaupten.*
hedyr adv. = hider.
hedde s. habben.
heȝ, hegh, heg, heye, he adj., *hoch, erhaben, stolz;* — superl. heȝist, hegest, heghest, heyghest, heist, hiest; —

adv. heghe, heye, hye; — Altags. heáh, heá.
hezen, hizen sw. vb., *hegen, umhegen, umgeben;* Altags. hezian; part. hiht.
hezen, hezi sw. vb., *erhöhen, hochmütig machen.*
hegge sb., *hecke.*
heght sb., *höhe.*
hei interj., *ha.*
heire, eyr sb., *erbe*
helden sw. vb., *sich neigen, beugen;* Altags. heldan, hyldan.
helden s. halden.
heldinges, pag. 10, v. 32 vgl. anm. dazu.
hele sb., *heil, gesundheit;* Altags. hǽlu, hǽlo.
helen sw. vb., *heilen.*
helen s. hilen.
heli s. halz.
helle sb., *hölle.*
help sb., *hülfe.*
helpen st. abl. vb. I, *helfen.*
helper sb., *helfer.*
helþe sb., *gesundheit.*
henden sw. vb., *ergreifen, erfassen.*
hendy, hende, hinde adj., *hübsch, schön, fein, fröhlich.*
hene adj., *niedrig, niederträchtig, schmählich;* Altags. heán.
hen, henn sb., *huhn;* plur. hennen.
henne adv., *von hinnen.*
hennes adv., *dass. wie vor.*
heorte, herte, hurte sb., *herz;* Altags. heorte.
heouen, heovene, heuene, heven sb., *himmel;* Altags. heofon.
hep, heep sb., *haufen;* Altags. heáp.
hér sb., s. har.
her, here, hyer adv., *hier;* Altags. hêr.
hereafter adv., *darnach.*
herbarewen, herborwen sw. vb., *herbergen.*
here, yhere sw. vb., *hören;* Altags. hêran, hŷran; praet. herde, ihurde; part. herd, hard, yhyerd.
hereon, ereon adv., *hierselbst.*
herien sw. vb., *erhöhen, verherrlichen, preisen;* part. yheryed.
heryng sb., *hören, gehör.*
heritage sb., *erbe, erbschaft.*
hermyte sb., *eremit.*
herof adv., *hiervon.*
herte s. heorte.
herteblod sb., *herzblut.*
herteground sb., *herzensgrund.*
herth s. erth.
herto adv., *herzu.*
hertrote sb., *herzenswurzel.*
herwyþ adv., *hiermit.*
hes sb., vgl. anm. zu 27, z. 150.
hest sb., *geheiss, gebot;* Altags. hǽs.
hete sb., *hitze.*
het, hette s. haten.
heþ s. habben.
heþen adj., *heidnisch;* sb. adj., *der heide;* Altags. hǽþen.
heu, hew sb., *farbe, gesichtsfarbe, aussehen.*
heuen s. heouen.
heuenezat sb., *himmelstor.*
heueneking sb., *himmelskönig.*
heuerile = euerile.
heuy adj., *schwer, schwerfällig, schwermütig;* Altags. hefiz.
heuynes sb., *schwerfälligkeit.*
hext s. hez.
hi s. he.
hie = ie.
hyde sb., *haut;* Altags. hŷd.
hiden, huden sw. vb., *verbergen, sich verbergen.*
hider, hedyr adv., *hierher.*
hiderward adv., dass. wie vor.
hidus, hydous adj., *hässlich, schrecklich.*
hye sb., *verstand;* Altags. hyze, hize.
hye s. hez.
hyealdeþ s. halden.
hye s. hizien.
hyer s. her.
hierþe sb., *gehör.*
hiest s. hez.
hyght s. haten.
hizien, hie sw. vb., *eilen;* Altags. hizian, Nengl. to hie.
hil, hul, hille sb., *hügel.*
hilen, helen sw. vb., *bedecken, ver bergen, verheimlichen.*
hille = ille.
him s. he.
hin, hine s. he.
hinde s. hende.
hinden, hinde adv., *hinten.*
hyne sb., *diener, magd;* plur. hynen; Altags. hŷna, Nengl. hind.
hyngen s. hangen.
hint praeter. zu hinden oder hinten = henden, *fassen, einen treffen.*
hirde, hirte sb., *hirte.*
hire sb., *lohn;* Altags. hŷr.
hire s. he.
his, hise, hisse s. he.
his = is s. ben.
hit s. he.
hytten, hyt sw. vb., *treffen, schlagen, stossen;* Altn. hitta.
hyve vb., *bienenstock;* Altags. hyfe. So.
ho s. who.
ho praep. = o, on.
hoche sb., *mantel;* vgl. anm. zu 5, 191.
hod sb., *hut.*
hok sb., *haken;* Altags. hôc.
hol s. hal.
hold adj., *hold, zugetan, ergeben.*
hole sb., *höhle.*

holi s. halȝ.
holyer sb., *betrüger, hehler, verläumder.*
hondred zahlw. s. hundred.
honi sb., *honig.*
honour, honowr sb., *ehre.*
honouren sw. vb., *ehren, verehren.*
honten s. hunten.
hope sb., *hoffnung.*
hopen sw. vb., *hoffen.*
hor adj., *grau;* Altags. hâr.
hord sb., *schatz.*
horling sb., *wollüstling.*
hors sb., *pferd.*
horsen sw. vb., *sich mit einem pferde versehen, beritten machen.*
horsknave sb., *pferdebursche.*
hortelen sw. vb., *aneinander stossen;* Nengl. to hurtle.
hose sb., *hose, beinkleid.*
hoso = whoso, *wer auch.*
hostage sb., *geisel.*
hotestre sb., *wirtin;* vgl. anm. zu 27, 109.
hu, hou, fragepart. *wie;* Altags. hwi und hû.
huden s. hiden.
hul s. hil.
hund, hound sb., *hund.*
hundred, hundrod, hondred zahlw., *hundert;* subst., *hundertschaft, gau,* vgl. 15, 15.
hunger sb., *hunger.*
hunten, honte sw. vb., *jagen.*
hure = ure, *unser.*
hurten sw. vb., *hin und herschleudern, umher werfen.*
hurne sb., *ecke;* Altags. hyrne.
hurte s. heorte.
hus, hows sb., *haus.*
hus = us s. we.
huader = hueðer, wheþer.
huere s. where.
huet interj., *wahrlich;* Altags. hwæt; huet non, *warum nicht.*
huich s. which.

I. J.

i s. ic.
jaȳ sb., *elster;* Franz. geai.
yby s. ben.
ic, hic, ich, i, I, y pron. der 1. pers. sing., *ich* — gen. min, dat. und acc. me, mee.
ych s. æhc.
ycham = ich am.
ichot = ich wot.
icliped s. clepen.
ydel adj., *eitel, faul.*
ydelnes, ydillnes sb., *faulheit.*
idreȝt s. drecchen.
jentil adj., *edel.*
jewise sb., *gericht, urteilspruch;* Altfr. juise.
if, iff s. ȝif.
ifoa s. fa.
yfele s. felen.
ifere sb., *begleiter.*
iffulled s. fulwen.
iȝe s. eyhe.
yȝete s. eten.
igreting sb., *gruss.*
il s. ilc.
yle sb., *insel.*
ilærd adj., *gelehrt.*
ilc, ilk adj. pron., *jeder;* Altags. ȝehwilc. Auch häufig mit dem unbestimmten artikel verbunden: ilka, *ein jeder;* ebenso ilkane, ilkone.
ileawed adj., *ungelehrt;* sb. *laie.*
ilke, ilche adj., *derselbe, gleiche;* Ags. ilca, ylca. — ðis ilke dai, *am selben tage, gerade diesen tag.*
ilkone s. ilc.
ileave s. leave.
ille adj., *schlecht, böse;* adv. *schlecht, übel.*
ilestind adj., *dauernd.*
ilic, iliche adj., *gleich;* Altags. ȝelîc. — iliche wird als subst. gebraucht = Altags. ȝelîca.
ilome adv., *häufig;* Altags. ȝelôme.
image sb., *bild.*
imene adv., *gemeinsam, zusammen;* Altags. ȝemǣne.
imyd, imyddes praep. und adv., *mitten in, in der mitte von, mitten darin.*
in, ine, praep., *in, auf;* adv. in, inne, *ein, herein, innen, drinnen.*
in, inn sb., *wohnung, haus.*
ynesche, vgl. anm. zu 28, II, 20.
inewyt s. inwit.
inglissh s. englysch.
inga, ingo st. red. vb., *hineingehen, eingehen.*
inoh, inouh, inoȝ, ynow, ynou, inowe adv., *genug, hinreichend.*
ynoȝliche adv., *hinlänglich.*
inta = into a, vgl. anm. zu 5, 178.
intel s. intil.
intil, intel praep., *in, hinein in.* Es wird Nordengl. für into gebraucht.
into praep., *in, in … herein.*
intwoo adv., *entzwei.*
inwardeli adv., *innerlich, im innern.*
inwit, inewyt sb., *gewissen.*
ioy, joy sb., *freude.*
ioyen sw. vb., *sich freuen.*
ioynen sw. vb., *anschliessen, verbinden.*
jolif adj., *fröhlich, munter.*
ioliuete sb., *munterkeit, lust, freude.*

iornen sw. vb., *einen tag ansetzen, einen termin anberaumen.*
iourney sb., *tagereise.*
ypocrisy sb., *heuchelei.*
ypocrite sb., *heuchler.*
ire s. yrn.
iredi s. redi.
yrn, ire sb., *eisen;* Altags. îren.
ys sb., *eis.*
is, es = 3. pers. acc. plur. des pers. pron. he.
is, isse, 3. pers. s. ind. praes. von ben.
isetnesses sb. pl., *satzungen.*
ysi s. sen.
ysom adj., *einig;* Altags. ȝesôm.
isshen sw. vb., *herausgehen, gehen;* Altfr. issir.
it = hit s. he.
it plur. des pers. pron. der 3. pers., vgl. he.
iugement sb., *urteil.*
juggen sw. vb., *urteilen.*
iur sb., *tag.*
juste sb., *tjost, ritterlicher zweikampf;* plur. justis; Altfr. joste, juste.
justen sw. vb., *tjostieren, nach ritterlicher weise einen zweikampf ausführen.*
juster sb., *streitross;* Altfr. joster, juster.
justice, justys, iustise sb., *richter.*
justisen sw. vb., *richten;* Altfr. justisier.
ivel, uuel sb., *übel.*
iuel, uuel, iwel adj., *übel, schlimm* — adv. iuele, uvele, *übel, schlecht.*
iwar adj., *aufmerksam, vorsichtig.*
iwis, iwisse adv., *sicherlich, gewiss.*
yzed s. siggen.
yzyeþ, yzyȝþ s. sen.

K.

kambe, komb sb., *honigzelle, wabe.*
kan s. can.
kare, karen s. care, carien.
karful s. carful.
kastelle s. castel.
kasten s. casten.
katchen s. cacchen.
kedde s. kiðen.
kempe sb., *kämpfer, streiter;* Altags. cempa.
ken s. kin.
kene adj., *scharf, kühn;* Altags. cêne.
kennen sw. vb., *kennen, erkennen, kennen machen, lehrer.*
kenred s. kinred.
kep, keep sb., *sorge, schutz, erhaltung.*
kepen sw. vb., *halten, sich kümmern um, sorgen für, erhalten.*
kernen, ceoruen st. abl. vb. 1, *kerben, schneiden, abschneiden.*
kernel, kirnel sb., *zinne;* Altfr. crenel.
kesten s. casten.
kevere, keoveri sw. vb., *erlangen, erhalten, erwerben;* Nengl. to recover.
killen sw. vb., *töten;* Nengl. to kill.
kin, kun, cun, ken sb., *stamm, geschlecht, verwantschaft, nachkommenschaft;* Altags. cyn.
kynd, kinde, cunde sb., *natur, art, eigenschaft;* Altags. ȝecynd.
kyndam, kindom sb., *königreich;* offenbar vermischung von kyndom *stammland* mit kingdom.
kinde adj., *natürlich;* Altags. cynde.
kindelen, kynelen sw. vb., *gebären, bereiten.*
king sb., *könig.*
kynred, kenred sb., *verwantschaft;* Nengl. kindred.
kinrich, kunrich sb., *königreich, stammland.*
kippen sw. vb., *hastig ergreifen, nehmen;* Altn. kippa.
kirke, cherche, churche sb., *kirche;* Altags. circe, cyrce, cyrice.
kirnel s. kernel.
kissen, cussen sw. vb., *küssen.*
kiðen, kethe, cuðen, couthe, *künden, verkünden;* Altags. cŷðan.
kyt s. cut.
kuðe s. can.
kumen s. cumen.
kunrik sb., vgl. anm. zu 17, 2143.
knaue sb., *knabe, knappe;* auch knaue child; Altags. cnâfa.
knawen, cnowe st. red. vb., *erkennen, kennen, wissen;* part. auch sw. knawed.
kne sb., *knie;* Altags. cneó, cneów.
knelen sw. vb., *knien.*
knyf sb., *messer.*
knyȝt, knigt, knyght sb., *ritter;* Ags. cniht.
knowned, *erkennt;* vgl. anm. zu 1, 134.
krefte s. creft.
knead sb., *torheit, schlechtigkeit.*
knead adj., *schlecht, sündig.*

L.

lac sb., *mangel, fehl;* Nengl. lack.
lacchen sw. vb., *erfassen, ergreifen;* Altags. ȝelæccan; Nengl. to latch; part. laht, lauht.
laced adj., *geschnürt, mit schnüren besetzt, verbrämt.*
ladde s. leden.
ladde sb., *bursche;* Nengl. lad.

laden st. abl. vb. IV, *laden, beladen;* part. auch sw. lad.
laȝe, lawe, lagh, lauh, lay, leȝ sb., *gesetz, religiöse gesetz, glaube;* Altags. lagu.
laȝeles, laweles adj., *gesetzlos.*
laȝen, leighen st. abl. vb. IV, *lachen;* Altags. hleahhan, hlehhan.
lake sb., *see;* Altags. lâc, lâca (So).
lamb, lomb sb., *lamm.*
lance, launse, lonse sb., *lanze.*
lanchen launchen sw. vb., *schleudern, schnell bewegen, springen, eilig gehen;* Altfr. lancer.
land, loand, lond sb., *land.*
lang, long adj., *lang* — adv. lange, longe, *lange, lange zeit.*
langage sb., *sprache.*
langen, longen = bilongen, *zugehören,* z. b. 5, 282.
langing, longing sb., *verlangen.*
lanterne, launterne sb., *laterne.*
lappen sw. vb., *mit lappen umwickeln, einwickeln.*
lardere sb., *speisekammer.*
lare, loare, lore sb., *lehre.*
lareles, loreles adj., *ohne lehre, ohne glaube.*
large adj., *reich, reichlich, gross.*
largesse sb., *freigebigkeit.*
las, les, lasse, lesse adj. u. adv., *geringer, kleiner, weniger* — þe lasse; *um so weniger* — superl. last, lest, leiste, *geringste.*
last s. lat.
last, lest conj., *ob nicht, damit nicht.*
lasteles adj., *tadellos.*
lasten sw. vb., *dauern, währen.*
lat adj., *spät;* superlat. last; adv. late, *spät;* laste, atte laste, *zuletzt.*
lað, loþ adj., *leidig, verhasst.*
laudes sb. pl., *lobpreisungen;* vgl. anm. zu 27, 32.
lauh s. laȝe.
launprey sb., *lamprete.*
lauerd, lhoaverd, louerd, leuerd, lhord, lorde sb., *herr:* Altags. hlâford.
law adj., *niedrig, tief;* adv. *tief, niedrig, leise (vom sprechen).*
laue sb., *see:* Altags. lagu.
law, lowe sb., *hügel:* Altags. hlâw, hlǣw.
lax sb., *lachs.*
le s. leȝe.
lealte sb., *ehrenhaftigkeit.*
leave, ileave, leue sb., *erlaubnis;* Altags. leáf.
leche sb., *arzt;* Altags. lǣce.
lecherie, lychery sb., *leckerei, ausschweifung.*
lechour, lechur sb., *wollüstling.*
led sb., *blei;* Altags. lead.
leden sw. vb., *leiten, führen;* praet. ledde, ladde; part. ilad; Altags. lǣdan.
lef sb., *blatt;* plur. leues; Altags. leáf.
leflich adj., *erlaubt, glaublich, lieblich.*
left s. lift.
leg sb., *bein;* plur. legges; Altn. leggr.
leȝe, leye, le sb., *lüge;* Altags. lyȝe.
leggen sw. vb., *legen:* praet. leide, layd; Altags. lecȝan; leggen on, *loslegen.*
leye adv., *brach, unbestellt;* vgl. anm. zu 13, 61.
lemman, lemmon, leman sb., *liebling, liebchen;* Altags. leófman.
lenden sw. vb., *landen, in besitz nehmen, bewohnen.*
lenen sw. vb., *lehnen, leihen, verleihen, geben, borgen, hinweg geben;* Altags. lǣnan.
leng, lengore adv. zu lang, *länger.*
lenten sb., *lenz;* Altags. lencten.
lententide sb., *frühjahr, lenz.*
leof, lef, lyf, leoue, leue adj., *lieb, wert;* Altags. leóf; adv. ebenso; lever, *lieber.*
leofful, lefful adj., *liebevoll.*
leofliche, lefliche adj., *lieblich.*
leornen, lerne, lurne, lyerny sw. vb., *lernen;* Altags. leornian.
leosen, lesen st. abl. vb. VI, *verlieren;* doch neben les, loren auch schon loste, losten; part. ilore.
leoue inf., vgl. anm. zu 4, 53.
lepen st. red. vb., *laufen, reiten (on stede);* praet. lep, leep, auch lept; Altags. hleápan.
leren sw. vb., *lehren, unterrichten;* jedoch auch, wie im Niederdeutschen = *lernen* — part. lered, lerd, ilæred als subst. adj. gebraucht, *der gelehrte* im gegensatze zum *laien.*
les s. las.
les conj., *damit desto weniger, damit nicht;* vgl. anm. zu Ps. 7, 3.
lest s. last unter las.
lese sb., *weide, wiese;* Altags. lǣsu. (Bo). Altengl. auch leswe.
lesen sw. vb., *lösen, erlösen, befreien;* Altags. lêsan, lŷsan.
lesing sb., *pacht, miete;* Nengl. to lease.
lesschen sw. vb., *zulassen, erlauben.*
lessoun sb., *lection, vorlesung.*
lesteful s. lustful.
lesten sw. vb., *weilen, bleiben, währen, dauern;* Altags. lǣstan.
let = ledeþ.
leten st. red. vb., *lassen, befehlen, machen, dass etwas geschieht;* praet. häufig sw. lette; part. ilate und ilet; Altags. lǣtan.
letten sw. vb., *verzögern, verhindern;* Altags. lettan (Bo).
lettyng sb., *verhinderung.*

lettre sb., *buchstabe.*
leune s. lioune.
leue s. leave.
leuen, lefe sw. vb., *lassen, unterlassen, zurücklassen, zurückbleiben;* Altags. lǣfan.
leuen sw. vb., *erlauben, zulassen;* Altags. lêfan, lŷfan.
leuen, ylaueu sw. vb., *glauben;* Altags. ȝelŷfan, ȝelêfan.
levedy s. lheuedi.
levening sb., *blitz;* vergl. anm. zu 6, 5125.
leuerd s. lauerd.
lewed, ileaved subst. adj., *laie.*
lhene, lene adj., *mager, dürr;* Altags. hlǣne und lǣne.
lheuedi, leuedi sb., *herrin;* Altags. hlǣfdiȝe.
lhoaverd, lhord s. lauerd.
lhordssip, lordschipe sb., *herschaft.*
lhoud, loud adj., *laut;* Altags. hlûd; adv. hlude, *laut.*
lhouþ zu lhouwen, lhouen, *brüllen;* vgl. anm. zu 20, 8.
libben, liue, liffen sw. vb., *leben;* Altags. libban und lifian.
lichame sb., *körper, leichnam;* Altags. lîchama.
lictli s. liȝtli.
lich s. lik.
lychery s. lecherie.
lie s. lyȝen.
lye s. liggen.
lif, lyff sb., *leben.*
lifeday sb., *tag des lebens.*
lift, luft, left adj., *links;* Nengl. left.
lyȝen, lighen, lyeȝe, lie st. abl. vb. VI, *lügen;* Altags. leóȝan.
lyggen, lye st. abl. vb. III, *liegen;* Altags. licȝan.
light, liȝt, liht, lith, lyt sb., *licht, glanz;* Altags. leóht; Nengl. light.
liȝt, ligt adj., *licht, hell, glänzend* — leóht.
lyght, lyht adj., *leicht, schnell.*
liȝtli, lictly adv., *leichtlich.*
liȝten sw. vb., *erleuchten, leuchten.*
lighten, luhten, lute sw. vb., *herab, hernieder steigen;* Altags. lîhtan, Nengl. to light.
lyghtles adj., *lichtlos, dunkel.*
lyghtnesse sb., *licht, hellung.*
lik, lich adj., *gleich.*
liken sw. vb., *gefallen;* Altags. lîcian.
lykenes, liknesse sb., *ähnlichkeit, gleiche gestalt, gleichheit.*
likerous adj., *lecker, lieblich schmeckend.*
likestre, lickestre wol zu lie = *angenehm?*
lykyng sb., *verlangen, begierde.*
lilie sb., *lilie.*
lym sb., *glied;* plur. lymmes, Altags. lim.
lim sb., *leim, kalk;* Altags. lîm.
linage sb., *geschlecht, stamm.*
lynen adj., *linnen, leinen.*
lippe sb., *lippe.*
lis, lisse sb., *erlass, gnade, hülfe;* Altags. lis, liss.
listnien, lustnen sw. vb., *hören, einem zuhören.*
lit, lyte, lute adj., *klein;* Altags. lyt.
litel, lyttel, lyttill, lutel adj., *klein, gering* — adv., *wenig, gering;* Altags. lytel.
liþ = liȝeþ zu liggen.
lið sb., *glied.*
liþer, luþer adj., *lüderlich, nichtsnutzig;* Altags. lŷþer (Bo).
liþernesse, luþernesse sb., *lüderlichkeit.*
lioune, leune sb., *löwe.*
liver, livre sb., *leber.*
lo interj., *sieh da;* Altags. lâ.
loare s. lare.
lof sb., *laib (brod);* Altags. hlâf.
loft s. luft.
lok sb., *opfer, geschenk,* vgl. anm. zu 3, 128.
loken s. luken.
loken, luken sw. vb., *schauen, sehen, blicken, auf etwas blicken, sich hüten vor, bewahren, beschützen;* Altags. lôcian.
lokke sb., *locke.*
lomb s. lamb.
lome sb., *handwerkszeug, instrument;* Altags. lôma.
lonse s. lance.
lordeschep, lordschip sb., *herschaft.*
lore s. lare.
losynger sb., *schmeichler, betrüger.*
loss sb., *verlust.*
lossom = lustsom adj., *liebenswürdig.*
lost, lostuolliche s. lust.
lot sb., *loss.*
loue s. luve.
loveles adj., *lieblos.*
lovelonging sb., *liebesverlangen.*
louerd s. lauerd.
louredhed, lordehed sb., *herschaft.*
louye s. luuen.
lud sb., *laut, ton.*
loude s. lhoud.
luft, loft sb., *luft;* Altags. lyft.
luken, loken, loky, lokke st. abl. vb. VI, doch auch sw. conjugiert, *schliessen, verschliessen* — part. luken, *ausgeschlossen;* Altags. lûcan.
lumen sw. vb., *glänzen, leuchten;* Ags. leóman, lŷman (Bo).
lure sb., *wange, antlitz;* Altags. hleór.
lus, lous sb., *laus.*
lousen sw. vb., *lausen.*
lust, lost sb., *lust, vergnügen.*

lusteful, lesteful adj., *lustvoll, fröhlich* — adv. lustfulliche, lostuolliche, *lustvoll, lüstern.*
lustnien s. listnien.
lute adj. s. lit.
luten s. lighten.
luten, lout, lowte sw. vb., *sich neigen, verneigen, beugen;* Altags. lûtan.
luten, lout sw. vb., *sich verbergen, lauern, auf der lauer liegen;* Altags. lutian, ȝelutian.
luþer, luþernesse s. liþer, liþernesse.
luve, loue sb., *liebe:* Altags. lufe.
luuen, luffen, louye sw. vb., *lieben;* Altags. lufian.

M.

ma, mo adj. u. adv., *mehr*; Altags. mâ.
mace sb., *keule.*
maȝe, magh, mawe sb., *magen*; Altags. maȝa.
maȝe, moȝe sb., *mann*; Altags. maȝa, mâȝa (?).
mageste sb., *majestät, würde.*
may praeteritopraes. vb., *können, vermögen, dürfen*; 2. sing. praes. miȝt: plur. maȝe, mawen, mowe; praet. miȝte, migte, miitte, mouhte, mouete, mouthe; Altags. mæȝ, mâȝon, meahte.
may sb., *jungfrau, mädchen,* vgl. anm. zu 9, 13.
maide, mayden sb., *jungfrau*; Altags. mæȝden, mæȝð.
maidenhod sb., *jungfrauschaft.*
maigne sb., *gefolge,* eig. *hausbewohner*; Altfr. maisnee, meisnie, mesgnee, maignee; Nengl. mainy.
mayn sb., *macht*; Altags. mæȝen.
mayntenen sw. vb., *behaupten, etwas angefangenes fortführen.*
maister, maystre sb., *herr, lehrer, meister, anführer.*
maistere sb., *meisterschaft.*
maistrie sb., *herschaft, geschicklichkeit, fertigkeit, meisterschaft.*
make sb., *gefährte, gemahl, gemahlin, geliebter, geliebte.*
maken, makie, maky, mak sw. vb., *machen, tun, verfertigen*; 3. pers. s. praes. auch verkürzt in mas; praet. made, mede u. makede; part. ymaked, mad.
man, mane, manne (3, 299) sb., *mann, mensch*; gen. sing. mans, mannes; dat. manne; plur. men; Altags. man, mon, manna, monna.
man praeteritopraes. vb., *eingedenk sein, sich erinnern*; inf. munen, monen, minen; plur. praes. mune; conj. mune.
manauntie sb., *hausrat, einkünfte, auskommen*; Altfr. manantie.
manden sw. vb., *aussenden*; vgl. anm. zu 22, 16.
mane, mone sb., *klage*; Altags. mǣne.
manen, monen sw. vb., *klagen, beklagen*; Altags. mǣnan, Nengl. to moan.
manere, manyere sb., *art und weise.*
manhede, manhode, monheth sb., *menschlichkeit, menschliche natur*; Altags. manhâd.
many, meni, mony adj., *mancher*; plur. *manche, viele.*
mankin, moncun sb., *menschengeschlecht.*
mankind, moncunde sb., *menschheit.*
manlich adj., *männlich, mutig, tapfer.*
manquellere sb., *mörder.*
manred sb., *huldigung.*
manslaȝþe sb., *mord, mörder.*
mantel sb., *mantel.*
marble sb., *marmor.*
mare sb., *stute, mähre*; Altags. mearȝ, mearh, mear.
mare, moare, more adj. compar., *grösser, mehr, bedeutender* — adv. ebenso.
mareis sb., *sumpf.*
marescal sb., *marschall.*
mariage sb., *heirat.*
marisschen sw. vb., *vermählen,* vgl. anm. zu 5, 265.
mark, marche, marke, merke sb., *marke, grenze, gau*; *mal, zeichen, mark (ein geldstück)*; Altags. meare.
marken sw. vb., *bezeichnen*; Altags. mearcian.
market sb., *markt, marktplatz.*
marren sw. vb., *beunruhigen, stören,* vgl. anm. zu 13, 32.
martren sw. vb., *martern, quälen.*
martir sb., *märtyrer, blutzeuge.*
martirdom sb., *märtyrtum.*
mase sb. *irrtum, verwirrung,* vgl. anm. zu 4, 14.
massepre st sb., *messpriester.*
mast, most, mest superl. zu mare, *gröste, mächtigste, höchste*; adv. ebenso, *meist, am meisten, sehr, aller* — mast wird auch schon vereinzelt zur umschreibung des superl. gebraucht, vgl. anm. zu 6, 4736.
mate adj., *bestürzt, matt, schwach.*
matyn sb., *mette.*
maugre praep., *ungeachtet, trotz.*
maumet sb., *götzenbild, abgott,* vgl. anm. zu 3, 14; plur. maumetz.
me, verkürzt als men, wird als indefin. pron. wie das franz. on gebraucht.
me, mee s. ic.

med sb., *matte, wiese*; Altags. mæ̂d (Bo).
mede sb., *miete, lohn*; Altags. mêd.
mede s. maken.
meke adj., *mild, sanft.*
mekill s. mikel.
melen vgl. anm. zu 3, 251, *herumdrehen, durch drehen abreissen.*
melen sw. vb., *streiten, kämpfen*; vgl. anm. zu 17, 2059.
melten st. abl. vb. I., *schmelzen.*
men s. man.
menace sb., *drohung.*
meende s. minde.
menden sw. vb., *einen fehler wieder gut machen, büssen, verbessern.*
mene, mone sb., *gemeinschaft.*
menen s. manen.
menen, monen sw. vb., *mahnen an, erinnern, etwas erwähnen, mitteilen*; Altags. mæ̂nan.
mengen sw. vb., *mengen, mischen.*
mengyng sb., *verwirrung, das durcheinander.*
menskful adj., *tugendhaft, ehrenhaft.*
menstralsie sb., *gesang.*
merchaundie sb., *ware.*
merci sb., *gnade.*
Mershe sb., *März.*
mervaile sb., *wunder.*
mervaylen sw. vb., *sich wundern.*
mes sb., *gericht, gang*; Altfr. mes.
messangere sb., *bote.*
messe sb., *messe*; Lat. missa.
messegere sb., *messgerät*; Nengl. massgear.
mest s. mast.
mesure sb., *mass.*
met sb., *mass.*
mete sb., *speise, essen, nahrung.*
metel sb., *metal.*
meten sw. vb., *begegnen, einen treffen, mit einem zusammenkommen (freundlich oder feindlich)*; Altags. mêtan.
meten sw. vb., *träumen*, vgl. anm. zu 4, 8.
metesel sb., *essenszeit*; Altags. metesæ̂l.
með sb., *milde, gnade.*
meting sb., *traum.*
my s. min.
myd praep., *mit, bei, unter (einer menge).*
midday sb., *mittag.*
middel sb., *wuchs, taille.*
middel, middel adj., *mittlere.*
middelerd sb., *erde, irdische schöpfung.*
middelwerld, middeswerld sb., *erde, welt.*
myddes praep., a myddes und þe myddes (6, 5192), *mitten in*; Nengl. amidst.
midnigt sb., *mitternacht* — hygh midnyght, *tiefe mitternacht.*
midward adj. u. adv., *mitten, in der mitte.*
myght s. may.
myȝt, might, migt sb., *macht, gewalt.*
migtful adj., *mächtig, machtvoll.*
myghty adj., *mächtig, gewaltig.*
mihtig sb., *gewalt, macht.*
miitte = migt zu may.
mikel, mykil, mekill, muchel, mochel adj., *gross*; Altags. mycel, micel — adv., *viel, sehr.*
mikelhede sb., *grösse.*
milde adj., *milde, gütig.*
mildse, milse, milce sb., *milde, güte*; Altags. milds, milts.
myle sb., *meile.*
mile sb., *tier*, vgl. 22, 20.
milk, mulc sb., *milch*; Altags. meolc, meoluc.
min, my poss. pron. der 1. pers., *mein.*
minde, munde, mende, meende sb., *erinnerung, erwähnung, sinn, verstand, überlegung*; Altags. ȝemynd.
mynde adj., *eingedenk, liebevoll*, vgl. anm. zu 8, 34.
myngen, mungen sw. vb., *erinnern, mahnen an, gedenken an, etwas berichten* (9, 24); Altags. myngian.
minister sb., *diener.*
miracle sb., *wunder.*
mire adj., *dunkel.*
mirenes, mirknes sb., *finsternis, dunkelheit.*
miri, muri, meri adj., *heiter, lieblich*; Altags. merȝ, myrȝ; adv. mirie, murie, *fröhlich.*
myrre sb., *myrrhe.*
mirð, murthe sb., *freude, vergnügen*; Altags. myrgð, myrð, mirhð.
mis adv., *unrecht, ungerechter weise*, vgl. auch anm. zu 1, 206.
misberen st. abl. vb. II, *schlecht tragen, sich schlecht betragen.*
misberyng sb., *tragen ohne befugnis*, vgl. 12, 366.
mysbileue sb., *unglaube, falscher glaube.*
mischance sb., *unglück.*
mischef, meschef sb., *nachteil, unglück*; Nengl. mischief.
mischesen st. abl. vb. VI, *falsch wählen, sündigen, unrecht tun.*
mischeuen sw. vb., *misglücken.*
misdede sb., *missetat.*
misdon sw. vb., *übel tun.*
misnimen st. abl. vb. II, *fälschlicher weise nehmen* (21, 13), *irren, irr gehen, sich irren.*
mispayen sw. vb., *misfallen* — part. mispayed, *misvergnügt.*
missen sw. vb., *entbehren, vermissen.*
misseggen, miszigge sw. vb., *übel nachreden, verläumden.*

mystyke sb., *mystik.*
miswenden sw. vb., *umwenden, umkehren, verkehren.*
moal sb., *sprache*, vgl. anm. zu 1, 81.
moche s. muche.
mochel s. mikel.
mod, mood sb., *mut, gemüt.*
moder sb., *mutter*; Altags. môdor, môder, Nengl. mother.
mody adj., *mutig, tapfer, stolz, aufgeregt, mürrisch*; Altags. môdiȝ.
molde sb., *erde, boden, land.*
momelen sw. vb., *hinunterschlingen, muffeln*; Nengl. to mumble.
mone sb.; *mond;* Altags. môna.
monen s. menen.
moneð, monþ sb.; *monat;* Altags. mônað, monð.
mongen sw. vb.; *handeln, handel treiben;* Altags. manȝian (Bo).
mor sb.; *mor, sumpf.*
more s. mare.
morȝen, morgen, morn sb.; *morgen;* Altags. morȝen, merȝen; Nengl. morn.
morgentid sb., *morgenzeit.*
morn s. morȝen.
morþren s. murþren.
morssel sb.; *stück, stückchen*, vgl. anm. zu 3, 251.
mote praeteritopraes. vb.; *müssen;* praes. mote, moten; praeter. moste.
mowe s. may.
muche, moche, meche adj.; *gross, viel.* — adv. ebenso; *recht, sehr.*
muchel s. mikel.
mule s. milk.
mule sb.; *maultier.*
multitude sb.; *menge.*
munde s. minde.
mound sb., *schutz*, dann *macht, kraft.*
mune sb.; *erinnerung, gedächtnis;* Altags. myne.
munen s. man.
munendei sb.; *montag.*
mount sb.; *berg;* Altags. schon munt.
mountayne sb.; *berg, gebirge.*
munten sw. vb.; *bezahlen*, vgl. anm. zu 13, 53.
muri s. miri.
mournen sw. vb.; *klagen.*
mournyng sb.; *klage.*
murþren, murþri, morþre sw. vb.; *morden, ermorden;* Altags. myrðrian; Nengl. to murder.
muð, mouþ sb.; *mund.*
mouthe = mouhte s. may.

N.

na s. nan.
nabbeþ = ne habbeþ.
nabide = ne abiden.
nadde = ne hadde.
naȝt, nauȝt, noȝt, nogt, noght, noct, nowth, nowtt, sowohl verneinende part. als auch subst.; *nicht, nichts;* Altags. nâwiht, nâuht, nâht.
nai, verneinende part.; *nein.*
nayl sb., *nagel;* Altags. næȝel.
naylen sw. vb.; *nageln.*
naked adj.; *nakt;* Altags. nacod.
nam = ne am.
name sb.; *namen.*
nameles adj.; *namenlos, ruhmlos.*
namely, namly, nameliche adv.; *namentlich, besonders.*
namore adv.; *nicht mehr, nicht länger.*
nan, noan, non = ne an, *keiner.*
narwe, nere adj.; *eng, dicht, nahe;* Altags. nearu.
nast = ne hast.
naþeles, noþeles = na þe les; *nichts desto weniger, ungeachtet.*
naþing, noþing sb.; *kein ding, nichts.*
natural adj.; *natürlich.*
navey sb.; *flotte;* vgl. anm. zu 19, 6712.
nauer s. never.
nawher, nowhere, nower adv.; *nirgends;* Altags. nâhwær.
ne, verneinende part., auch no; vgl. anm. zu 18, 3736; *nicht.*
neddre sb.; *natter, schlange;* Altags. nædre, næddre.
nede s. neode.
neȝ, neh, nehi, nyeȝ, nygh adj.; *nahe.* Altags. neâh, nêh. — adv.; *nahe, beinahe.* — superl. next.
neghen sw. vb.; *nahen.*
neiðer pron.; *keiner, keiner von beiden.* Altags. ne ǣȝhwæðer. — neiðer ... nor; *weder ... noch*, vgl. auch nouðer.
nekke, nykke sb.; *nacken.* Altags. hnecca; plur. nykken.
nele = ne wele, ne wille; *will nicht.*
nemnen, nempne sw. vb., *nennen, erwähnen, berichten.*
neode, nede, nyede sb.; *not, notwendigkeit, bedürfnis.* Altags. neód, nióð, nêd. — adv., *notwendiger weise.*
ner s. neuer.
nere = ne were.
nere sb.; *niere.*
nere s. narwe.
nes = ne es, ne is und ne wes.
neshe adj.; *weich, zart.* Altags. hnæsc, hnesce.
nest sb.; *nest.*
neðer adv.; *nieder, hernieder, herab.* Altags. niðer.

neoten st. abl. vb. VI; *geniessen,* nur 18, 3767.
neven sw. vb.; *nennen,* vgl. anm. zu 6, 4688.
neuer, nauer, noure, ner adv.; *niemals, nimmer;* Altags. nǣfre.
neuereft adv.; *nicht wieder.*
neuermore adv.; *nimmermehr.*
neuerwhere, neverwhare, nourwhar adv.; *nirgends.*
newe adj.; *neu, jung;* Altags. niwe, neowe. — adv., ebenso.
newelike adv.; *neulich, neuerdings.*
nice adj.; *unwissend, faul, töricht. weichlich, ängstlich;* Altfr. nice, niche.
nizt, nigt, night, niht sb.; *nacht;* Altags. neaht, niht.
nyhtegale sb.; *nachtigal.*
nykke s. nekke.
nimen, neme st. abl. vb. II; *nehmen, ergreifen, annehmen, wegraffen, wegnehmen,* dann intr. *wegeilen, eilen,* vgl. 17, 2201; praet. nam, nom; part. numen, inome.
nis = ne is.
nyð, nith sb.; *neid, gewalttat, bosheit, verbrechen.*
niðful adj.; *neidvoll, boshaft.*
no s. ne.
no s. non, nan.
noble adj.; *edel.*
noblei sb.; *adel, angesehene stellung, pracht, wie sie einem edeln zukommt.*
nobleliche, nobliche adv.; *vornehm, herlich, prächtig.*
nogt s. nazt.
noys sb.; *lärm.*
nolde = ne wolde.
noman = non, nan man; *niemand.*
nombre s. numbre.
non s. nan.
none sb.; *none, neunte stunde.*
nones in der verbindung for the nones; *absichtlich;* vgl. anm. zu 5, 74.
norissen, norischi sw. vb.; *ernähren;* Altfr. norir, nurir.
nord adv.; *im norden.*
northend sb.; *nordend.*
northward adv.; *nordwärts.*
not = ne wot, wat.
note, noot sb.; *note (in der musik), ton.*
note sb.; *genuss, gebrauch;* Altags. notu (Bo).
notheles s. naþeles.
noþer, nouther pron.; *keiner von beiden;* noþer, nouther ... ne; *weder ... noch;* Altags. ne hwæðer; vgl. auch neiðer.
notheren, vgl. anm. zu 5, 14.
noþing = non þing; *nichts.*
nower s. nawher.
nu, nou, now, nowe adv.; *jetzt, nun.*
nulle = ne wulle, wille.
numbre, nombre sb.; *zahl.*
noure s. neuer.
nuste = ne wuste, wiste.
nouthe adv.; *jetzt,* vgl. anm. zu 5, 56.
nowth s. nazt.
nouther s. nother.

O.

o adj.; s. an.
o praep.; s. an.
o adv.; s. a.
oboute s. abuten.
oboven s. aboven.
oc, ok adv.; *auch.* — conj. *aber.*
oc s. azen.
of, off praep.; *von, von ... weg.* — adv. *hinweg, ab.*
ofdreden urspr. st. red. vb., doch schon bei Orm sw. geworden; *erschrecken.*
office sb.; *amt.*
offry sw. vb.; *opfern.*
ofscapen sw. vb.; *entfliehen.*
ofte, often adv.; *oftmals.*
ofþinken, ofþunche, ofþenche sw. vb.; *übel dünken, misfallen;* praet. ofþozte.
ogain s. azen.
ogaineraas sb.; *rückgang, occursus* pag. 10, z. 13.
ozen s. azen.
ozen sb.; *eigentum.*
oget = oghte s. azen.
oght, ozt; *etwas.*
oignement sb.; *salbe.*
oille sb.; *öl.*
ok s. oc.
okseþ s. ascen.
old s. ald.
on s. an.
on als praefix suche man unter un.
onder als praefix unter under.
onence praep.; *gegenüber von, über;* vgl. anm. zu 6, 5130.
onfangen st. red. vb.; *empfangen.*
oneworth s. unworth.
onestete sb.; *anstand, schicklichkeit.*
ongenes s. azenes.
onith s. anizt.
onlepiliche adv.; *allein, einzig,* vgl. anilepi.
onswere s. answerien.
oo s. ay.
op und die damit zusammengesetzten wörter suche man unter up.
open sw. vb.; *öffnen, sich öffnen.*
open adj.; *offen* — adv.; *offen, öffentlich.*

openly adv.; *offen, öffentlich.*
or sb.; *anfang, beginn;* Altags. ôr.
or, ore sb.; *erz;* Altags. ôra.
or s. ar.
or conj.; *oder;* or ... or, *entweder ... oder.*
or adv.; *jetzt;* Altfr. or, ore; Neufr. in alors.
orchard sb.; *baumstück.*
ord sb.; *spitze.*
ordaynen sw. vb.; *festsetzen, bestimmen, anordnen, aufstellen (vom heere).*
ordeyning sb.; *anordnung.*
ordyng sb.; *ordinierung, amtseinweihung der geistlichen.*
ordre, ordyre sb.; *ordnung, vorschrift, mönchsorden, ordinierung.*
ordren sw. vb.; *ordinieren, ins amt einsetzen.*
ore sb.; *ehre, gnade, hülfe;* Altags. âr.
oreyson sb.; *gebet.*
orf sb.; *rindvieh,* vgl. erue.
orn s. rennan.
orthe s. erðe.
oste sb.; *heer.*
oþ sb.; *eid;* Altags. âð.
oðer, othir, outher, ouþire, owthire adj.; *zweite, andre.* Häufig wird der unbestimmte und der bestimmte artikel damit verschmolzen: anoþer, þoþer; auch findet sich ein unorganisches t eingeschoben: þe toþer. — adv. *auf andere weise, anders.*
oþerhuyl adv.; *bisweilen.*
ou s. ȝe.
ougt = Altags. âwiht; *etwas, ein ding.*
our s. ur.
oure sb.; *stunde;* Lat. hora.
ourwhar = everwhere, vgl. anm. 6, 5062.
ous = us s. we.
out und die damit zusammengesetzten wörter suche man unter ut.
outheys sb.; *stange;* vgl. anm. zu 12, 451.
outhire s. oðer.
outrage, outtrage sb.; *schimpf, gewalttat;* vgl. auch nächstes wort.
outragiouste sb.; *fehler;* vgl. anm. zu 6, 5010.
over praep.; *über.* — adv. *darüber, über;* Altags. ofer.
overcumen, overcome st. abl. vb. II; *überkommen, überfallen, überwinden, besiegen.*
ouerdede sb.; *übermass.*
ouerfaren st. abl. vb. IV; *dahin fahren.*
ouergo st. red. vb.; *ausser acht lassen;* 17, 2220.
ouergult adj.; *übergoldet.*
ouerheghen sw. vb.; *überwinden.*
overhilen sw. vb.; *bedecken.*
ouerlyttill adv.; *allzu wenig, allzu gering.*
ouermekill adv.; *allzu gross, allzusehr.*
ouersmalle adv.; *zu klein, allzu gering.*
overthrawen st. red. vb.; *umstürzen, vernichten.*
overward adv.; *vornen an.*
ow = ȝou s. ȝe.
oway s. awey.
owe sb.; s. aȝen.
owen, owe adj.; s. aȝen.
owher adv., everywhere; *allenthalben;* Altags. ǣhwær.
owte s. ut.
owthire s. oðer.
oxe, ox sb.; *ochse;* Altags. oxa.
oxestalle sb.; *ochsenstall.*

P.

page sb.; *page.*
pay, paie sb.; *frieden.*
paie sb.; *zahlung.*
payen sw. vb.; *zufrieden stellen, befriedigen;* part. ypaid; *zufrieden.*
payen sw. vb.; *bezahlen.*
payn, paynen adj. u. subst.; *heidnisch, heide;* Altfr. païen.
payn s. peine.
palefrey sb.; *zelter, reitpferd.*
paleys sb.; *pallast.*
pan sb.; *pfennig;* plur. pans.
pape, pope sb.; *papst.*
papelard sb.; *kopfhänger, mucker;* vgl. anm. zu 27, 111.
pappe sb.; *brust.*
paradis sb.; *paradies.*
parantere adv.; *möglicher weise, etwa.*
pardoun sb.; *verzeihung, vergebung.*
parfite, perfite adj.; *vollkommen.*
park sb.; *park, lustwäldchen.*
parlement sb.; *parlament, versammlung.*
parsoun s. persone.
part sb.; *teil, abteilung, anteil;* plur. partes, partys, partyse.
parten sw. vb.; *teilen.*
partie sb.; *gesellschaft.*
parvenke sb.; *immergrün;* vgl. anm. zu 25, 49.
pask sb.; *ostern.*
passen sw. vb.; *vorbeigehen, vorübergehen, durchkommen, überschreiten, übersteigen, überstehen, reisen, wandern* (pag. 118, 31).
passioun sb.; *passion, leiden.*
pate sb.; *hirnschale, kopf.*
pateyne sb.; *schüssel;* Lat. patina.

patriark sb.; *patriarch.*
pavyloun sb.; *zelt.*
pawtener sb.; *schurke,* vgl. anm. zu 12, 300.
pece sb.; *stück.*
peine, pain sb.; *pein, mühe, anstrengung.*
peler s. piler.
pelten sw. vb.; *ziehen, stossen.*
pencel sb.; *fähnchen, wimpel,* vgl. anm. zu 18, 3842.
peni sb.; *pfennig,* vgl. auch pan.
penyles adj.; *ohne geld.*
penonce sb.; *busse.*
per, peer adj.; *gleich, gleichgestellt, gleichberechtigt.*
perceyuen sw. vb.; *bemerken, beachten.*
percen sw. vb.; *durchstossen, zerbrechen.*
pere sb.; *birne.*
perfeccioun sb.; *vollendung.*
perfite s. parfite.
peryle sb.; *gefahr.*
perisen, perishe sw. vb.; *zu grunde gehen.*
persone, parsoun sb.; *person.*
pes, pees sb.; *frieden.*
pesen, sonst pesane sb.; *brustharnisch;* zu piz (pectus).
philosophe sb.; *philosoph.*
picchen sw. vb.; *stecken, feststecken, befestigen;* praeter. pyghte; Nengl. to pitch.
piked adj.; *zugespitzt, spitzig.*
piken sw. vb.; *picken, rupfen, pflücken, sammeln.*
pilche sb.; *ein aus fellen gemachter schurz.*
pilchecloute sb.; *lümpchen, läppchen,* vgl. 19, 6736.
pilen sw. vb.; *berauben, zerstören.*
piler, peler sb.; *pfeiler, säule.*
pylgrymage sb.; *pilgerschaft.*
pine sb.; *pein, qual,* vgl. auch peine.
pinen sw. vb.; *peinigen, bestrafen, quälen.*
pype sb.; *pfeife.*
pisen sw. vb.; *mingere.*
pit, pytt sb.; *grube.*
pite sb.; *jammer.*
place sb.; *platz.*
play, plawe sb.; *spiel, unterhaltung, lust;* Altags. plega.
playe s. pleyen.
plaidien, plaidi sw. vb.; *plaidieren, eine sache vor gericht führen.*
playn, pleyn sb.; *ebene.*
playn, pleyn adv.; *eben.*
planete sb., *wandelstern, planet.*
planten sw. vb.; *pflanzen.*
pleyen, playe sw. vb.; *spielen, sich ergötzen, scherzen;* Altags. plegan.
pleyn, playn adj.; *voll.*
pleynen sw. vb.; *beklagen, klagen.*
pleynt sb.; *klage, seufzer.*
plente sb.; *fülle, reichthum.*
plentyuousliche adv.; *in sehr grossem masse, in hülle und fülle.*
poer, power sb.; *macht, stärke, truppenmacht, mannschaft.*
poynt sb.; *punkt.*
poyson sb.; *gift.*
pol sb.; *pfuhl.*
pollax sb.; *zweischneidige axt.*
polle sb.; *kopf;* vgl. anm. zu 14, 6.
pope s. pape.
porchacen, porchaci sw. vb.; *kaufen.*
pore s. poure.
porpos s. purpos.
pors sb.; *börse.*
porter sb.; *pförtner, torhüter.*
power s. poer.
pray sb.; *beute:* Altfr. praie, preie; Lat. praeda.
prayen s. preyen.
prechen sw. vb.; *predigen.*
prechour sb.; *prediger.*
preyen, pray sw. vb.; *bitten, beten;* Altfr. prier, preer, preier.
preyere sb.; *gebet;* Altfr. priere, preere.
preisen sw. vb.; *preisen, loben.*
preken s. priken.
preoven s. proven.
present adj.; *gegenwärtig.*
presenten sw. vb.; *beschenken.*
prest sb.; *priester;* Altags. preost.
prest adj.; *bereit;* Altfr. prest.
preuite s. privete.
pride, prude, prute sb.; *stolz, hochmut, pracht;* Altags. prŷt, prût.
priken, prikken, prekie sw. vb.; *stechen, anstechen, spitzen, antreiben, stacheln, aufrichten* (vgl. pag. 77, 15).
prikyar sb.; *reiter, stolzer mann;* vgl. anm. zu 13, 21.
prince sb.; *anführer, fürst.*
principalliche adv.; *vorzüglich, vorzugsweise, vor allem.*
prior, priour sb.; *prior.*
pris sb.; *preis, wert.*
prison, prisoun sb.; *gefängnis.*
prysoner sb.; *gefangne.*
priueiknigt sb.; *kammerherr.*
priueiliche, priueliche adv.; *heimlich.*
priuete, preuite sb.; *heimlichkeit, verborgenheit.*
prof, profe sb.; *probe, erprobtsein, standhaftigkeit.*
proferen sw. vb.; *hervortragen* (vgl. anm. zu 12, 129), *sich anbieten, erbieten;* Nengl. to proffer.
proper, propire adj.; *eigen.*
prophessye sb.; *prophezeiung.*

propreliche adv.; *besonders.*
proven, prove, preoui sw. vb.; *prüfen, beweisen.*
provendre sb.; *futter, lebensmittel.*
prowesse, pruesse sb.; *tapferkeit, tüchtigkeit, mut, tapfre tat;* Altfr. proece, proeisse.
prud adj.; *stolz.*
prude, prute s. pride.
pruesse s. prowesse.
psauter sb.; *psalter.*
punnys, punissche sw. vb.; *strafen.*
puple sb.; *volk;* Altfr. pople, pueple.
pur, poure adj.; *rein, lauter, gesund.*
poure, pouere, pore adj.; *arm;* Altfr. povre, poure.
purgatory sb.; *fegefeuer.*
purpos, porpos sb.; *absicht, vorhaben, erfolg.*
pursberer sb.; *säckelmeister.*
purueien sw. sb.; *sorgen für etwas;* Altfr. purveir, purveier.
purwyt = purwhyt adj.; *ganz weiss;* vgl. pag. 54, 183.
puten, putten sw. vb.; *stossen, hervorstossen, vorbringen, vortragen.*

Q.

quad, quuad, quat, quaþ, quod s. queðen.
quaynte s. quointe.
quaken, quaki sw. vb.; *erzittern;* Altags. cwacian; Nengl. to quake.
quan, quanne s. whanne.
quarter sb.; *viertel.*
quat, quuatsoeuere s. what, whatsoeuere.
quead, qued adj.; *verflucht, schlecht, schlimm;* Altfries. quâd.
queynte s. quointe.
queyntise s. quointise.
quellen sw. vb.; *töten;* Altags. cwellan.
queller sb.; *henker.*
quemen, quuemen sw. vb.; *gefallen, befriedigen;* Altags. cwêman; part. quemed; *geliebt*, vgl. 1, 86; praet. auch quemeð, quemeðen.
quen sb.; *weib, gemahlin, königin;* Altags. cwên; Nengl. queen.
quenchen sw. vb.; *auslöschen, vernichten;* Altags. cwencan; part. iqueint.
quert, vgl. anm. pag. 126, 27.
quest sb.; *untersuchung.*
queðen st. abl. vb. III; *sagen*, auch *anweisen, bestimmen* (wie biqueðen); praeter. quaþ, quuad, quad, quat, quot; Altags. cweðan.
queðer s. whether.
quyk adj.; *lebendig, lebhaft, schnell;* adv. ebenso; Altags. cwic.
quikenen sw. vb.; *beleben;* Altn. kvikna; Nengl. to quicken.
quite adv.; *ganz, durchaus.*
quo s. who.
quointe, quaynte, queinte adj.; *unterrichtet, gelehrt, anmutig, schmuck, spitzfindig, schlau;* Altfr. cointe, vgl. anm. zu 3, 34.
quointise, queyntise sb.; *klugheit, kenntnis, spitzfindigkeit, list; schmuck;* Altfr. cointise.
quor s. whar.
quurne sb.; *mühle;* vgl. anm. zu 3, 233.
qwele, qwile s. which.

R.

rædesman, redesman sb.; *ratsmann, rat.*
ragge sb.; *lumpen;* Nengl. rag.
rayken sw. vb.; *sich erstrecken, ausdehnen;* vgl. anm. zu 6, 1891.
raylen sw. vb.; *schmücken;* vgl. anm. zu 22, 13.
raymen sw. vb.; *richten;* vgl. anm. zu 13, 26.
raynen sw. vb.; *regnen;* Altags. regnian, rênian.
randoun sb.; *hast, eile;* Altfr. randon.
ransaken sw. vb.; *plündern, durchsuchen* (vgl. pag. 9, 25); Altn. rannsaka; Nengl. to ransack.
rasour sb.; *schermesser;* Nengl. razor.
raþe adv.; *bald, schnell, voreilig, früh;* Altags. hraðe, hræðe, hreðe; compar. raþer.
rau adj.; *roh, unzubereitet;* Altags. hreáw; Nengl. raw.
raunson sb.; *lösegeld.*
ravissen sw. vb.; *rauben, entreissen, hinreissen, entzücken.*
ream sb.; *königreich;* Altfr. realme, reaume.
reauen, reve sw. vb.; *rauben;* Altags. reáfian.
recchen, rechen sw. vb.; *sich kümmern um, sorgen;* praet. rogte, rohte, roughte; Altags. rêcan, reccan; Nengl. to reck.
recorder sb.; *erinnerung.*
recording sb.; *erinnerung.*
reddour, reddure sb.; *unbeugsamkeit;* vgl. anm. zu 6, 5357.
red, reed sb.; *rat, ratschlag,* auch *entschluss;* Altags. ræd; Nengl. read.

red adj.; *rot*; Altags. réad.
reden sw. vb.; *reden, lesen*; praet. redde, radde; Altags. rêdan; Nengl. read.
reden sw. vb.; *raten, rat geben*; Altags. rǣdan.
reden sw. vb.; *bereiten, fertig machen*; vgl. anm. zu pag. 126, 34.
redere sb.; *vorleser.*
redesman s. rædesman.
redy, iredy adj.; *bereit, fertig zu, schnell*; Nengl. ready.
redyng sb.; *lesen, vorlesung.*
refusen sw. vb.; *verweigern, etwas abschlagen.*
regnen, reynye sw. vb.; *regieren, herschen.*
reherceen sw. vb.; *widerholen, erzählen*; vgl. anm. zu 6, 4748.
reynyen s. regnen.
reisen sw. vb.; *aufrichten, etwas ausführen* (12, 241); Altn. reisa.
reisoun, resoun; *vernunft, vernunftsgrund, grund, vernünftiger einwand, rechtsgrund, rechtsverfahren.*
Rekefille sb.; *März, April*; vgl. anm. zu 1, 148.
rekenen, rykenen sw. vb.; *ausrechnen, berechnen, rechnung machen.*
religion, religioun sb.; *religion, geistliche stand.*
relik sb.; *reliquie.*
remembraunce sb.; *erinnerung.*
remembre sw. vb.; *gedenken an, sich erinnern an.*
remen sw. vb.; *räumen, leer machen*; Altags. rimian, rŷman.
renden sw. vb.; *reissen, zerreissen.*
reneyen sw. vb.; *verleugnen.*
rennen, erne st. abl. vb. I; *rinnen, rennen*; praes. 3. sing. renneþ und urneþ (3, 303); ran, ron, orn; plur. runnen u. bei Rob. Mann. ran; Altags. rinnan u. irnan.
rente sb.; *gefälle, einkommen.*
repen st. abl. vb. VI; *raufen, ausraufen, ärnten.*
repentant adj.; *reuig.*
reproven sw. vb.; *tadeln, schelten.*
reren sw. vb.; *erheben, errichten*; Altags. rǣran.
reren, gew. raren, sw. vb.; *brüllen*; Altags. rârian; Nengl. to roar.
res sb.; *kriegsturm*; Altags. rǣs; Neuengl. *race.*
resceyuen sw. vb.; *empfangen, erhalten.*
resoun s. reisoun.
reste, ryst sb.; *rast, ruhe*; plur. restes und restus; Altags. rest, rast.
resten, rysten, rest sw. vb.; *rasten, ruhen, weilen*; resten him; *sich ausruhen.*
restreynen sw. vb.; *zurückhalten.*
ret = redeþ.
reunesse sb.; *mitleid.*
reuþe sb.; *schmerz, erbarmen*; Nengl. ruth.
reutheles adj.; *ohne mitleid, erbarmungslos.*
reve sb.; *schultheis, vogt*; Altags. gerêfa; Nengl. reve.
revilen sw. vb.; *erniedrigen.*
rewen st. abl. vb. VI; *mitleid fühlen, bedauern, bereuen*; imperson. reweþ; *es tut mir leid, reut mich*; Altags. hreówan.
rewen sw. vb.; *anbrechen (vom tage)*; vgl. anm. zu 14, 42.
rewliche adv.; *traurig, leidvoll.*
rib sb.; *rippe.*
ribaud sb.; *lüstling, lüderlicher mensch*; pl. ribaudz.
richeis, richesse sb.; *reichtum.*
riden st. abl. vb. V; *reiten*; praet. rad und rod.
rif, riue adj.; *bekannt, weit bekannt, berühmt*; vgl. anm. zu 1, 232.
rifilen, riflen sw. vb.; *rauben, wegnehmen*; vgl. anm. zu pag. 159, 16.
riften sw. vb.; *rülpsen*; vgl. anm. zu Ps. 18, 3.
rizt, right, ryt sb.; *recht*; Altags. riht.
rizt, rigt, right adj.; *recht, richtig, gerecht, wahr.* — adv. ebenso; *richtig, recht*; right swa; *ganz so, genau so, ebenso.*
rizten, righte sw. vb.; *richten, gerade machen.*
ryztfolle adv.; *rechtmässig, gerecht.*
ryghtwis adj.; *gerecht.*
rightwisenes sb.; *gerechtigkeit.*
rymen sw. vb.; *reimen, dichten*; Altags. rîman (doch nur in der bedeutung *zählen*); Nengl. rime, neben rhyme.
ryncen sw. vb.; *reinigen, leeren*; vgl. anm. zu 12, 13.
rynde sb.; *rinde.*
ryngen st. abl. vb. I; *schallen, tönen, widerhallen*; Altags. hringan (sw. vb.)
rioterie sb.; *aufruhr, aufrührerei*; zu Altfr. rihote, riote.
risen st. abl. vb. V; *entstehen, erstehen, sich erheben, auferstehen*; praet. ras und ros.
rysing sb.; *erhebung.*
rysten s. resten.
ryt s. rizt
riveling sb.; *fussbekleidung (der Schotten)*, vgl. anm. pag. 159, 19.
ryuere sb.; *fluss.*
ro, roo sb.; *ruhe*; Altags. row.
robben sw. vb.; *rauben*; Altfr. rober.
robberie, robbrie sb.; *räuberei.*
robbour sb.; *räuber*; Altfr. robeour.
robe sb.; *kleid, gewand.*

roche sb.; *felsen.*
rode, roude sb.; *stamm* (vgl. 22, 13); *kreuzesstamm, kreuz;* Altags. rôd.
rodetre sb.; *kreuzesstamm.*
rof sb.; *dach;* Altags. hrôf.
romaunz, romaunce sb.; *romanze, romantische erzählung, rittergedicht;* Alttr. romans, romanz.
romyng, romying sb.; *stimme, geräusch, lärm;* vgl. anm. zu 6, 4772.
ronen sw. vb.; *schmücken;* vgl. anm. zu pag. 128, 60.
rorde sb.; *ton.*
rose sb.; *rose.*
rote sb.; *wurzel;* Altn. rôt.
roten sw. vb.; *verfaulen;* Altags. rotian (Bo).
rowe sb.; *reihe, ordnung;* Altags. rawa (Bo).
rowen st. red. vb.; *rudern.*
rubie sb.; *rubin.*
ruʒe sb.; *roggen;* Altags. ryʒe (Bo); Nengl. rye.
rugh, ruh adj.; *rauh, brandig (vom getreide);* vgl. anm. zu 13, 68; Altags. rûh, rûw.
rughfut adj.; *rauhfüssig.*
rouht s. recchen.
ruls, vgl. anm. zu 13, 68.
round adj.; *rund;* adv. runde; *rings herum, umher.*
roune vb.; *gespräch, gesang,* vgl. anm. zu 22, 2; Altags. rûn.
route sb.; *rotte, haufen, zusammenlauf, versammlung.*
route sb.; *weg, reise.*
ruwet sb.; *gewundnes horn,* vgl. anm. zu 18, 3699.

S.

sacrament sb.; *sacrament.*
sacrefise sb.; *opfer.*
sacren, sacry sw. vb.; *heiligen, heilig sprechen.*
sad = shad s. scheden.
sadil sb.; *sattel;* Altags. sadol.
sadnesse sb.; *ernst;* Nengl. sadness.
saf s. sauf.
safte s. shafte.
sag, saghe s. sen.
saʒe, saghe, sawe sb.; *sage, erzählung, ausspruch;* Altags. saʒu.
saie s. seggen.
saint, seint, zaynt, sont sb.; *heilig;* Lat. sanctus. Ueber sont vgl. anm. zu 9, 56.
sak, sek, zeche sb.; *sack.*
sake sb.; *streit, rechtsache, sache;* for thine sake; *für deine sache, deinetwegen;* Altags. sacu.
sakles adj.; *wehrlos, unschuldig.*
sal s. schal.
salde s. sellan.
salm sb.; *psalm.*
salmen sw. vb.; *psalmen singen, psalieren.*
salt adj.; *gesalzen.*
salvacioun sb.; *rettung, errettung.*
same some adj.; *derselbe, nämliche.*
same s. schame.
samen, some adv.; *zusammen.*
san sb.; vgl. anm. zu 1, 373.
sande, sonde sb.; *gesante, sendung.*
sang, song sb.; *gesang, lied.*
sar, sor sb.; *schmerz, weh.*
sare, sore adv.; *sehr, heftig.*
sari, sori, seri adj.; *betrübt, bekümmert;* Altags. sâriʒ.
sarmon sb.; *rede, predigt.*
sauf, sauve, saf, save adj.; *unbeschadet, wolbehalten;* Altfr. salv, salf, sauf.
sauh s. sen.
saul, saule, zaule, soule sb.; *seele;* Altags. sâwol, sâwl, sâwle.
sause sb.; *brühe, sauce.*
saue praep.; *mit ausnahme von, abgesehen von.*
saven, saui, sauve sw. vb.; *retten, erhalten.*
sawen, sowe st. red. vb.; *säen;* praet. seu.
sax sb.; *messer;* Altags. seax.
scaðe sb.; *schaden;* Altags. sceaða, sceaðen.
scalp sb.; *kopf,* vgl. anm. pag. 127, 40.
scape sw. vb.; *entfliehen;* Altfr. eschaper und escaper.
scars adj.; *gering, spärlich;* Altfr. escars, eschars.
scele s. skil.
sceluol s. skilful.
shabbe sb.; *grind, schorf;* Nengl. scab.
schad s. scheden.
shaft, safte sb.; *geschöpf, schöpfung;* Altags. sceaft.
schaken, schoke st. abl. vb. IV; *schütteln, schwingen, bewegen, sich bewegen, gehen;* Altags. sceacan, scacan.
schal, sal, schel, ssel, sul; *soll, bin schuldig,* auch schon als umschreibung des futurs gebraucht; vgl. anm. zu 126, 18; plur. praes. schulle, sule, shule, ssolle, schelle; praet. schulde, sulde, scholde, scolden.
schame, same, ssame sb.; *scham, schande, schmähliches betragen;* Altangels. sceamu, scamu, scomu.
shappe sb.; *gestalt;* Altags. sceap.
sharp adj.; *scharf, heftig.*

sche s. scho.
scheden urspr. red. vb.; meist aber schon schwach gebraucht; *scheiden, trennen, teilen;* praet. schadde; part. shad, sad; Altags. scadan, sceadan.
schedden sw. vb.; *vergiessen.*
scheld, sheld sb.; *schild;* Altags. scyld, sceld; Nengl. shield.
schenden sw. vb.; *schänden.*
schene adj.; *schön;* Altags. scŷne, sceóne, scêne.
schenken, schenchen, senken; *schenken, einschenken;* Altags. scencan.
schenschipe, schenschepe sb.; *schande, beschämung.*
schep, ssep sb.; *schaf*; Altags. sceâp, scêp.
scheperd, schiperd sb.; *schäfer.*
sheperdstaf, schiperdstaf sb.; *schäferstab.*
scheppare, shuppare sb.; *schöpfer.*
sheppen, shuppen sw. vb.; *schaffen, erschaffen*; Altags. sceppan, scyppan.
scheryng sb.; *haarschnitt, tonsur.*
schete sb.; *schoss, lappen, tuch,* vgl. anm. zu 5, 176.
scheten st. abl. vb. VI; *schiessen, abschiessen*; part. ischote, schot; Altags. sceótan.
schewen, schowen, sseawy sw. vb.; *sehen, erblicken, schauen, anschauen, zeigen, sich zeigen*; Altags. sceáwian.
shilden, silden, schulde sw. vb.; *schilden, bedecken, beschützen, bewahren vor*; Altags. scilden, sceoldan.
schilyng sb.; *schilling (geldstück)*; Altags. scilling.
schinen st. abl. vb. V; *scheinen, glänzen*; praet. schan, shon.
schip sb.; *schiff*; plur. schip, schippes; Altags. scip; plur. scipu.
schypman sb.; *schiffer.*
schipwryght sb.; *schiffbauer.*
schire, sheire sb.; *gau, grafschaft*; pl. schiren.
scho, sche ist das im Nordengl. an stelle des pers. pronomens getretne demonstrat.; *sie*; Altags. seó, sió.
sho sb.; *schuh*; plur. shon; Altags. sceô.
shoyen sw. vb.; *beschuhen.*
schoken s. schaken.
scholder s. schulder.
schonen sw. vb.; *verabscheuen, verachten*; Altags. onscûnian.
short adj.; *kurz.* — adv. shortly; *kurz, in kurzem.*
shotshipe, vgl. anm. zu 17, 2099.
shrapen sw. vb.; *schaben, kratzen.*
schrewe sb.; *schurke*; plur. schrewen, schrewes; Nengl. shrew.
sriden, schreden, schrude sw. vb.; *kleiden, bekleiden*; Altags. scrŷdan.
schriven, schreue st. abl. vb. V; *beichte abnehmen, beichten, bekennen, einem eine strafe (in der beichte) auferlegen. absolvieren, strafen, verurteilen; sich um etwas kümmern, sorgen*; auch schrife him; *beichten*; Altags. scrîfan.
schrift sb.; *beichte.*
schryll adj.; *schrill, grell.*
scrite sb.; *schrift*; Altfr. escrite.
scriðen st. abl. vb. V; *schreiten, gehen, einen angehen, ersuchen,* vgl. 1, 339.
srud sb.; *kleidung.*
schulden s. schilden.
schulder, sholder sb.; *schulter.*
shuppare s. scheppare.
shuppen s. sheppen.
schour sb.; *schauer, kriegsturm*; Altangels. scûr.
schouren sw. vb.; *wohin stürmen, eilen.*
shuuen, suuen st. abl. vb. VI; *schieben*; Altags. scûfan.
sckil s. skil.
sclyce sb.; *splitter,* gewöhnlich slyte.
scole sb.; *schule.*
scolere sb.; *schüler.*
scot sb.; *tribut, abgabe.*
sculle sb.; *hirnschale.*
scumen, scumi; vgl. anm. zu 7, 32.
scourgen sw. vb.; *geisseln.*
se, see, ze sb.; *see, meer*; Altags. sǣ.
se sb.; *sitz, königreich*; Altfr. sed, se.
seche, zeche s. sak.
sechen s. seken.
secunde adj.; *zweite.*
sed, seed sb.; *sat, samen.*
sedder adv.; *weiter, deutlicher,* vgl. anm. zu 5, 271.
seel sb.; *siegel*; Altfr. sëel, saiel.
sees = ceses zu cesen; *aufhören,* vgl. 6, 4956.
sege sb.; *belagerung,* vgl. sige.
seggen, siggen, zigge, saie sw. vb.; *sagen, sprechen*; praet. saide, seide, zede; part. isaid, yzed; Altags. secgan, sæcgan.
seyne sb.; *zeichen,* vgl. signe.
seinen sw. vb.; *unterzeichnen, besiegeln.*
seynyour sb.; *herr.*
seint s. saint.
seken, seche, zeche, siche sw. vb.; *suchen*; part. ysought, isout; Altags. sêcan.
sek, sik adj.; *siech, krank*; Altags. seóc.
sekenes, siknes, ziknesse sb.; *krankheit.*
sekyr s. siker.
selver, solver sb.; *silber, geld.*
selcouthly adv.; *seltsam.*
selen sw. vb.; *siegeln.*
self s. silf.

seli adj.; *selig, glücklich.*
sellen, seolle, zellen, sille, sulle sw. vb.; *verkaufen:* praet. salde, sealde, solde; Altags. sellan, syllan.
semble sb.; *versammlung;* fr. assemble.
semely, semly adj.; *schön, ansehnlich, wolscheinend.* — adv. ebenso.
semen sw. vb.; *scheinen, erscheinen.*
semloke adj.; *lieblich.*
sen, seo, iseo, se, sene, see, isee, yse st. abl. vb. III; *sehen;* ausserdem vgl. anm. zu 1, 298. — praes. sing. seð, syþ, yzyȝþ, yzyeþ; plur. seoþ, iseo, sen; praet. sing. sag, saghe, seȝ, iseȝ, sey, ysey, sygh; plur. seȝe, iseye; part. sen, isene, yseye.
sene, seneþe; vgl. anm. zu pag. 117, 88.
sen conj.; *seit.*
senden sw. vb.; *senden, schicken.*
senin adv.; *nachher;* vgl. anm. zu 16, 88 und sen.
senken s. schenken.
senne s. sinne.
sentence sb.; *spruch, richterspruch.*
sepulchre, sepulcre sb.; *begräbnis, grab.*
serchen sw. vb.; *suchen, untersuchen;* Altfr. cercher, cerchier.
sere adj.; *verschieden, unterschieden;* vgl. zu 6, 4689.
serewe s. sorewen.
sergant, seriaunt; *diener;* plur. serganz, seriaunz.
serge sb.; *kerze;* Altfr. cierge, sierge.
seri s. sari.
serke sb.; *lederpanzer, waffenhemd;* Altags. serce, syrce.
serven, servy sw. vb.; *dienen.*
seruise, seruese sb.; *dienst, gottesdienst, knechtschaft.*
sete, sette sb.; *sitz.*
seþþe s. siþþen.
setten sw. vb.; *setzen, legen;* da das praet. sette, set, auch sat lautet, findet öfters vermischung mit sitten statt.
seu s. sawen.
seuendai sb.; *siebente tag.*
sevende, zevende, seneþe (wahrscheinlich aber seueþe, vgl. anm. zu pag. 147, 88) zahlw.; *siebente.*
seuene, sene (wofür wol seue zu lesen ist, vgl. anm. zu 147, 88), soue zahlw.; *sieben;* Altags. seofon, seofone.
seuentene zahlw.; *siebzehn;* Altags. seofontyne.
sewen, siwen, suen sw. vb.; *folgen;* Altfr. sevre, sivir.
sexte s. sixte.
sib adj.; *verwant, befreundet.*
syche s. siken.
side sb.; *seite, gegend.*
side adj.; *sittsam;* vgl. anm. pag. 150 oben zu 115.
sige sb.; *sitz;* Altfr. siege; vgl. auch sege.
siggen s. seggen.
sygh s. sen.
syghyng sb.; *seufzen,* zu syken?
signe sb.; *zeichen, himmelszeichen, stern.*
signifien, signify sw. vb.; *bezeichnen, bedeuten.*
syȝt, sight, sigðhe sb.; *anblick, antlitz, gesichtskreis, ansehen;* Altags. ȝesihð.
sik sb.; *seufzer.*
sik adj.; s. sek.
siken, syche sw. vb.; *seufzen;* Altags. sîcan; Nengl. to sigh.
siker, sekyr adj.; *sicher;* Altfries. siker; Nengl. secure.
sikernes sb.; *sicherheit, schutz, bürgschaft.*
siknes s. sekenes.
silf, silue, self, zelf, selue pron.; *selbst, derselbe;* Altags. silf, seolf, self.
sylk sb.; *seide.*
simple adj.; *einfach, gering* (vgl. anm. zu pag. 150, 230.
simpliche adv.; *einfach, arglos.*
syn, sinne, senne, zenne, sunne sb.; *sünde, verbrechen;* Altags. syn, sinn, senn.
synagoge sb.; *synagoge.*
sinful adj.; *sündhaft, sündig.*
sinfulhed sb.; *sündigkeit.*
singen st. abl. vb. I.; *singen.*
singen, zenegen sw. vb.; *sündigen;* Altags. synȝian.
syngen sw. vb.; *versinnbildlichen, bezeichnen;* Altfr. signer, singner.
singing sb.; *singen, gesang.*
sire sb.; *herr,* als bezeichnung vornehmer leute.
siren sw. vb.; *aufhellen, hell, klar machen;* Altags. seîran.
sið sb.; *gang, wandel, betragen;* — on sythe, ten sithen; *einmal, zehnmal;* Altags. sîð.
sythe sb.; *sichel;* Altags. siðe (Som).
siþþen, siðen, seþþe conj.; *nachdem, als, da;* adv. *nachher, ferner, dann.*
sitten st. abl. vb. III; *sitzen.* — site on; *zu gericht über jemand sitzen,* vgl. 12, 188.
siwe s. sewen.
sixte, sexte zahlw.; *sechste.*
skaloun sb.; *schale,* vgl. anm. zu 19, 6831.
skandere sb.; *schmach, schimpf, unehre.*
skateren sw. vb.; *zerstreuen.*
skeren sw. vb.; *sich reinigen, von schuld reinigen,* vgl. anm. zu 3, 255.
skil, skille, sekil, scele sb.; *vernunft, unterscheidungsvermögen, vernünftiger grund, ursache;* Altn. skil.

skilful, sceluol adj.; *vernünftig.*
skulken sw. vb.; *verbergen,* vgl. anm. zu 12, 32.
skourge sb.; *geissel,* vgl. auch scourgen.
slagen, sloo, slen st. abl. vb. IV; *schlagen, erschlagen;* praet. slow, slouh, slouȝ; part. islawe, slowen; Got. slahan; Altags. slean; Nengl. to slay.
slak adj.; *schlaff, träge;* Altags. sleac.
slaken sw. vb.; *dämpfen, unterdrücken, schlaff werden, nachlassen.*
slaughtyr sb.; *schlächterei, gemetzel.*
sley adj.; *schlau, erfahren;* Nengl. sly.
slep sb.; *schlaf;* Altags. slǣp.
slepen st. red. vb.; *schlafen.*
sleve sb.; *ärmel;* Nengl. sleeve.
slyttten sw. vb.; *schlitzen, aufschneiden.*
slogh sb.; *grube, sumpf;* Altags. sloȝ (Bo); Nengl. slough.
slow adj.; *träge, faul;* Altags. slaw.
smac sb.; *geschmack, geruch.*
smaken sw. vb.; *schmecken, riechen.*
smal adj.; *schmal, klein, unansehnlich;* Altags. smæl, smeal.
smert sb.; *schmerz.*
smerte adv.; *schmerzlich.*
smyrien, smere sw. vb.; *schmieren, salben;* Altags. smyrian, smerian.
smyten st. abl. vb. V; *schmeissen, werfen, treffen, (vom pferde) anspornen.* — smyte of; *herabwerfen, abhauen;* smite a bataille 11, II, 59, 189.
smoke sb.; *schmauch, rauch;* Altags. smôca (Bo).
so s. swa.
sobbing sb.; *seufzen, schluchzen.*
soch s. swilk.
socour sb.; *hülfe.*
sod s. soþ.
sodayne adv.; *plötzlich;* Altfr. sodain, sudain.
sodanly adv.; *plötzlich.*
soffry s. suffren.
softe adj.; *sanft, milde;* adv. ebenso.
soioure sb.; *aufenthalt.*
solas sb.; *trost.*
sold s. sellen.
solempnelic adv.; *feierlich.*
solseele sb.; *heliotrop.*
solstice sb.; *sonnenwende.*
som s. sum.
some s. samen.
somer s. sumer.
son, soun sb.; *ton.*
sonde s. sande.
sonderen sw. vb.; *sondern, zerteilen;* Altags. sundrian; vgl. auch sunder.
sone s. sune.
sone s. sunne.
sone adv.; *bald, alsbald;* conj. sone swa und nur sone; *sobald als.*
song s. sang.
sont s. saint.
sope sb.; *saft,* vgl. anm. zu 148, 143.
soper sb.; *abendessen, abendmahl.*
sore s. sare.
sori s. sari.
sorge, sorghe, sorewe, sorowe, sorwe, serewe; *sorgen, betrübt sein;* Altags. sorȝian.
sorwful, zorȝuol adj.; *sorgenvoll.*
sostyeni, sostinonce s. susteneu, sustinance.
soþ, zoþ, sod adj.; *wahr, wahrhaftig.*
sothlik adj.; *wahrhaftig.*
sothnes sb.; *wahrheit.*
soule s. saul.
soun s. son.
soue s. seuene.
sowdan sb.; *sultan.*
sowr adj.; *sauer.*
space sb.; *zeitraum;* Altfr. espace.
sparen sw. vb.; *sparen, schonen, verschonen.*
sparken sw. vb.; *funkeln, glitzern.*
speche sb.; *sprache, rede.*
specilliche adv.; *besonders.*
sped sb.; *eile, fortgang, erfolg.* — seli sped (1, 240); *seliges dasein, leben.*
speden sw. vb.; *eilen, erfolg haben, erfolg geben;* z. b. God us spede; *Gott gebe uns segen, erfolg.*
speken, spek st. abl. vb. II; *sprechen, reden.*
spekyng sb.; *sprechen, gespräch.*
spext = spekest.
spenden sw. vb.; *spenden, hergeben, ausgeben.*
spenen sw. vb.; nebenform des vor. vb.; vgl. anm. zu 4, 114.
spere sb.; *speer.*
spere sb.; *sphaere.*
sperebathyng sb.; *baden der speere in blut.*
spereched sb.; *speerspitze.*
sperren, speren sw. vb.; *sperren, zusperren;* Altags. sparrian.
spewen sw. vb.; *ausspeien.*
spie sb.; *späher, kundschafter, spion.*
spien sw. vb.; *spähen.*
spillen sw. vb.; *verschütten, vergiessen, verschwenden, vernichten, verderben.*
spiren, spure sw. vb.; *nachspüren, untersuchen;* Altags. spyrian; Nengl. to spere.
spirit sb.; *geist.*
sponneowe adj.; *nagelneu, ganz neu,* vgl. anm. zu 18, 1055.
spore sb.; *sporn.*
spray sb.; *reis, strauch.*
spreden sw. vb.; *ausspreiten, ausbreiten, zerstreuen, verteilen.*
sprengen sw. vb.; *sprengen, aussprengen;* part. spreind, yspreuged.

spryng sb.; *anbruch (des tages).*
springen st. abl. vb. I; *springen, knospen, entspringen, entstehen, leben.*
spuse, spouse sb.; *braut, gemahlin.*
spousen sw. vb.; *heiraten.*
squiere sb.; *schildknappe;* Altfr. escuier, esquier.
ssame s. shame, überhaupt alle ss anlautenden wörter suche man unter sch, sh.
stabyll adj.; *stätig.*
stabylnes sb.; *stätigkeit.*
stablen sw. vb.; *dauernd machen, bereit machen, (vom pferde) aufzäumen;* Altfr. establir.
stabliche adv.; *fest, dauernd.*
staf sb.; *stab;* plur. staues.
stage sb.; *aufenthaltsort, wohnort;* Altfr. estage.
stayngen sw. vb.; *stechen;* Altn. stanga, vgl. auch stingen.
stal, stalle sb.; *stelle, platz;* Altags. steal, vgl. aber auch anm. zu 12, 143.
stalworþ adj.; *trefflich, kräftig.*
stan, ston sb.; *stein, fels.*
standen, stonde st. abl. vb. IV; *stehen.*
stark adj.; *stark, kräftig.*
stat sb.; *zustand.* Lat. status.
stat sb.; *thron.*
stature sb.; *gestalt.*
stede, stude sb.; *stätte, stelle, raum, platz;* Altags. stede.
stede sb.; *stute, pferd;* Altags. stèda.
stedefest, stedefæst adj.; *festbestehend, fest, stät, getreu, beständig.*
stedefestliche adv.; *stetig, fest.*
steil sb.; *stahl;* Altags. stŷle.
steken s. stiken.
stelen st. abl. vb.; *stehlen.*
stenken sw. vb.; *bestätigen, beleidigen;* Altags. stencan.
stenten sw. vb.; *untätig sein, darniederliegen, ruhen;* Altags. styntan, stintan, vgl. anm. zu 5, 229.
stepmoder sb.; *stiefmutter;* Nags. steopmoder.
sterne, steren, sturne adj.; *streng, grausam;* Altags. styrne; Nengl. stern. adv. ebenso.
sterre und Nordengl. stern sb.; *stern;* Altags. steorra; Altn. stiarna.
sterten sw. vb.; *stürzen, springen,* vgl. 20, 9.
steruen st. abl. vb. I; *sterben;* Altags. steorfan.
steven, steuone sb.; *stimme;* Altags. stefn, stæfn, stemn.
stif adj.; *steif, stark.*
stighen st. abl. vb. V; *steigen, aufsteigen;* praet. steg, stey.
styken, steken sw. vb.; *stechen, erstechen;* Altags. stician.
stille adj.; *stille, ruhig.* — adv. ebenso; *stille, in der stille, heimlich.*
stilleliche adv.; dasselbe wie vor.
stingen st. abl. vb. I; *stechen, erstechen.*
stiren, sturen sw. vb.; *sich bewegen;* stire up; *auffahren.*
stiward sb.; *verwalter, haushofmeister.*
stole sb.; *stola.*
stonder sb.; *einer, der stand hält.*
stont = stondeþ s. standen.
store, stoure sb.; *angriff, kampfessturm;* Altfr. estor, estour.
storke sb.; *storch.*
stou sb.; *platz, stelle;* Altags. stôw.
strait adj.; *eng, streng, scharf;* Altfr. estreit; Nengl. strait.
strand, strond sb.; *ufer, strand.*
strang, strong adj.; *streng, hart, stark, tapfer;* comp. und superl.; strengere, strengest.
stre sb.; *stroh;* Altags. streow, streaw (Bo).
streintheles adj.; *kraftlos,* vergl. strengþe.
strem sb.; *strom, fluss;* Altags. streám.
strende sb.; *nachkommenschaft,* vgl. anm. zu 128, 50.
strengþe, streyngthe sb.; *strenge, kraft, tapferkeit* — strengþe of clergie; *grosse gelehrsamkeit.*
strenthy adj.; *mächtig, stark.*
stresse sb.; *unglück,* vgl. anm. zu 12, 20.
strete sb.; *strasse, weg;* Altags. strǣt.
strewen sw. vb.; *streuen, zerstreuen;* Altags, strêȝan; Nengl. to strew.
strif sb.; *streit, zank, mühe, mühevolle arbeit* — deades strif; *todeskampf;* Altfr. estrif.
striken st. abl. vb. V; *über etwas streichen, schlagen, töten, schnell etwas berühren, sich bewegen;* vgl. Altags. strîcan.
stripen sw. vb.; *abstreifen, entkleiden.*
stroien sw. vb.; *vernichten* = destroyen.
strok sb.; *streich.*
strong s. strang.
strucyo sb.; *strauss,* vgl. 118, 11, wo es fälschlich mit *storch* übertragen wird.
stude s. stede.
studien sw. vb.; *studieren.*
stund sb.; *zeit, zeitraum, stunde.* — a stounde. wie im Mhd. = *einmal.*
sturde s. stiren.
stoure s. store.
sturne s. sterne.
stout adj.; *kühn, trotzig, stolz, wacker.* Altfr. estout.
such s. swile.
sudeakne sb.; *subdiaconus.*
suede s. sewen.

suffren, soffry sw. vb.; *ertragen, zulassen.*
suld s. schal.
sum, some pron.; *irgend ein, mancher;* plur. summe, somme, some, sum; *einige.* — som; *einiges, etwas,* z. b. som of nygt; *ein teil der nacht,* s. p. 57, 128.
sumdel, somdel; *etwas, ziemlich, ein gut teil.*
sumer, somer sb.; *sommer;* Altags. sumor.
somerstide sb.; *sommerzeit.*
sumwhat; *etwas, manches.*
sunder adv.; *getrennt, geschieden.* — on sundri; *für sich allein, abgesondert.*
sune, sone, son sb.; *sohn;* Altags. sunu.
sunne, sun, son sb.; *sonne;* Altags. sunne.
sunne s. syn.
sunnebem sb.; *sonnenstrahl.*
sunnenday, sunendey sb.; *sontag.*
sound adj.; *gesund.*
soupen, soupi sw. vb.; *zu nacht essen.*
suriurn sb.; *aufenthalt, wohnort;* vgl. auch soiour; Altfr. neben vb. sojourner, sujurner, auch surjurner.
surplis sb.; *hemd, überwurf.*
sursaute sb.; *schrecken,* vgl. anm. zu 12, 403.
sus adv.; *auf, drauf,* vgl. anm. zu 19, 6715.
sustenen, susteyni, sosteyne, sustyeni sw. vb.; *stützen, tragen, halten, unterstützen, erhalten, aufrecht halten, ernähren.*
sustinance, sustenance, sostinonce sb.; *unterhalt.*
souþward adv.; *südwärts.*
swa, swo, suo, zuo, so adv.; *so, in solcher weise;* conj. *wie, als ob, wenn;* swa ... swa; *so ... wie.*
swalewe sb.; *schwalbe.*
swart adj.; *schwarz.*
sweyn sb.; *junger mann.*
swelȝ, zuelȝ sb.; *schlund, gefrässigkeit.*
swelten st. abl. vb. I; *sterben.*
swem sb.; *unruhe, trauer,* vgl. anm. zu 1, 391.
sweord, swerd, suert sb.; *schwert;* Altags. sweord, swurd, swyrd.
sweordlakkyng sb.; *schwertertanz.*
swepen sw. vb.; *fegen, kehren.*
swere s. swire.
sweren, suere, swerien, zuerie st. abl. vb. IV; *schwören, sich verschwören gegen.* Schon Altags. kommen auch schwache formen dieses zeitwortes vor.
swete, swote adj.; *süss;* compar. swetter.
sweting, sueting sb.; *süsses lieb.*
swettnes, zuetnesse sb.; *süssigkeit.*
sweuen sb.; *schlaf;* Altags. swefen.
swikedom sb.; *betrügerei.*
swiken st. abl. vb. V; *aufhören;* Altangels. swîcan.
swilc, swich, such, soch, zuych pron.; *solch.* — adv.; *als ob, als wie;* Altags. swilc, swylc, swelc.
swinc, swynk sb.; *mühe, mühevolle arbeit, anstrengung.*
swynden st. abl. vb. I.; *schwinden, hinschwinden, abnehmen, zu grunde gehen.*
swynken st. abl. vb. I; *sich anstrengen, abarbeiten.*
swiþe adv.; *geschwind, bald, sehr, recht.*
swon sb.; *schwan;* Altags. swan, swon.
swot sb.; *schweiss;* Altags. swât.
swowen st. red. vb.; *tönen, rauschen, einen laut von sich geben, (mit geräusch) hinstürzen.*

T. þ. ð.

table sb.; *tafel, damenbret.* — to playe at tables; *damenbret spielen;* vergl. Mhd. zabel.
tad sb.; *kröte;* Altags. tâde, tâdiȝe (So).
tagt s. techen.
taile sb.; *schwanz;* Altags. tæȝel.
taille sb.; *wuchs, gestalt.*
taken, tokne sb.; *zeichen.*
taken st. abl. vb. IV; *nehmen, geben* (vgl. anm. zu 5, 111); praet. tok, tuke, tek; part. taken, tane.
takþ s. techen.
takenen, tokenen sw. vb.; *bezeichnen.*
takning, tokning sb.; *zeichen.*
tale sb.; *zahl, zählung, erzählung.*
tam adj.; *zahm.*
tane = taken.
tapre sb.; *kerze;* Altags. tapur.
tastyng sb.; *kosten, versuchen.*
taunen sw. vb.; *zeigen, erklären,* vgl. anm. zu 1, 32.
tauerne sb.; *kneipe.*
tauernyer sb.; *kneipbruder.*
tax sb.; *abgabe, steuer.*
techen, teken, take sw. vb.; *lehren, unterrichten;* praet. tagte, taght, tauht, teched; Altags. tǣcan.
techen = bitechen sw. vb.; *anempfehlen, befehlen.*
teg s. ten.

tekeþ s. techen.
tel sb.; *tadel, verläumdung*, vgl. anm. zu 17, 2219.
teld praet.; vgl. anm. zu 12, 137.
teld sb.; *zelt;* Altags. teld; Nengl. tilt.
tellen sw. vb.; *zählen, erzählen, sagen.* — praet. tald, tealde, tolde; part. tald, yteld.
tem sb.; *nachkommenschaft, volk;* Altags. teám.
tempest sb.; *sturm.*
temple sb.; *tempel.*
templer sb.; *tempelherr, tempelritter.*
ten st. abl. vb. VI; *ziehen, wandern;* praet. teg; Altags. teón.
tende zahlw.; *zehnte;* Altags. teoða; Altfries. tianda.
tene sb.; *bedrängnis, unrecht, unglück, schaden, nachteil;* Altags. teóna.
tenement sb.; *pacht, miete.*
tenen s. tynen.
tent sb.; *zelt.*
teoþing sb.; *zehnte, abgabe des zehnten,* vgl. anm. zu 4, 119.
ter sb.; *tropfen, träne;* plur. teres, tern; Altags. têr.
terestre adj.; *irdisch.*
terme sb.; *bestimmte zeit,* vgl. anm. zu 12, 92.
teþ s. toþ.
teue = to eue; *abends.*
þa s. þe.
þai s. þe.
þaȝ, thah, þeyh, þauh, þou, þof conj.; *obgleich, wenn auch;* adv. *doch;* Altags. þeáh, þêh.
thayn sb.; *ritter;* Altags. þeȝen, þeȝn; Nengl. thane.
þair posses. pron. der 3. pers.; *ihr,* vgl. auch þe.
þam s. þe.
ðan, ðanne, þonne, þenne, þen adv.; *dann, darnach, da;* conj. *als, denn, alsdann, dann, also.*
þane s. þe.
thanken sw. vb.; *danken;* Altags. þancian.
þaplen = þe aplen.
þar s. þe.
þar s. þer.
þareone, þarwith s. þereon, þerwith.
þat s. þe.
ðhauen sw. vb.; *dulden, ertragen,* vgl. anm. zu 1, 275.
þe, þo, ðe, de; fem. þeo, þe; neutr. þat, ðat, þet; gen. þes, þare, þes; dat. þon, þare, þon; acc. þane, þone, þa, þo, þat, þet; instr. þe (bei comparat.); *dieser, diese, dieses, der, die das;* plur. nom. þa, þai, þei, theih, þo, þe; gen. þair, þar, þer; dat. und acc. þam, thaym, theyme. — Instrum. des sing. auch þi. — Ausserdem wird þe als relativpronomen, wie im Altags. angewant.
þe nom. des pron. der 2. pers. = þou; vgl. anm. zu 27, 68.
þe s. þu.
þeaw, þewe, theve sb.; *sitte.*
þeȝ, they s. þaȝ.
theȝ sb.; *schenkel;* Altags. þeóh.
theyme s. þe.
þemperour, þemperice s. þe emperour, þe emperice.
ðen st. abl. vb. V; jedoch partic. þowe; *gedeihen, wachsen;* Altags. þeon.
þenken, þinken, þenche, ðhenken sw. vb.; *denken, bedenken;* praet. ðoghte, ðhoȝte, þouhte, dowgte; 2. sing. þenȝstou; Altags. þencan, þenecan; Nengl. to think.
þenne s. ðan.
þeof, thef, þief sb.; *dieb;* plur. theues und thefes.
theofliche adv.; *nach art eines diebes.*
þeofþe sb.; *diebstahl.*
þer s. þe.
þer = þir; 6, 4816.
þer, þar, þore adv; *da, dort, wo;* Altangels. þær, þar, þer.
þerafter, ðorafter adv.; *darnach.*
þerafterward adv.; *darnach.*
þerate, þrat adv.; *dabei.*
þerfore adv.; *deshalb, dafür.*
ðerinne, ðorinne, þrinne adv.; *darinnen.*
þermid adv.; *damit.*
thereon, thareone, ðoronne adv.; *darauf.*
þerof, throf adv.; *davon.*
þerto adv.; *dahin, dazu.*
ðerunder adv.; *darunter.*
þerwith, þarwith adv.; *dazu.*
þes = this, sing. und plur.
thestri sb.; *düsterkeit, dunkel;* Altags. þeóstor, þeóstru.
þet s. þe.
ðeðen s. ðiðen.
þeu sb.; *diener;* Altags. þeow.
þewe s. þeaw.
theweles adj.; *sittenlos.*
thy adv.; *deshalb,* zu þe.
ði s. ðin.
thick adj.; *dick.*
thicken sw. vb.; *sich verdichten.*
þider adv.; *dahin.*
þiderward adv.; *dorthin.*
þief s. þeof.
þik s. þilk.
þilde sb.; *geduld,* vgl. anm. zu 127, 11.
þile, þilke, þule, þulke, þie pron. dem.; *solch;* Altags. þyle; — *derselbe;* Altangels. þe ylca.
þin pron. der 2. pers. sing.; *dein.*
ðing, ðhing sb.; *ding, sache;* plur. ðinge, þinges.

ðinken sw. vb.; *dünken;* praet. þuhte, þoȝte, ðhughte; Altags. þyncan.
thinking sb.; *nachdenken.*
þir s. þis.
thyrde zahlw. s. þridde.
þis, thyse, ðes, dis demonstr. pron.; plur. þise, this, ðes, þir, þer; *dieser.*
ðisternesse, ðhisternesse sb.; *düsternis, dunkelheit.*
ðiðen, ðeðen adv.; *von da an.*
þo s. þe.
ðo adv.; *da;* conj. *da, als* (tempor. und causal.
thof s. þaȝ.
þogh s. þaȝ.
þoȝt, þuht, þuth sb.; *gedanke.*
þoȝte s. þencan und ðinken.
þolen sw. vb.; *dulden.*
þonk sb.; *dank;* Altags. þanc, þonc.
thondurwedre sb.; *donnerwetter.*
þong sb.; *riemen, streifen.*
ðor s. þer.
ðorafter s. þerafter.
ðorbuten adv.; *darum.*
þore zu þarf oder dar; vgl. anm. zu 3, 134.
ðorfro adv.; *davon.*
thorn sb.; *dorn.*
ðoronne s. thereone.
ðorquiles adv.; *unterdes, zur gleichen zeit.*
þoru, þorw, thorwgh s. þurȝ.
þoruout adv.; *durchaus.*
þos s. þus.
thost sb.; *mist;* Altags. þost (Som).
þoþer = þe oþer.
thrang, throng sb.; *gedränge.*
thrat = thereat.
ðrauen sw. vb.; *zwingen*; vgl. anm. zu 1, 276.
thraw, þrowe sb.; *zeit, weile*; Altags. þraȝ, þrah. — a þrowe; *eine zeit lang.*
þre, þreo, ðre, ðhre zahlw.; *drei*; Altags. þrî, þreó, þreó.
thredde s. þridde.
thredend zahlw.; *dreizehnte*; Altags. þretteoða.
þrel sb.; *sclave*; Altags. þreal.
þrestelcoc sb.; *drossel.*
þresten, þreosten sw. vb.; *stossen, drükken;* Altags. þræstan, Nengl. to thrust.
þreten, þreti sw. vb.; *drohen*; vgl. anm. zu 22, 7; Altags. þreátian, Nengl. to threat.
threty, þretti zahlw.; *dreissig;* Altags. þrêtiȝ, þrittiȝ.
threting sb.; *drohung.*
þretnen sw. vb.; *drohen*; vgl. þreten.
threwen st. red. vb.; *drehen, schwingen, werfen*; Altags. þrâwan.
þridde, thyrde, thredde, thred zahlw.; *dritte*; Altags. þridda.
þrinne = þerinne.
thrittene zahlw.; *dreizehn*; Altags. þreótyne.
throf = þerof.
throne sb.; *thron.*
throng s. thrang.
ðrosing sb.; *nebel, düster;* vgl. anm. zu 1, 13.
þrote sb.; *kehle.*
þu, ðu, þou, ðhu pron. der 2. pers. sing.; *du*; gen. þin, dat, u. acc. þe.
þouht s. þenken, ðinken.
þulk s. þilc.
þurf = þurg, vgl. anm. zu 3, 63.
þurȝ, thurgh, thourȝ, ðurg, þurf praep.; *durch*; Altags. þurh.
thurst sb.; *durst.*
ðurte zu ðarf, vgl. anm. zu 1, 234 und zu 3, 134. Der sing. þarf ist aus unserm lesebuche nicht zu belegen.
þus, þous, þos, ðusse adv.; *so.*
þusend, þousend zahlw.; *tausend.*
þouth = þuht s. þoȝt.
tid, tyde sb.; *zeit.*
tiden sw. vb.; *geschehen, zustossen* und *(= betiden) gekommen.*
tiding, tyþing sb.; *zeitung, nachricht.*
tight adj.; *dicht*; vgl. anm. zu 12, 5.
tyk sb.; *schafslaus, laus.*
til, tille praep.; *bis zu,* Nordengl. ganz wie to gebraucht; conj. *bis dass* (häufig auch till þat), *so lange als, während* (z. b. 12, 162).
tilen, tillen sw. vb.; *wonach streben, arbeiten, sich mühen, erlangen, erreichen, erwerben*; von ländern: *sich erstrecken;* Altags. tilian, tilȝan, teolian.
time sb.; *zeit*; vgl. auch anm. zu 12, 92. — þe fifte tyme; *das fünfte mal.*
tymmovyng sb.; *augenblick, kurze zeit.*
tyn sb.; *zinn.*
tynen, tenen sw. vb.; *beunruhigen, belästigen, stören, zu grunde richten, verlieren,* vgl. anm. zu 26, 4.
tis = ðes.
tite adv.; *zeitig, schnell, artig.*
tiþen sw. vb.; *zugeben, gestatten.*
tiþing s. tiding.
to praep.; *zu, bis zu, nach, für*; adv.; *hinzu, auch.* — to and fro; *ab und zu.*
to zahlw. s. twei.
to sb.; *zehe*; Altags. tâ.
tobeten st. red. vb.; *zerschlagen.*
tobersten st. abl. vb. 1; *zerbersten.*
tobrennen sw. vb.; *verbrennen.*
tocleuen st. abl. vb.; *zerspalten, zerbrechen, zerbersten.*
todaschen sw. vb.; *zerschmettern.*
todelen sw. vb.; *zerteilen, teilen*; und vgl. auch anm. zu 17, 2099.
todragen, todrawe st. abl. vb. IV; *zerreissen, foltern, martern.*
toflight sb.; *zuflucht.*

tofore praep.; *vor.*
toforeniseide adj.; *vorbesagt, vorgenannt.*
togadere, togedere, togyder adv.; *zusammen*; Altags. togædere, Nengl. together.
tognowen st. abl. vb. IV; *zernagen, zerfressen*; Altags. ʒnaʒan; Nengl. to gnaw.
tohewen st. red. vb.; *zerhauen.*
tokenen, tokning s. takenen, takning.
tol sb.; *zoll, abgabe.*
told s. tellan.
tolyvren sw. vb.; *überliefern.*
tollen sw. vb.; *nehmen, wegnehmen*; Altfr. tollir, toldre.
tomorwen adv.; *morgen.*
tonge s. tunge.
top sb.; *scheitel, kopf, spitze.*
torenden sw. vb.; *zerstückeln, zerreissen.*
torment, tormenten s. turment, turmenten.
tornen s. turnen.
toshruden sw. vb.; *bekleiden.*
toten sw. vb.; *sehen, lugen*, vgl. 17, 2106; Altags. totian (Bo), Nengl. to toot.
toteren st. abl. vb. II; *zerschmettern, vernichten.*
toþer = oþer, in der verbindung þe toþer.
towaylle sb.; *handtuch;* vgl. anm. zu 5, 172.
toward adj.; *zukünftig, bevorstehend*; praep.; *gegen, gegenüber von.*
towgh adj.; *schwer, schwierig;* vgl. anm. zu 19, 6892.
trace sb.; *spur.*
traye sb.; *plage, beunruhigung, verdruss.*
trayne sb.; *gang, fortgang, zug, marsch.*
traison, treson sb.; *verrat.*
traitour sb.; *verräter.*
travayle sb.; *arbeit.*
traveylen sw. vb.; *arbeiten, sich anstrengen, abmühen.*
treye sb.; *betrübnis, kummer ;* Altags. treʒa.
tremble sw. vb.; *zittern.*
treo, tre sb.; *baum*; plur. tren, tres.
treowe, trewe sb.; *treue, bürgschaft, vertrag.*
treowþe, treuth sb.; *treue*; Altags. treówð, Nengl. truth.
treson s. traison.
tresor sb.; *schatz.*
trespas sb.; *fehltritt, vergehen.*
tresten s. trusten.
treuly adv.; *treulich.*
treuth s. treowþe.
tricherie sb.; *verrat.*
tryen sw. vb.; *versuchen, untersuchen, prüfen.*
troden sw. vb.; *nachspüren, erforschen, erfahren.*
troken sw. vb.; *vermindert werden, zu grunde gehen ;* vgl. anm. zu 1, 105.
tronchon sb.; *splitter, lanzensplitter;* Altfr. tronçon, tronchon.
trone sb.; thron.
trowen sw. vb.; *trauen, glauben, meinen*; Altags. treówan.
trufle sb.; *scherz, spass*; Nengl. trifle.
trusten, tresten sw. vb.; *trauen, vertrauen.*
tou = þu.
tuderen sw. vb.; *gebären, hervorbringen, fruchtbar sein*; vgl. anm. zu 1, 164.
tumbe sb.; *grab.*
tun, toun sb.; *stat.*
tunge, tonge sb.; *zunge, sprache.*
tur sb.; *turm.*
tourment, torment sb.; *qual, folter*; plur. tourmentz.
turmenten, tormenten, turmenti sw. vb.; *quälen, foltern.*
turn sb.; *umgang, lauf, flug.*
turnen, torne sw. vb.; *drehen, wenden, sich bewegen, gehen, umkehren, ändern, sich umkehren, zurückkehren, sich wenden, kehren zu, bekehren.*
twei, tuei, twa, two, tuo zahlw.; *zwei*; Altags. tweʒen, twâ. — intuyn adv.; *entzwei.*
twelf, tuelf zahlw.; *zwölf.*
twelftezahlw.; *zwölfte;* Altags. twelfða.
twen praep. = bitwen; *zwischen.*
twenti, tuenti zahlw.; *zwanzig*; Altags. twentiʒ.

U.

uch s. æhe.
ugly adj.; *hässlich, garstig.*
ulþe sb., nebenform zu elde; *alter.*
umgifen st. abl. vb. III; *umgeben.*
umlappen sw. vb.; *umwickeln, umgeben.*
umwhile adv.; *bisweilen.*
un s. an.
unblendid adj.; *nicht geblendet, nicht verdunkelt, hell.*
unbured adj.; *unbegraben.*
unbuxumhed sb.; *unbeugsamkeit, ungehorsam.*
uncerteyn adj.; *unbestimmt, unsicher.*
unchastely adv.; *unkeusch.*
unclene, onclene adj.; *unrein.*

under, undir, undur, onder praep.; *unter.* — adv. *darunter, unten.*
underandnes sb.; *unschädlichkeit, unschuld.*
underfangen, underfonge st. red. vb.; *übernehmen, an sich nehmen.*
undergyngyth zu undergan st. red. vb.; *an etwas herangehen, wohin rücken, gehen.*
underȝiten st. abl. vb. III; *erfahren, vernehmen;* part. lautet auch ȝiten.
understanden, undirstonde, onderstande st. abl. vb. IV; *verstehen, vernehmen, meinen.*
undirstandyng, onderstonding sb.; *verstand, vernunft.*
undo, ondo sw. vb.; *auftun, eröffnen, erklären.*
unelde sb.; *hohes alter,* nur pag. 11, v. 47.
uneþe, uneþes, unnethe, unnethes, onneaþe adv.; *nicht leicht, schwerlich, kaum.*
ungod adj.; *schlecht, böse.*
unkynde adj.; *unnatürlich, lieblos.*
unlahfulliche adv.; *ungesetzlich.*
unlik adj.; *ungleich, unähnlich.*
unluken, onlouke, onlowke st. abl. vb. VI; *aufschliessen, erschliessen, erklären.*
unmylde adj.; *wild, unnütz.*
unnen praeteritopraes. vb.; praes. an, unnen; praet. uþe; *gönnen, gestatten, wünschen.*
unnethes s. unethes.
unpayen, onpaye sw. vb; *unzufrieden machen, beunruhigen, beleidigen.*
unperfit, unperfitte adj.; *unvollkommen;* Lat. imperfectus.
unriȝt sb.; *unrecht.*
unryghtwysely adv.; *unrechter weise.*
unrightwisnes, unrightwisnesse sb.; *ungerechtigkeit.*
unsel sb.; *unglück, unseligkeit.* — on unsele; *unglücklich, unselig.*
unsemely adj.; *ungestaltet, unscheinbar.*
unskil sb.; *unklugheit, torheit.*
unþonk sb.; *undank.* — myn unþonkes; *gegen meinen willen;* vgl. 4, 102.
unto praep.; *zu, nach.*
unwelde sb.; *ohnmacht, schwäche.*
unwelde adj.; *schwach, hülflos.*
unwemmed adj.; *unbefleckt.*
unwyvvely adv.; *unweiblich, unsanft;* s. anm. zu 19, 6714.
unworth, oneworth adj.; *unwürdig.*

up, ope praep.; *auf.* — adv. *aufwärts, drauf, oben.*
upbreiden st. abl. vb.; Altags. der 1. klasse angehörig; Altengl. vielfach sw. conjugiert; *vorwerfen einem etwas, tadeln.*
upeallen sw. vb.; *aufrufen.*
uphalden, upholde st. red. vb.; *aufrechthalten, erhalten.*
upheven st. abl. vb. IV; *erheben, aufheben, sich erheben.*
upon, upo, opon, opan, apon praep.; *auf; an;* Altags. upon.
upryȝt, opriȝt adv.; *aufrecht.*
uprisen st. abl. vb. V; *aufstehen, auferstehen.*
uprist sb.; *auferstehung.*
upstanden st. abl. vb. IV; *aufstehen, in die höhe stehen.*
uptaken st. abl. vb. IV; *aufnehmen aufwärts nehmen.*
uptane = uptaken, vgl. anm. zu 6, 5141.
upward adv.; *aufwärts.*
ur, owr, oure pron. poss. der 1. pers. plur., *unser.*
urneþ s. rennen.
urþe s. erþe.
urþlich s. erþly.
us, ous s. we.
us sb.; *gebrauch, genuss.*
usage sb.; *gebrauch.*
usen sw. vb.; *gebrauchen, anwenden.*
usselven, *uns selbst;* vgl. anm. zu 29, 23.
ut, out, owte adv.; *aus, heraus, hinaus.* out of; *über ... hinaus,* z. b. out of mesure; *über das rechte mass, übermässig.*
utchesen, outchese st. abl. vb. VI; *auswählen.*
outcome sb.; *ausgang, herauskommen.*
utdriven, outdryve st. abl. vb. V; *austreiben.*
outen adv.; *aussen.* — fra outen; *von aussen, ausserhalb,* pag. 10 v. 33.
utenladde sb.; *fremdling;* vgl. anm. zu 17, 2153.
utga, outga st. red. vb.; *ausgehen;* praet. neben outgeng, outyhode.
outyhode s. utga.
uttaken, outake st. abl. vb. IV; *herausnehmen, ausnehmen, entreissen.* — davon: outtaken, outtak; *ausgenommen.*
uter adj.; *äusserste.*
uuel s. iuel.

V.

(Die mit V geschriebenen wörter Germanischer abkunft suche man unter F.)

vayn, veyn adj.; *eitel, nichtig, vergeblich.*

vale, valey sb.; *tal;* Altfr. val, valee.
vanyte sb.; *eitelkeit.*

vauntward sb.; *avantgarde, vortrab;* vgl. anm. zu 12, 323.
veyn s. vain.
vengeance sb.; *rache.*
vengen sw. vb.; *rächen.*
veniel adj.; *erlaubt, zulässig, verzeihlich;* vgl. anm. zu 6, 1880.
venym sb.; *gift;* Altfr. venim, venin.
verray adj.; *wahr, wahrhaftig;* Altfr. verai, vrai.
verrament adv.; *wahrhaftig, wahrlich.*
vertu, uirtu sb.; *kraft, macht, tugend;* plur. vertuz; Altfr. vertut, vertu.
vertuous adj.; *tüchtig, tapfer.*
vessel, fessel sb.; *gefäss;* Altfr. vaissel, vessel.
vyage sb.; *reise, weg.*
vicary sb.; *vikar.*
vice sb.; *übel, laster.*
victorie sb.; *sieg.*
vilanye sb.; *arglist.*
vile adv.; *niedrig, gemein.*
vilenie sb.; *schurkerei.*
vyly, viliche adv.; *niederträchtig, elend.*
uirtu s. vertu.
voys sb.; *stimme, ton, gesang.*

W.

wa, woa, wo sb.; *weh, schmerz, trauer, unglück.*
wai s. wei.
wailen sw. vb.; *jammern.*
wayn sb.; *wagen;* Altags. wægn.
wayte sb.; *wächter, wache;* Altfr. gaite, waite.
wayten sw. vb.; *aufpassen, auflauern, aufwarten;* Altfr. gaitier, gaiter.
wake sb.; *wache.*
waken st. abl. vb. IV; *sich erheben, erwachen.*
waken sw. vb.; *erwecken, aufwecken, wachen.*
waknen, wakene, wakknie sw. vb.; *wachmachen, erwecken, erregen, erwachen.*
waki s. walken.
wal sb.; *wall;* plur. walles; Altags. weall, weal.
wald s. wile.
wald, wold sb.; *gewalt.*
walken, waki sw. vb.; *einhergehen, spazieren;* Nengl. to walk.
walken s. wolken.
wallen st. red. vb.; *wallen, sieden.*
wambe, wombe sb.; *bauch, leib;* Altags. wamb.
wan, wanne s. whanne.
wan, won adj.; *bleich, farblos.*
wanien, wanen sw. vb.; *abnehmen, zu grunde gehen;* Altags. wanian, wonian.
wanten sw. vb.; *fehlen, mangeln;* Altn. vanta.
wappen sw. vb.; *schlagen;* Nengl. sb. wap u. vb. to whap.
war s. was.
war adj.; *gewahr.*
warant sb.; *bürge, gewährsmann, schutz;* Altfr. garant, guarant, warant.
waraunten sw. vb.; *verbürgen, rechtfertigen;* Altfr. garantir, garanter, warantir.
ward sb.; *hut, obhut, gewahrsam, bewachung, aufsicht, pflege.*
wardeyn sb.; *wächter, aufseher, befehlshaber;* Altfr. gardein; Nengl. warden.
warden sw. vb.; *wachen, bewachen;* Altags. weardian.
wardes adv.; *-wärts, nach — hin.*
wareby s. wharby.
waren sw. vb.; *schützen, hüten.*
wareson, warisoun sb.; *sicherheit, gesicherte lage.*
warinne s. wharinne.
warnen sw. vb.; *warnen, ermahnen;* Altags. wearnian. — Ps. 70, 6 übersetzt warned Lat. munitum.
was praet. zu ben; sing. was, wes, wasse, war; plur. weren, were, weore, ware, war, woren, worn; conj. were, wer, ware, wore.
was s. wha.
waschen, wosshe st. abl. vb. IV; *waschen;* praet. wosch, wes, auch sw. wesschte; Altags. wascan.
wasseyl, wesseyl; *ausruf beim trinken: wol bekomms, prosit;* vgl. anm. zu pag. 150, 116 und zu 17, 2098.
waste adj.; *wüst;* Altags. wêste; Altfr. gast, waste; Nengl. waste.
wasten sw. vb.; *verwüsten, zerstören;* Altfr. guaster, gaster.
wat = what s. wha.
water, watter, weter sb.; *wasser.*
wax sb.; *wuchs, junge saat,* vgl. anm. zu 13, 38.
waxen st. abl. vb. IV; *wachsen, werden;* praet. wex, wax.
wde = wude, wode.
we, wo pron. der 1. pers. plur.; *wir;* gen. ure, oure, our; dat. u. acc. us, ous, hus.
wech s. whilk.
wed sb.; *pfand.*
wede sb.; *gewand, kleid;* wǣde. — wede auch pluralisch gebraucht: *kleider.*
wedden sw. vb.; *heiraten.*
weder sb.; *wetter.*

wey, way sb.; *weg;* Altags. weȝ. — alle weis adv.; *allerwegs.*
wey = awey, vgl. anm. zu 8, 7.
wel, wele adv.; *wol, gut;* Altags. wel, well.
welden, wolden sw. vb.; *walten, herschen, beherschen, verwalten, überwältigen, bewältigen,* vergl. anm. zu 1, 255.
wele = wile, s. while.
wele, weole sb.; *wol, glück;* Altags. wela, weola.
welle sb.; *quelle, wasser;* Altags. well, wella.
wem sb.; *flecken;* Altags. wam, wom.
wen, wene sb.; *gerücht, erzählung,* vgl. anm. zu 1, 73.
wenche sb.; *mädchen,* vgl. 3, 77.
wenden, wonde (16, 20) sw. vb.; *wenden, abwenden, zuwenden, ändern, sich wenden, sich umherwälzen, sich bewegen, gehen, sich abwenden, abstehen von etwas.*
wene adj.; *schön,* vgl. anm. zu 13, 31.
wenen sw. vb.; *wähnen, glauben.*
weng s. wing.
wenne s. whanne.
went sb.; *gang, lauf, flug.*
weole s. wele.
weore s. was.
weorryour s. werrour.
wepen st. red. vb.; *weinen;* auch schon schwach conj.
weping sb.; *weinen.*
werche s. wirken.
werd s. werld.
were sb.; *mann;* Altags. wer.
were s. was.
wery adj.; *müde, matt;* Altags. wêriȝ.
werien, wery sw. vb.; *wehren, abwehren, beschützen, verteidigen.*
weryen sw. vb.; *verfluchen;* Altags. werȝian.
werk, work sb.; *werk, arbeit;* Altags. weorc, worc, werc.
werld, wordle, werd sb.; *welt;* Altags. weoruld, weorold, worold, world.
wernen sw. vb.; *zurückweisen, abweisen,* vgl. 8, 22.
werre, were sb.; *tumult, streit, krieg.*
werrien, worrie sw. vb.; *bedrängen, kämpfen, bekämpfen.*
werrour, weorryour sb.; *krieger, kämpfer;* Altfr. guerreiur, guerreur.
wersien sw. vb.; *beeinträchtigen.*
wersiexe, s. anm. zu 5, 33.
werþorn s. whereþorn.
wesseyl s. wasseyl.
wesseylen sw. vb.; *trinken, bechern,* vgl. anm. zu 17, 2098.
wessen = wisschen; *wünschen.*
west sb.; *westen.*
west adv.; *im westen, westlich.*

weter s. water.
weþer s. wheþer.
weven sw. vb.; *schwingen, drehen, durch schwertschlag abhauen,* vgl. 18, 3807.
wha, who, huo, quo, wo; neutr. what, whet, huet, quat, wat; fragepron. *wer, was,* auch relativ gebraucht und indef. *wer auch, wer immer.* — gen. whas, whose, was, wos; dat. u. acc. wham; instrum. hu, hou, hwi, why (Nengl. how und why); Altags. hwa, hwæt.
whanne, quanne, wenne, whan, quan, wan, when conj.; temp. *wann, sobald als, da;* caus. *da, weil.* — frag. adv. *wann;* Altags. hwænne, hwonne.
whanne, wanne frag. adv.; *woher;* Altags. hwanan, hwanon.
whar, whore, huere, quor, where frag. adv.; *wo* und indef. *irgendwo;* Altags. hwar, hwær.
wharof adv.; *wovon.*
whareþurȝ, whereþurȝ, wherþurf adv.; *wodurch.*
what, huet interj.; *traun, wahrlich;* Altags. hwæt.
whatsoeuere, quatsoeuere ind. pron.; *was immer.*
whel sb.; *rad;* Altags. hweól.
when s. whanne.
wherþurf s. whareþurȝ.
whethen adv.; *woher.*
whether, queðer conj.; *ob;* whether ... or; *ob ... oder ob.*
whi adv.; *warum,* vgl. wha. — interj. *ei, ach.*
which s. whilk.
whider, wyder adv.; *wohin.*
whyle, wyle, wule sb.; *weile, zeit;* Altags. hwîl. — conj.; *so lange als, während.* — adv. *damals, einst,* auch whylom, wylom; *einst;* Altags. hwîlum.
whilk, qwile, qwele, huich, wuch, wech; frag. u. relat. pron. *welcher;* Altags. hwile, hwele, hwyle.
whit adj.; *weiss;* Altags. hwit.
whyte sb.; *weizen;* Altags. hwite.
whitsonenday sb.; *weisse sontag.*
who s. wha.
wicche sb.; *hexe;* Altags. wicce.
wicke, wikke adj.; *schlecht.*
wid adj.; *weit;* adv. wide, wid; *weit.*
wid s. wiþ.
wyf sb.; *weib, eheweib.*
wiȝt, wyht adj.; *gewichtig, tapfer, stark, flink, schnell* (vgl. 22, 36).
wyȝt sb.; *druck, gewicht.*
wyghthede sb.; *tapferkeit.*
wyke, woke sb.; *woche;* Altags. wuce.
wyke sb.; *amt.*
wikednesse sb.; *arg, bosheit.*
wiknes sb.; *unrecht, schlechtigkeit.*

wikked adj.; *schlecht, boshaft.*
wild adj; *wild.*
wile, wille, wole, wule; *will;* plur. willeþ, wolleþ, willen, wile; praet. wilde, wolde, wald.
wille, wil, wolle sb.; *wille, willkür.*
willien sw. vb.; *wünschen, verlangen.*
wimman, wymmon, womman sb.; *frau, weib;* Altags. wîfman, wîfmon.
wyn sb.; *wein;* Altags. wîn.
win sb.; *streit;* Altags. win.
wind sb.; *wind.*
wing, weng sb.; *schwinge, flügel.*
wynken sw. vb.; *zwinken, blinzeln;* Altags. wincian.
winnen st. abl. vb. I; *gewinnen, erobern, an sich nehmen, überwinden.*
wynnen = winden; *sich hinweg wenden, fliehen.*
winter sb.; *winter, jahr.*
wynterwo sb.; *winterweh.*
wipen sw. vb.; *wischen, abwischen.*
wirken, werche, wurche, worche sw. vb.; *wirken, tun, arbeiten, machen, bereiten;* praet. worhte, wrogte, wrougte; part. wrogt, wrout, ywraht, wriht; Altags. wyrcan, weorcean, wercan. wircan.
wirking sb.; *wirkung.*
wirm, worm, wrim sb.; *wurm, schlange, gewürm;* Altags. wyrm, weorm.
wirschip sb.; *ehre, würde;* Altags. weorðscipe, wyrðscipe; vgl. auch wurð.
wirschipen sw. vb.; *würdigen, ehren.*
wis adj.; *weise, klug.*
wisdom, wisedome sb.; *weisheit.*
wise sb.; *weise, art.*
wislike adv.; *gewislich, sicher*; Altags. wislîce.
wissen, wessen = wischen sw. vb.; *wünschen*; Altags. wŷscan, wîscan.
wyssen sw. vb.; *weisen, zeigen*; Altags. wîsian.
wiste s. wost.
wit, witt sb.; *witz, verstand.*
witen, wytte s. wot.
witer, witter adj.; *weise, verständig*; Altn. vitr.
witerli, witterli adv.; *sicherlich.*
witien, wytie sw. vb.; *hüten, bewachen.*
witenen sw. vb.; *bezeugen*; Altn. vitna.
witnes, witnesse sb.; *zeugniss.*
wiþ, wid, wit praep.; *wider, gegen, mit, bei.*
withal adv.; *zugleich, durchaus.* Häufig ist es nur flickwort.
wyþdragen, withdrawe st. abl. vb. IV; *entziehen, sich entziehen, enteilen.*
wiðin praep.; *innerhalb, in.*
wiþinne adv.; *drinnen.*
wiþout, wythowtten praep.; *ohne, ausserhalb von*; adv. ebenso; *aussen, äusserlich.*
withsegge, wiþsiggen sw. vb.; *widersprechen.*
withsetten sw. vb.; *sich widersetzen, entgegenstellen, den weg verlegen.*
withsigging, wiþzigging sb.; *widerspruch.*
withstanden st. abl. vb. IV; *widerstehen.*
withtaken st. abl. vb. IV; *tadeln*; vgl. anm. pag 176, 11, 9.
wlyten st. abl. vb. V; *sehen, blicken.*
wlong adj.; *reich, stattlich*; Altags. wlanc, wlonc.
wo s. wa.
wo s. wha.
wod adj.; *wütend, toll, rasend, wahnsinnig.*
wode, wde, wod sb.; *gehölz, wald*; Altags. wudu.
woderoue sb.; *waldmeister*; vgl. anm. zu 22, 9.
wodeward sb.; *waldhüter.*
woyden sw. vb.; *räumen*; Altfr. vuidier, voidier.
woke s. wyke.
wold s. wald.
wolde s. wile.
wolf sb.; *wolf*; Altags. wulf.
wolken, wolkne, walken; plur. walken, walknes; *wolken*; Altags. wolcen.
wolle sb.; *wolle.*
wolle s. wille.
wolleþ s. wile.
wombe s. wambe.
womman s. wimman.
won sb.; *was einem zu teile wird*; *gewinn, ertrag, fülle, schicksal*; vgl. anm. zu pag. 147, 17 und zu 25, 8.
won adj.; *farblos, bleich*; Altags. wan, won.
wonden s. wunden.
wonder, wondrien s. wunder, wundrien.
wondred sb.; *torheit*; vgl. anm. zu 13, 31.
wone sb.; *gewohnheit*; Altags. ȝewuna.
wone adj.; *gewohnt*; Altags. ȝewune.
wonen, wonye s. wunen, wunye.
wonge sb.; *wange.*
wonian sw. vb.; *weinen*; Altags. wânian.
wonying sb.; *wohnen, wohnung.*
woning sb.; *trübsal, weinen.*
wonten s. wanten.
word, wort; *wort*; plur. worden, worde, wordes.
wore sb.; *wehr, mühlenteich*; vgl. anm. zu 21, 30.
wore = were s. was.
worhliche s. wurhliche.
worm s. wirm.
worn = weren s. was.

worse adj. u. adv.; *weher, übler*; Altags. wyrsa u. adv. wyrs.
worssipliche adv.; *würdig*; vgl. auch wirschip.
worst; vgl. anm. zu 3, 62.
wort s. word.
worþ, worþi s. wurð, wurði.
worþen, worþi s. wurþen, wurþien.
worþnesse sb.; *ehre, würdigung.*
wot praeteritopraes. vb.; *weiss*; 2. sing. wost; plur. witen, witeþ, wyet; inf. wite, witte, wit, iwite.
wowe sb.; *wand*; Altags. waȝ, wah, wæȝ.
wowen sw. vb.; *sich regen*; vgl. anm. zu 22, 31.
wowen sw. vb.; *werben, heiraten*; vgl. anm. zu 22, 19.
wowgh sb.; *unrecht*; vgl. anm. zu 18, 4026.
wowing sb.; *wehklage.*
wrappen sw. vb.; *einhüllen, einschliessen*; vgl. anm. zu 19, 6894.
wrecchen sw. vb.; *erwecken, auferwecken;* Altags. wreccan; praet. wrocte.
wrecful adj.; *nichtswürdig.*
wrechidnes sb.; *schlechtigkeit.*
wreken st. abl. vb. III, mit übergang in die II; *rächen*; part. wreken, wroken.
wreon st. abl. vb. VI, *decken, bedecken.*
wrethe sb.; *zorn*; Altags. wræððo.
wrethful adj.; *zornig.*
wreþien sw. vb.; *erzürnen, zornig werden, zürnen.*
wretyn s. writen.
wriht s. wirken.
wrim s. wirm.
writ, wrytte sb.; *schrift.*
writen st. abl. vb. V; *schreiben.*
wrocte s. wrechen.
wroght s. wirken.
wrong sb.; *unrecht.*
wrongful adj.; *voll unrecht, ungerecht.*
wroþ adj.; *zornig.*
wule s. wile.
wound adj.; *wund.*
wounde sb.; *wunde*; Altags. wund.
wunden, wonden sw. vb.; *verwunden.*
wunder, wonder, wondre sb.; *wunder*; *übel, weh, unglück*; vgl. anm. zu 1, 69.
wounderproud adj.; *wunderbar stolz.*
wundyrwel adv.; *wunderbar wol, gut.*
wundren, wondri sw. vb.; *wundern, sich wundern*; praet. wondrede, wondyrde.
wunen, wone, wonye, won sw. vb.; *wohnen, sein, dasein, leben; sich gewöhnen.*
wunne sb.; *wonne*; Altags. wyn, wunn.
wurde sb.; vgl. anm. zu 19, 7108.
wurhliche, worhliche adj.; *köstlich, prächtig*; vgl. anm. zu 25, 8.
wurt sb.; *wurzel.*
wurð, worþ, worthe, werthe adj.; *wert*; Altags. weorð, wurð.
wurþi, worþi adj.; *würdig.*
wurðen, worþe st. abl. vb. I; *werden*; praet. wurð pl. wurðen; Altags. weorðan, wurðan.
wurðien, worðie sw. vb.; *würdigen, ehren.*
wurðing sb.; *verehrung, ehre, glanz.*

Y.

s. I. und G. ȝ.

Z.

Anlautendes Z, das sich nur im Kentdialekte in Germanischen wörtern findet, suche man unter S.

Altenglisches lesebuch.

Zum gebrauche bei vorlesungen und zum selbstunterricht

herausgegeben

von

Richard Paul Wülcker.

2. teil,
die zeit von 1350—1500 umfassend.

1. abteilung:
texte und anmerkungen.

Halle a/S.
Max Niemeyer.
1879.

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I. GEDICHTE GEISTLICHEN INHALTES UND HEILIGENLEBEN.

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1. Die sieben busspsalmen.

Sloane Ms. 1853 und Harl. Ms. 1704. — 1414 gedichtet.

Psalm 129.

26[a]. *De profundis clamaui ad te, Domine! Domine! exaudi uocem meam!*
To þe, lord, I calle and cry
Fro the depe dale of sorow,
Here my voys gracyously
And schelde me fro in all woe.
I preye for me and many moe,
That ben in peyne and mowe *not flee,*
To dredfull dome whan we should goe:
Ne reminiscaris, domine!

Fiant aures tue intendentes in uocem deprecacionis mee.
Bowe thin erys hyderward
And here my prayerys, whan I haue nede:
Of mercy thou were neuere so hard,
þi grace thou woldyst neuer man forbede,
That wolde be sory of his mysdede,
Thi mercy is redyere þan he,
Hym thar no more, but speke and spede
Of *Ne reminiscaris, domine!*

Si iniquitates observaveris, Domine, domine, quis sustinebit?
26[b]. ȝyf thou woldyst venge the anon,
Whan we haue synned and no thyng spare,
Oure lyif in erthe schulde sone be gon,
Oure merthe schulde turne to sorwe and care,
Thi ryȝtwysnes wolde vs furfare,
We durst noȝt byde, we myȝte noȝt fle,
Thanne schulde many on be ful bare
Of *Ne reminiscaris, domine.*

Quia apud te propitiacio est: et propter legem tuam sustinui te, domine.

A law of mercye thou hast gyuen
To hym, that wyll no synnes hyde,
But clenly to a preest be schryuen,
And leue rebellyoun and his pryde.
Thi mercy is bothe long and wyde,
þer of alle men han gret plente,
That wyll noȝt lese ne caste asyde
Ne reminiscaris, domine.

Sustinuit anima mea in verbo ejus: speruuit anima mea in domino.

I am in hope of thi beheste,
Thi woordys fully I beleue,
27[a]. That thou wylt saue bothe most and leste,
þat wylfully the wyl noȝt greue.
There is no man, that may myscheue,
Whyll thou of mercy art so fre,
With sorwefull herte ȝyf he wyll meue,
Ne reminiscaris, domine.

A custodia matutina usque ad noctem speret Israel in domino.

I truste fully thou wylt me kepe
Fro all myscheef bothe day and nyȝt,
Wher so euere I wake or slepe,
Wyth me is euere an aungyl bryȝt;
Thowȝ he apere noȝt to my lyȝt,
Ful tendyrly he kepyth me,
He steryth myn herte with al his myȝt
To *ne reminiscaris, domine.*

Quia apud dominum misericordia et copiosa apud eum redempcio.

Thou art mercyfull and pyteuous,
ȝyf we oure lyuyng will amende,
Oure raumsoun is ful copyous,
For thou art redy thi grace to sende.
27[b]. But ȝyf we wille oure synne defende
And dyspyse thi lawe and the,
þanne muste ryȝtwysnesse suspende
Ne reminiscaris, domine.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

Lord, ful bytterly thou hast bouȝt
Wrecchyd mannes forfeture,
Whan he was lost, thou hast hym souȝt,
Thi lyif þou potyst in auenture.
þere myȝte no pore creature,
Whan we were thralle, make vs fre,
For on owre syde was no recure,
But: *Ne reminiscaris, domine!*

Psalm 142.

Domine, exaudi oracionem meam, auribus percipe obsecrationem meam in ueritate tua; exaudi (me) in tua justicia.

To the, lord, my cause I take,
Thi doom is truthe and ryȝtwysnesse;
On myn enmyes a pleynt I make,
That steryn me euere to wickydnesse:
Here my prayere and redresse
28[a]. The malyce, that thei schewe to me,
I leue my synne, I take wytnesse
Of *Ne reminiscaris, domine.*

Et non intres in iudicium cum seruo tuo, domine, quia non iustificabitur in conspectu tuo omnis viuens.

What so euere I haue ben here before,
Deme me noȝt on the hardest wyse;
I haue do mys, I will no more,
But take me fully to thi seruyse.
Before so ryȝtfull a iustyse
No lyuyng man gyltles may be,
Therfore I rede, no man dyspyse
Ne reminiscaris, domine!

Quia persecutus est inimicus animam meam: humiliauit in terra uitam meam.

Myn enemyes ben ful harde to knowe,
That so faste my soule pursewe,
þei drawe my loue to the world ful lowe,
That be resoun I schulde eschewe,
þey make me to the ful vntrewe,
Out of here handys I may noȝt fle,
But ȝyf thi grace in me renewe
28[b]. *Ne reminiscaris, domine.*

Collocauit me in obscuris sicut mortuos seculi et anxiatus est super me spiritus meus, in me turbatum est cor meum.

Thei cumbre me in wyll and werk,
My spirite is ful of wo wythinne;
Alle my woordys be waxe derk,
For thei be mynged with dedly synne.
Myn herte begynneth to breste atwynne
And hope of helpe I kan non se,
But ȝyf I may frenschypp wynne
With: *Ne reminiscaris, domine.*

Memor fui dierum antiquorum; meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

God hath chastysed for here mysdede
Summe of oure faderys, as I fynde,
And largely qwytt hem here mede,
That han to hym be good and kynde;
His werkys schul neuere out of my mynde,
Loue and dreed they prentyn on me,

þat I dar neuere more leue behynde
Ne reminiscaris, domine.
Expandi manus meas ad te: (29[a]) *anima mea, sicut terra sine aqua, tibi.*
Often tymes myn handys I sprede
And my synne be ful ypocrysye,
For I lyue noȝt ther after in dede,
Myn herte is fals, feynt and drye;
There ben no terys in myn eye,
þowȝ I wolde wepe, it wyll noȝt be,
I kan noȝt preye ryȝt hertylye
Ne reminiscaris, domine!
Velociter exaudi me, domine! defecit spiritus meus.
Here me, lord, and wyll noȝt tarye,
My spirite begynneth to feynte and fayle;
Suffere neuere my soule myskarye,
Whanne the feendys will me assayle,
Euere he is redy to gynne batayle
And I drede sore his cruelte:
I haue non armour of plate nor mayle,
But *Ne reminiscaris domine!*
Non auertas faciem tuam a me; et similis ero descendentibus in lacum.
Turne noȝt awey fro me thi face,
But lete me haue a siȝte of itt,
29[b]. For ȝyf thou withdrawe thi grace,
My soule in synne schal sone be schytt;
Who so falle in that depe pytt,
It is so derk, he schal noȝt se,
Thanne is non helpe in mannys wytt,
But: *Ne reminiscaris, domine.*
Auditam fac michi mane misericordiam tuam, quia in te speraui.
Of thi mercy I wolde fayn lere
Be tyme, ȝyf it be thi lyst,
In this world whil I am here,
In the is al myn hope and tryst;
Syth truthe and mercy were freendys and kyst,
There was neuere man of no degre,
But ȝyf he wolde hym self, that myst
Ne reminiscaris, domine.
Notum fac michi uiam', in qua ambulem: quia ad te leuaui animam meam.
Teche me, lord, the ryȝt weye,
That I may my soule saue;
ȝyf the gospell trewly seye,
Me thar no more but aske and haue.
30[a]. Thou were neuere scarce to knyȝt nor knaue,
That wolde lyfte vp his herte to the
And devoutly crye and craue:
Ne reminiscaris, domine.

Eripe me de inimicis meis, domine! ad te confugi, doce me facere voluntatem tuam, quia deus meus es tu.

Delyuere me, lord, after thi myȝt
Fro myn enemyes, that wole me ille;
Thei pursewe me bothe day and nyȝt,
þei seke my soule to spoyle and spylle.
Teche me to parforme thi wylle,
Thou art my lord and euere schalt be,
þis is my prayere lowde and stylle:
Ne reminiscaris, domine.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum, domine, uiuificabis me in equitate tua.

To the lond of ryȝtwysnesse
Thi spirit schal lede me hole and sounde,
Tyl god schal deme bothe more and lesse,
þanne schal I ryse out of the grounde:
There schal truthe and ryght be founde,
We schul be demyd be equite,
30b. There schal no man for peny ne pounde
Haue *Ne reminiscaris, domine.*

Educes de tribulacione animam meam et in misericordia tua disperdes inimicos meos.

Lord, lede me fro peynes kene
And myn enmyes dysparple wyde,
Whan thou schalt deme alle men bedene,
There is no man, that may hym hyde;
Make me thanne with hem abyde,
That schul be sauyd and go with the,
For thei ben prouyd ageyn that tyde
Of *Ne reminiscaris, domine.*

Et perdes omnes, qui tribulant animam meam; quoniam ego seruus tuus sum.

Alle feendys ferse and felle,
That wolde my soule schame and schende,
þei schuld be dampnyd to the peynes of helle,
Whanne thi seruauntys to blysse schul wende.
That ioye and blysse he vs sende,
þat schadde his blood vp on a tre,
And alle, that makyn here last ende
Wyth *Ne reminiscaris, domine. Amen.*

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2. Oratio magistri Richardi de Castre, quam ipse posuit.

Early English Text Society No. 24. — hs. c. 1430.

Jhesu lord, þat madist me
And wiþ þi blessid blood hast bouȝt,
Forȝeue, þat y haue greued þee
With worde, with wil and eek with þouȝt.
Jhesu, in whom in al my trust,
þat deied upon þe roode tree,

Withdrawe myn herte from fleischli lust
And from al wordli vanyte.
Jhesu, for þi woundis smerte
On feet and on þin hondis two,
Make me meeke and low of herte
And þee to loue, as y schulde do.
Jhesu, for þi bitter wounde,
þat wente to þin herte roote,
For synne, þat haþ myn herte bounde,
þi blessid bloode mote be my bote.
And, Jhesu Crist, to þee y calle,
þat art god, ful of myʒt:
Kepe me cleene, þat y ne falle
In deedli synne neiþer be day ne nyʒt.
Jhesu, graunte me myne askinge,
Perfite pacience in my disese,
And neuere mote y do þat þing,
þat schulde þee in ony wise displese.
Jhesu, þat art oure heuenli king,
Sooþefast god and man also,
ʒeue me grace of good eendinge
And hem, þat Y am holden vnto.
Jhesu, for þe deedly teeris,
þat þou scheeddist for my gilt,
Here and spede my praier*is*
And spare me, þat y be not spilt.
Jhesu, for them y þe biseche,
þat wraþþen þee in ony wise,
Withholde from hem þin hond of wreche
And lete hem lyue in þi seruice.
Jhesu, moost coumfort for to se
Of þi seintis eueryehoone,
Coumfort hem, þat careful been,
And helpe hem, þat ben woo bigoon.
Jhesu, keepe hem, þat been goode,
And ameende hem, þat han greued þee,
And sende hem fruytis of erþeli fode,
As ech man nediþ in his degree.
Jhesu, þat art, withouten lees,
Almyʒti god in trynyte,
Ceesse þese werris and sende us pees
Wiþ lastinge loue and charitee.
Jhesu, þat art þe goostli stoon
Of al holi chirche in myddil erþe,
Bringe þi fooldis and flockis in oon
And rule hem riʒtli with oon hirde.
Jhesu for þi blessidful blood,
Bringe, if þou wolt, þo soulis to blis,
Fro whom y haue had ony good,
And spare, þat þei han do amys. Amen.

3. Lied an die jungfrau.

Cotton Ms., Caligula, A II. — 15. jahrhundert.

Vpon a lady my loue ys lente
Withowtene change of any chere,
That ys louely and contynent
And most at my desyre.
Thys lady ys yn my herte pyghte:
Her to loue y haue gret haste,
With alle my power and my myʒthe
To her y make myne herte stedfast.
Therfor wylle y non oþer spowse
Ner none oþer loues for to take,
But only to her y make my vowe
And alle oþer to forsake.
Thys lady ys gentylle and meke,
Moder she ys and welle of alle,
She ys neuer for to seke,
Noþer to grete ner to smalle.
Redy she ys nyghte and day
To man and wommon and chylde yn fere,
ʒyf þat þey wylle awʒt to her say,
Our prayeres mekely for to here.
To serue þis lady we all be bownde
Bothe nyʒth and day yn euery place,
Where euer we be, yn felde or towne
Or elles yn any oþer place.
Pray we to þis lady bryʒthe
In þe worshyp of þe trinite,
To brynge us alle to heuen lyʒthe:
Amen say we for charyte!

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4. Marienlied.

Sloane hs. 2593. — 15. jahrh.

I syng a of a mayden, þat is makeles,
Kyng of alle kynges to here sone che ches.
He cam also stylle þer his moder was,
As dew in Aprylle, þat fallyt on þe gras;
He cam also stylle to his moderes bowre,
As dew in Aprille, þat fallyt on þe flour;
He cam also stylle þer his moder lay,
As dew in Aprille, þat fallyt on þe spray.
Moder and maydyn was neuer non but che,
Wel may swych a lady godes moder be.

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5. Lied auf Adam.

Sloane hs. 2593. — 15. jahrh.

Adam lay ibowndyn, bowndyn in a bond,
Fowr*e* þowsand wynter þowt he not to long;
And al was for an appil, an appil, þat he tok*e*,
As clerkes fyndyn wretyn in her*e* book.
Ne hadde þe appil take ben, þe appil taken ben,
Ne hadde neuer our lady aben heuene qwen.
Blyssid be þe tyme þat appil take was,
þer for*e* we mowy syngyn: *deo gracias!*

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6. Gebet für den könig.

Ms. Harl. 7578. — Unter Heinrich VI. entstanden.

Moost souueraine lord, o blessith Crist Jhesu,
From oure ennemy deliuere vs and oure foon,
Unth*er* whoos grace and unther whose vertu
We been assureth, wher*e*so we ride or goon.
Nowe, lord, that arte two, thre and oon,
Kepe and preserue unther thy mighty hande
The king, the queene, the peple and thi lande.

And, blessed lord, of thine benignite
Considre and see oure affliccion
And lat thine eye on mercy on us see,
Vs to releue in tribulacion,
And shadowe vs, lorde, with thy proteccion;
And ay preserue vnther thy mighty hande
The king, the queene, the peple and thi londe.

And, good lord, beholde and eke aduerte
Of thy mercy and thy grete grace
The inwarde sorowes of oure troubled herte,
And loke vpon vs with a benynge face,
And late thy winges of pite vs embrace;
And ay preserue vnther thy mighty hande
The kinge, the quene, thy peple and thy londe.

Mekely forthy the synnes, olde and newe,
Off thy peple and their grete affence
And, good lord, vppon theire gelthes rewe
And theire the merites by done not recompense,
But reconsile hem with thine indulgence;
And aye preserue vnther thy mighty hande
The king, the quene, thy peple and thy londe.

And, good lord, haue here oure orisons,
Whanne we to the for helpe clepe and calle,
Here oure compleyntes and lementacions
And do socoure to oure offences alle,
Be oure defence, that no mischeffe ne falle;
And ay preserue vnther thy mighty hande
The kinge, the quene, the peple and thy londe.

Thou, sonne of god, ay lastinge and eterne,
Haue mercy oon vs and forgete vs nought,
And of thy grace guide vs and gouerne,
And reconsile that thou so dere hast bought,
With loue and dreede enbrace oure inwarde thought;
And ay preserue vnther thy mighty hande
The king, the quene, the peple and the lande.

In this life here and perpetually
To kepe vs, lorde, that thou not disdayne,
For alle oure truste stante in thy mercy,
19[b]. Hopinge by grace we shal therto atteyne,
Thy passion shalle kepe vs oute of payne;
And ay preserue vnther thy mighty honde
The kinge, the quene, the peple and thy londe.

Here vs, lord, whanne we to the preye,
And here vs, lord, in mischef and in nede,
And, Criste Jhesu, be mercie vs conueye,
Whiche oon the croos lyste for oure sake bleede,
Fortune this reme and make it wel to spede;
Benigne Jhesu, preserue eke with thine honde
The kinge, the quene, the people and thy londe.

L'envoie.

And, lord, amonge alle remembraunce
Our Henry, thy awen chose knight,
Borne to enherite the region of Fraunce
By trewe discent and be title of right;
Nowe, good lord, conserue him thorugh thy might.
And preserue vnther thy mighty hande
Him and his moder, the people and thy londe.

Late him in vertu ay encrese and shine,
Worthy thorow vertu to be put in memorie,
And forgete not his moder *Katherine,*
Where thou sittest in thine heuen glorie,
Yif to thine knight conqueste and victorie
And preserue vnther thy mighty honde
Him and his moder, the peple and thine lande.

Be thou his conceile and his souuerayne rede,
So as he wexeth with vertu him to auaunce,
And, blessed lord, be thou both helpe and spede
To alle, that labouren for his enheritaunce,
Both in this rewme and in the grounde of Fraunce;
And preserue vnther thy mighty hande
Him and his moder, thy peple and thy londe.

In short tyme that thou may atteyne,
Withoute lettinge or any perturbaunce,
To be corowned with worthy crounes tweyne,
Firste in this lande and afterwarde in Fraunce,
And giue him grace to lyue to thy plesaunce,
And aye preserue vnthir thy mighty honde
Him and his moder, thy peple and thy londe.

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7. Gott sende uns geduld in unserm alter.

E. E. T. Soc. Nr. 24. — hs. c. 1430.

From þe tyme, þat we were born,
Oure ȝouþe passiþ from day to day,
And age encreesiþ moore and moore,
And so doiþ it now, þe sothe to say,
At euery hour a poynt is yloore,
So fast gooþ oure ȝouþe away,
And ȝouþe wole come aȝen no moore,
But age wole make us boþe blak and gray.
þerfore take hede, boþe nyȝt and day,
How fast ȝoure ȝouþe dooþ asswage,
And, boþe ȝonge and oolde, lete us praie:
þat god send us paciens in oure oolde age.

Age wole take from us oure myȝt,
þat in oure ȝouþe to us was lent,
And also þe cleernesse of oure syght
And oure heerynge schal be faynt.
þanne schulen we be heuy, þat eer were liȝt,
Bicause þat ȝouþe is from us went,
And þanne wole men do us no riȝt,
But al contrarie to oure entent,
And sikenes wole do us greet turment,
Whom deeþ wole sende on his message;
Forsoþe þe best ameendement
Is þanne pacience in oure olde age.

Oure body wole icche, oure bonis wole ake,
Oure owne fleisch wole ben oure foo;

Oure heed, oure hondis, þo wolen schake,
And oure leggis wole tremble, where we go,
Oure bonis wole drie, as dooþ a stake,
And in oure bodi we schulen be woo,
Oure nose, oure chekis wolen wexe al blake
And oure glad chere wole fade us fro;
And whanne oure teeþ ben goon also,
Oure tunge schal lese his fair langage,
Praie we for us silf and oþer moo,
þat god sende us paciens in oure olde age.

Oure freendis, þat schulden loue us best,
þanne wole þei haue us but in hate,
In freendschip is þer noon oþer trust,
And þerof be we waare to late.
þan may we synge of „had y wist“,
Oure feynt freendis han us forsake,
And also we schulen go vnkist
Boþe at þe dore and at þe gate;
And for al þe cheer, þat we can make,
þan is no ioie of oure visage;
Whanne oure bewte schal aslake,
God send us paciens in oure olde age.

We schulen be so angri euermore,
We wolden ben awreke of euery wrong,
þanne summe wolen scorne us þerfore
And summe wole seie, we lyue to long;
Oure sorowe wole þan sitte us so soore,
Oure stomak wole no mete fonge,
And eueri day more and more
Of sorewe and care schal be oure song;
Whanne we were boþe hool and strong,
We were to wilde and wold outrage,
And þerfore lete us praie among,
þat god send us paciens in oure olde age.

For þan wole no þing us availe,
But oure bedis and oure crucche,
For wordli welþe wole fade and faile,
And þerfore truste we it not to myche.
And þan wole sijknes us assaile,
Til it haþ made us lijk a wrecche,
And þan may we do no greet traueile,
But summtyme grone and sumtyme grucche,
And sumtyme clawe for scabbe and iecche,
Whanne age haþ us at his auauntage:
Whoso lyueþ long, schal be such;
God sende us paciens in oure olde age.

Al þat we haue lyued heere,
It is but as a dreem ymet,
For now it is, as it neuere were,
And so is it, þat is to comyng ȝit,
Ful fast we drawen to oure beere,
In sorewe and drede we schulen be sett.
Of oolde men þe ȝonge may lere,
And fewe þer ben, þat doon þe bett,
For þe feend haþ cauȝt hem in his nett
And holdiþ hem fast in bondage,
For þei schulden not dispose her witt,
To haue pacience in her oolde age.

þanne schulen we se, þat worldli blis
Is but a þing of vanite,
And it makiþ men to do amys,
þat ben in weelþe and greet bewte:
And þerfor, lord, good riȝt it is
With oure owne staf chastisid to be,
Lord, ȝeue us grace to þinke on þis,
As þou bouȝt us alle upon a tree,
And þat we may in charite
Weel passe ouer þis passage
Into þe blis, þat euere schal be,
Whanne we ben passid oure oolde age.

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8. Die nichtigkeit der welt.

Early English Text Society Nr. 24. — hs. c. 1430.

As y gan wandre in my walkinge
Bisidis an holt, vndir an hille,
Y say an oolde man sitte wepinge,
With siȝynge sore he seide me tille:
„Sumtime y hadde þe world at wille
With ricchesse and with rialte,
And now it is turned al to ille;
þe worlde is but a vanyte.
My silf I likne vnto þe morewe,
Whanne y was child and boren bare,
Mi modir for me suffride sorewe
With gruntyngis gril and siȝinge sare,
On me was neiþer wem ne hore,
But siþen in synne y haue be,
Now y am oolde, y wepe þerfore;
þis world is but a vanyte.
At mydmore y lerned to go
And plaied, as children doon, in strete,

þe kinde of childhode y dide also,
Wiþ my felawis to fizte and þrete.
Al þat y dide, it þouzte me swete,
For al þis childhode tauzte me,
Now y am oolde, þerfore y wepe;
þis worlde is but a vanite.
At vndren to scole y was sett
To lerne lore, as oþir dooþ,
Whanne my maistir wolde me bet,
I wolde him curse, y was ful wrooþ.
To lerne good y was ful looþ,
I þouzte on ioie and ioilite,
Now certis, for to seie þe sooþ,
þis world is but a vanyte.
At mydday y was dubbid knyzt,
In route y lerned for to ryde,
Was þer noon so hardi a wizt,
þat in bataile durste me abide.
Where is bicome now al my pride,
Mi booldnes and my fair bewte?
Now from deeþ may y me not hide;
þis world is but a vanyte.
At hignoon y was crowned king,
þis world was oonli at my wille,
Euere to lyue was my liking
And alle my lustis to fulfille.
Now age is cropen on me ful stille
And makiþ me oold and blac of ble,
And y go downeward wiþ þe hille:
þis world is but a vanite.
At mydouernoon y droupid faste,
Mi lust and liking wente away,
From iolite myn hert is paste,
From rialte and riche aray.
Mannis lijf here is but a day
Azens þe lijf, þat euere schal be,
And oo þing y dare weel say,
þat þis world is but a vanyte.
At euensong tyme y wax ful coold
And bigan to go bi staue,
Now is deeþ on me ful boold
And for his rent he wole me craue.
Whanne y am deed and leid in graue,
þer is no þing þanne, þat saueþ me,
But good or yuel, þat y do haue;
þis world is but a vanite.
Thus is þe day come to nyzt,
þat me loþith of my lyuynge,
And doolful deeþ to me is dizt,
And in coold clay now schal y clinge!“

þus an oold man y herde mornynge
Biside an holte, vndir a tree.
God graunte us his blis euerlastinge:
þis world is but a vanite.

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9. Die welt ist falsch und nichtig.

E. E. T. Soc. Nr. 24. — hs. c. 1430.

Whi is þis world biloued, þat fals is and veyn,
Siþen þat hise welþis ben so unserteyn?
Al so soone hee passiþ his power away,
As dooþ a brokil poot, þat freisch is and gay.
Truste ȝe raþer to lettris written withinne þis,
þan to þis wrecchid world, þat ful of synne is.
It is fals in his biheeste and riȝt disceyuable,
It haþ bigilid many a man, it is so vnstable.
It is raþir to bileeue þe wageringe wijnde,
þan þe chaungeable world, þat makiþ men so blinde.
For, wheþer þou slepe or wake, þou schalt fynde it fals,
Bothe in hise bisinessis and in hise lustis als.
Telle me, where is Salamon, sumtyme a king riche,
Or Sampson, þe stronge, to whom was no man liche.
Or þe fair man Absolon, merueilose in cheere,
Or þe duke Jonatas, a weel biloued fere?
Where is bicome Cesar, þat lorde was of al,
Or þe riche man, cloþid in purpur and in pal?
Telle me, where ys Tullius, in cloquence so swete,
Or Aristotil, þe filosofre, with his witt so greete?
Where ben þese worþi, þat were heere to forn?
Bothe kingis and bischopis, her power is al lorn.
Alle þese greete princis with her power so hiȝe
Ben vanischid now away in twynkeling of an yȝe.
þe ioie of þis wrecchid world is a schoorte feeste,
And it is likened to a schadewe, þat may not longe leste,
And ȝit it drawiþ man from heuen riche blis,
And ofte tyme it makiþ him to synne and do amys.
Calle no þing þine owne þerfore, þat þou maist heere leese,
For, þat þe world haþ lent þee, efte he wole it eese.
Sette þin herte in heuene aboue and þenke, what ioie is þere,
And þus to dispise þe world, y rede, þat þou lere.
þou, þat art but wormes meete, poudre and dust,
To enhaunce þi silfe in pride, sett not þi lust;
For þou woost not today, þat þou schalt lyue to morowe;
þerfore do þou euere weel and þanne schalt þou not sorowe.
It were ful ioieful and sweete, lordschipe to haue,
If so þat lordschip miȝte a man fro deeþ saue,

But for as myche as a man schal deie at þe laste,
It is noo worschip, but a charge, lordschip to taaste!
Omnia terrena
Per vices sunt aliena:
Nescio sunt cuius,
Mea nunc, cras huius et huius.
Dic, homo, quid speres,
Si mundo totus adheres,
Nulla tecum feres,
Licet tu solus haberes.

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10. Leben der Elisabeth.

Arundel Ms. 327. — 1443.

191[a]. Thus longe to gedyr lyuyd these two,
Langrauye and Elyzabeth, ful uerteuously;
And up on day she hym þus seyd to:
„Dere spouse, whom next god most tendyrly
I loue and euere haue done treuly,
I counsel you, fully you to delyte,
To leuyn alle þese ocupacyouns werdly,
And þe londe of behest for to vysyte:
I mene Jerusalem and al þat cuntre,
In wych Cryst made hys bodyly pylgrimage
And for our*e* sake þer deyid on a tre,
Betrayid by þe Jewys cruel outrage,
191[b]. Wych now hethyn men kepyn in seruage.
Wher*e*, yf þou woldyst wyth a deuouth entent,
To delyueryn yt, exercysyn þi corage,
I ne kan seen, where yt myht bettyr be spent.
Bettyr no ner, nowher ellys so weel
In þis werd, y dar ryht boldly seye;
For who be þe cours of þe fatal whele
In þat holy iourne happe for to deye,
If he be clene, he goth a sykyr weye
To heune warde, for he may not fayle.
Wherfor*e*, husbonde, I yow counsel and preye:
For soule hele forsake not þis trauayle!
Thus thorgh þese wordys and many mo
Of Elyzabeth langrauye was steryd treuly,
To Jerusalem on pylgrimage for to go
And ageyn þe hethene to fyhtyn manly.
And whan he hym made al redy
And shuld furth passyn on his pylgrimage,
To takyn hys leue he cam ful goodly
To Elyzabeth, stondyng in opyn place.

And þer anoon ful many a wattryng face
Of lordys and ladyis men myht aspye,
And þe comouns þer clothys dede al to race
And weptyn eek wyth outyn remedye,
And summe lowde „allace, allace“ dede crye
„Why forsakyst þou us our*e* lord, o langrauy“
But Elyzabeth hyr eyne from terys kept drye
And þus to hym seyde ful wummanly:
192[a]. „Wyth what affeccyoun and how enter*e*ly
I þe loue, dere spouse, and euyr haue do,
No man knowyth, but god and þou and I,
Wych, not oonly in fleshe bodyly, lo,
By þe knot of spousayle ioynyd hath us two,
But in spyryth eek thorgh hys cheryte
So to gedyr confedryd hath, so
That impossyble ys, vndo þe knot to be.
But, why y now shuld wepe in ony wyse,
Resonable cause kan I noon se,
Syth I se þe goon to doon hym seruyse,
Whom I loue in most souereyn degre.
Sumtyme I sorwyd, whan thow wentyst fro me,
But now neythyr sorwyn ne wepyn I may,
Be so þat Cryst þorgh his benygnyte.
The grace yiue to seruyn hym to hys pay.
Thus langrauye as Crystys owyn knyht,
Armyd in uertu and in cheryte,
Leue takyn goodly of euery wyht,
To Jerusalem forth took hys iourne;
Wher*e* whan *he* had a certeyn tyme be
And in goddys cause quyt hym ful manly,
The froyht of hys labour þer*e* receyuyd he
And deyid and went to goddys mercy.
And þus entryd Elyzabeth consequently
The state of wydewod, in wych þat she
Exercysyd was ful uerteuously
And assaylyd wyth ful myche aduersyte
192[b]. And hyr pacyence assayid in sundry degre;
But she so was rotyd in stedefastnesse,
That in no wyse she hurt myht be;
For alle thyng she suffred with gladnesse.
Anoon þan, as by þe trumpet of fame
Blowe was thorgh owt al Turyngye
Langrauyis deth, Elyzabethys grame
Began to growyn for euene sodeynly;
Langrauyis brothyr by uery tyrayuntrye,
As she a wastour and a dystroyour had be,
From hyr dowarye hyr drof ful vnpytouslye
And from alle, þat she hadde in ony degre.
And whan she was brought to swych pouerte,
That she ne hadde, wher*e* hyr heed to leye,

In a tauerners hous in a swyn cote lay she
Tyl mydnyht, and þan she took þe weye
To a place of menours in, hem dede preye
Te deum laudamus to synge with deuocyoun,
That he hyr maad wurthy, er she dede deye,
To suffren despyht and persecucyoun.
The next day aftyr compellyd she was
Wyth hyr yunge chyldryn and hir maydyns also,
Of oon of hyr enmyis to dwellyn in þe place,
Where a streyht loggyng was sygnyd hyr to,
And both hyr ost and hyr ostes hyr dedę do
Alle þe greuaunce, þat þei coude deuyse.
And, whan she þis sey, ful humbylly, lo,
Bad þe wallys fare wele, seying þis wyse:
193[a]. Yf I hadde foundyn in þis place her*e*
In men and wummen ony gentylnesse,
I wolde han leue take of hem with a glad cher*e*,
But, syth I noon fynde, I me hens wyl dresse;
And þus constreynyd by ful greth dystresse
To hyr fyrst herberwe ageyn she went;
But fyrst hyr chyldryn, fore þer*e* tendyrnesse
To be norsshyd, to sundry placys she sent.
And onys hyr happyd to pacyn forth by
A ryht foule weye, whedyr she wold goon,
Wych ryht depe was and ryht vnesy,
Wher yn was leyde ful many a stoon,
Many a blok and many an hors boon,
In wych men myht skape goyng warlye,
And ellys pleynly þer myht noon
Scapyn awey wyth clothys drye.
And euene, as she entryd had þe strete,
An old wumman, to whom hyr mercy
She oftyn had shewyd, she ther dede mete,
But weye she hyr yeuyn nolde treuly;
And so in þe slooth she fel rewly.
And, as sone as she myht, she dede up ryse
And was not wroth, but low meryly
And wypt hyr clothys in ful besy wyse.

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11. Vision des Tundalus.

Cott. Ms., Calig. A. II. — 15. jahrh.

104[b]. Tundale lefte þe kyng stylle þore
And with þe angell*e* wente forþer more.
Sone he syȝ þorow syȝte of ye
A wall, þat was wonþerhye,
All of bryȝte seluer to se,
But hit no ȝate hadde ne entre.

With inne þey wer sone to gyder,
But Tundale ne wyste, how he come þyder.
Ther fonde þey a delettabull place,
Full*e* of myrþe and of solas.
Tundale loked abowte hym þan*e*
And syȝ mony menne and wymmen,
Syngynge ay full meryly
And makynge ioye and melodye;
They loouede god, all wellande,
And songe and sayde not cessande:
„Blysse to god, þat ys of myȝtes moste,
Fadur and sone and holy goste“
sp. 2. Her cloþes wer precyous and newe
And whyte as snowe, þat euer snewe;
They were joyfull and blyþe ynowȝe
And songe and made myrþe and lowȝe.
They loouede ay god in trinite
Not sessande of her solempnyte.
And as þey wer to geder syngande,
Her voyces wer all acordande,
As melodye of musykke clere,
That was delectabull to here.
Ther was gret swetnesse and lykynge,
Joye and myrþe withowte sesynge,
Honeste, beatytude and clenesse,
Joye withowten*e* ony sekenesse,
All þey wer, of wyll*e* fre,
In parfyte loue and charyte.
The swete sauour, þat þer was,
All þe swetnesse of þe worlde þyde passe.
„Thys joye, sayde þe angell*e* bryȝte,
Is ordeyned for wedded men*e* ryȝte,
That lyue in clene maryage
And kepes her body from*e* owtrage,
And for hem, þat her godes ȝyuen
To pore men*e*, þat in myschefe lyuen*e*,
And for hem, þat techen dylygently
Her sugettes, to loue god almyȝty,
And chastyse hem after her myȝte,
Whenne þey don wronge and lyuen not ryȝte,
And for hem, þat holy kyrke honores,
Or mayntene in ryȝte, or hit sokores,
The whyche shall*e* at þe grete dome here
The voys, þat shall saye: „Comes nere,
My faderes blessed chylderen*e* fre,
And receyfe þe kyngdome with me,
That he ordayned and dyȝte for manne
Fro þe fyrste tyme, þat þe worlde byganne!“
Tundale preyde þe angell with good wyll,
That he myȝte dwelle þer styll*e*;

The angell ȝafe hym none answere,
For he wolde not do his preyere,
Forþer more ȝette wente þeye
Withowten trauell*e* on her waye,
And ylkon. as þey wente abowte,
Come to Tundale and gon*e* to hym lowte,
And halsede hym*e*, and callede hym*e* ryȝte
By his name, as he hyȝte.
105a. They made grete joye at his metynge,
For þey were gladde of his comynge,
They þankede god for hym*e* hyȝly,
That hadde schewed hym so mykyll of his mercy,
And sayde „Loouynge and honore mot be
To þe, lorde of blysse and full of pyte,
That wolte not þe þeth of synfull manne,
But þat he lyue and turne agayne;
That þorow þy mercy wolte so ordeyne,
To delyuere þe sowle fro hell*e*payne,
And wylte brynge hym so gracyously
Amonge þis holy companye."
The angell with Tundale forþermor*e* wente,
To se more ȝet was her entente;
He syȝ a wall hym agayne,
Well more, þen þat oþer in certayne,
That wall semede to Tundale syȝte,
As hit wer all of golde bryȝte,
That was shynynge and more clere,
Then euer was golde in þis worlde here.
Tundale þowȝte more joye of þat wall,
To beholde þat bryȝte metall,
Then of þat grete solempnyte
And of all þat joye, þat he ouer dede se.
Withinne þat wall come þei sone,
As þey at þat oþer hadde done;
Tundale behelde þat place þere,
So fayr*e* a þynȝe syȝ he neuer ere,
Ne ȝet non*e* oþer erþly mon*e*,
As hit was, þat he syȝe þan*e*.
Ther he syȝe, as hym þowȝte,
Mony a trone, all of golde wrowȝte,
And of precyous stones þer secre
Ther were sette on dyuerse manere.
With ryche cloþes were þey couered eueryichon*e*;
So ryche here were neuer sey none.
Holy men and wymen both,
He syȝe hem*e* sytte in ryche cloþe,
He syȝe abowte hem*e* in þat tyde
Fayre ornamentes on ilke a syde,
All, þat he sawe, shone bryȝte;
Tundale sawe neuer suche a syȝte,

Ne herte myȝte þynke of erdely manne
So fayr*e* a syȝte, as Tundale sawe þane.
sp. 2. The grete bryȝtenes of goddus face
Shone amonge hem in þat place,
Hit shone bryȝter and was more clere,
Then euer shone any sonne here,
All her here was fayr and schyre,
Hit semede all, as hit hadde be gold wyre.
Crownes þey hadde on hede, ylk one
Of golde and mony a precyous stone
Of gret vertu and sere colowres,
They semede lyke kynges or emperowres.
So fayre crownes, as þer wer sene,
In þe worlde hadde neuer kyng ne qwene.
Letternes he sawe before hem stande
Of golde and bokes on hem lyggande,
Of þe whych þe letteres, þat he sawe þore,
Were of golde, boþe lasse and more.
They song all with blyþe chere
„Alleluya“ wyth voys clere;
So mykyll joye he þer hadde,
That all þat ōþer joye he forgatte.
„These men her, sayde þe angell bryȝte,
Bene holy men, þat god louede ryȝte,
That for goddes loue wer buxam,
In erþe to suffre martyrdam*e*,
And þat lefte þe worlde holly,
For to serue god almyȝty,
And þat kepte her body ay, fre
Fro lechery, vnto chastyte,
And þat louede sobernes ay
And wolde not lye, but soþ say.
Therfor to god þe ben full dere
And as his derelinges þey lyuen*e* here
Among þis joye and þis solas.
Tundale lokede and syȝ a place,
Full of bryȝte pauylones shynnonde,
So fayre wer neuer seyn in non*e* londe,
Well kouered with purpull and bysse,
That full ryche was and of gret pryse,
The whych wer ouer all sette and dyȝte
With besauntes of golde and seluer bryȝte
And with all oþer þynges of beawte,
That herte myȝte þynke or ye se.
The cordes þer of were bryȝte and newe,
Of sylke þey were of ryche hewe,
That wer all of syluer twyned
And frette with golde, þat bryȝte schyned.
105b. On þe cordes wer instrumentes sere
Of musyk, þat hadde swete sowne and clere,

Organes and symbales and tympanes
And harpes, þat ronge all at ones,
They ȝafe a delectabull sowne
With mene and trebull and bordowne
And oþer instrumentes so mony,
That made full swete melodye,
Of all maner*e* of musyk þer was þanne,
So mony harde neuer no erþely manne.
Wythin þe pauylones, so shynande,
Mykyll folk was ay syngande
Full swetely with a mylde steuen
And with all þe musyk acordede euen.
So mykyll myrþe, as þey made þerin,
No wytte of man myȝte ymagyn.
Tundale þowȝte, þat þe blysse,
That he syȝ before, was not to þys.
Then spak þe angell with mylde chere
To Tundale on þys manere:
„Thys folk, he sayde, þat maken*e* myrþe þus,
Are þey, þat were good relygyus,
As monkes, channones, freres and nonnes,
That wones in þe pauylones,
The whiche were to god buxum ay
To serue hym boþe nyȝte and day
Ryȝte gladly and with good wyll*e*
Hys commandement wolde fulfyll*e*
And loued ay more in her lyfe
To be buxum, þon forto stryfe.
They putte hem with clene conscyens
Vnþer þe ȝokke of obedyens
And to chaste lyf þey hem toke
And her owene wyll clene forsoke,
They helden sylence withowte jangelynge
And loued god ouer all*e* þynge.“
„Syr, sayde Tundale, I pray þe,
Lette vs go nerre, þat y may se
The swete semelande and þe fayr chere
Of þo, þat synge so schrylle and clere.“
Then answerede þe angell bryȝte:
„Tundale, of þis þow shalte haue a syȝte,
Of hem, as þow haste me besowȝte,
But entur to hem I graunte þe nowȝte:
sp. 2. The syȝte, he sayde, of þe trinite
Maketh hem so joyefull to be;
Tho, þat may come in her ryȝte,
Shall be bowen þorow þat syȝte
Of all, þat þey in þe worlde dede,
Syþen þat þey wer chylderen*e* kydde.
Her þey shall be euer more
With angelles and with halowes þore,

That in her lyf ay chaste haue ben
And lyued well as virgyns clen*e*:
They shull euer in þis joye ben,
For þey shall euer god in þe face sen*e*.

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12. Owayne myles.

Cott. Ms., Caligula, A, II, — 15. jahrh.

93ª. These holy men wenten*e* þens þo,
But þen bygon þe knyȝtes wo:
As he sat þer alone by hym self,
He herde grete dyn*e* on eche half,
As all*e* þe layte and all*e* þe þonder,
That euer was herde heuen vnder,
And as alle þe trees and all*e* þe stones
Shulde smyte to gedyr ryȝth at oones
For all*e* þe worlde, so hyt ferde,
And þer to a lowde crye he herde:
Ne hadde he be well*e* ytawȝte byfore,
He hadde ben*e* loste for euer more;
For fle myȝte he nawȝte, but moste abyde.
Then come þer deueles on euery syde,
Wykked gostes, I wote, fro helle,
So mony, þat no tonge myȝte telle.
They fylled þe hows yn two rowes,
Some grenned on hym and some made mowes.
Syr Owayne was aferde, y trowe,
For ȝyf he hadde myȝth, he wolde haue flowe.
Some deueles stode hym full*e* nyȝe,
That sayden*e* to hym all*e* on hyȝe:
„Thow haste don wele to come betyme,
For þow shalte beleue on owre lyme;
Oþur come not, tyll*e* þey be dede,
But þow haste don a well better rede.
Thow comeste hyder to do penaunce,
Wyth vs þow shall*e* lede þe daunce.
Thow haste serued vs mony a day,
We shall þe qwyte, ȝyf we may,
As þow hast don, so shalte þow haue,
All*e* þy kynne shall*e* þe not saue.
Neuer þe lesse, syth þow art hende,
Ȝyf þow wolte aȝeyn wende
And lyue and do, as þow haste don*e*,
We shall*e* þe spare tyll*e* efte son*e*.“
sp. 2. þen sayde þe knyȝth: „I dowte yow nowȝth*e*,
I betake me to hym, þat me hatht wroghte.“
þen þe fendes made a fyre anone
Of blakke pyche and of brenstone,

þey caste þe knyȝth þer yn for to brenne
And all*e* þey begonne on hym to grenne.
þe knyȝth, þat payne full*e* sore he þowȝth*e*,
To Jhesu he called, whyle he mowȝth*e*:
„Jhesu, he sayde, full*e* of pyte,
Help and haue mercy on me!“
All*e* þat fyre was qweynte anone,
þe fendes flowen away eueryehone,
And þen þe knyȝth anone vp stode,
As hym hadde ayled nowȝt, but gode
All*e* alone belefte yn þat place,
And he þonked god of all*e* hys grace.
Then was he bolder*e* for to stonde,
Ʒyf þat þey wolde hym more fonde.
Ther*e* come deueles oþer, mony mo,
And badde þe knyȝth wyth hem to go
And ladde hym in to a fowle contreye,
Wher*e* euer was nyȝth and neuer day,
For hyt was derke and wonþercolde,
Ʒette was þer*e* neuer man so bolde,
Hadde he neuer so mony cloþes on,
But he wolde be colde as ony stone.
Wynde herde he none blowe,
But faste hyt frese boþe hye and lowe.
They browȝte hym to a felde, full*e* brode,
Ouer*e* suche an*e* oþer neuer he yode.
For of þe lenghte non*e* ende he knewe,
Ther*e* ouer*e* algate he moste nowe.
As he wente, he herde a crye,
He wondered, what hyt was and why.
He syȝ þer men and wymmen also,
That lowde cryed, for hem was woo,
They leyen þykke on euery londe,
Faste nayled boþe fote and honde
Wyth nayles, glowyng all*e* of brasse,
þey ete þe erþe, so wo hem was;
Her*e* face was nayled to þe grownde.
„Spare, þey cryde, a lytyll*e* stounde!“
93b. The deueles wolde hem not spare,
To *do* hem peyne þey thowȝte yare.
The deueles speke to syr Owayne:
„Knyȝth, wylt þow ȝet turne agayne,
And we wyll*e* yn a lytull*e* stownde
Brynge þe vp hole and sownde;
And þer may þow lyfe a good whyle
Bothe wyth gamen and wyth gyle;
And þen, whenne þow art dede raþe,
Thow shalt haue þe lesse skaþe:
For bettyr hyt ys, þy sowle be yn woo,
Then þy sowle and þy body also;

For, ȝyf þat þow here abyde,
Thus euyll*e* þe shall*e* betyde!“
The knyȝth answered to all*e* þe rowte:
„Of ȝour thret haue I no dowte,
Thus shull*e* ȝe me not fere,
For my sowle ys elles where!“
Then þey caste on hym her*e* clawe,
Syr Owayn was aferde, I trowe;
They browȝte forde nayles long,
Glowyng all*e* afyre well*e* strong.
They wolde haue dryuen þorow hys fete
Tho brennyng nayles wonþergrete:
„Jhesu, he sayde, full*e* of myȝte,
Haue mercy on me synfull knyȝth!“
The deueles flowen awey euerychon*e*
And lefte syr Oweyn þer*e* alone.
„Lorde, he sayde, I thanke hyt þe,
At euery nede þow helpest me!“
Some of the fendes turned aȝeyne
And forþ þey ladde syr Owayne
Full ferre in to a noþer felde;
In such on bare he neuer shelde.
Hyt was lenger and well*e* more,
Then þat felde was byfore,
And, as he loked hym besyde,
He syȝ þer pyttus, mony and wyde,
Thykke þey were, as þey myȝth*e* bene,
Oneþe was þer a fote hem betwene;
And all*e* maner of metall*e*
He syȝ þer yn þe pyttus wall*e*.
sp. 2. Men and wymmen þer wer*e* also
In þo pyttus, abydyng wo:
Some wer*e* þer inne vp to þe chynne,
And ȝet hadde þey noȝt bete her*e* synne,
And some wer*e* yn to *þe* shappus,
And some wer*e* vp to þe pappus,
And some wer*e* yn to þe kne,
They wolde full*e* fayne out haue be.
Then þe fendes anone ryȝte,
In a pytte þey caste þe knyȝthe;
So sore aferde he was of that,
That almost he god forȝate.
But, as goddus wyll*e* was,
Whenne he felte þe hote brasse:
„Jhesu, he sayde wyth good entente,
Helpe, lorde, at þys tournemente!“
Whenne he þe name of Jhesu called,
Ther was no fyr, þat hym myȝte skalde,
But anone he was out caste
And þe deueles flowen awaye faste.

But, as he stode vp and loked abowte,
Of deueles he syȝe a full*e* gret rowte.
„Knyȝte, þey sayde, why standes þow here
And wher*e* ar all*e* þy false feere?
They tolde þe, þat þys was helle,
But oþer wyse we shull*e* þe telle!
Come wyth vs a lytyll sowth*e*,
We shall*e* þe lede to þe deueles mowth*e*!
They drewe hym be þe hatere,
Tyll*e* þey come to a gret water*e*,
Broode and blakke as any pyke;
Sowles wer*e* þer yn, mony and thykke,
And also deueles on eche a syde,
As þykke as flowres yn someres tyde.
The water stonke fowle þer to
And dede þe soles mykyll*e* woo;
Vp þey come to ese hem a stownde,
þe deueles drewe hem aȝeyn to þe grownde.
Ouer þe water a brygge þer*e* was,
For soþe, kener*e* þen ony glasse.
Hyt was narowe and hyt was hyȝe,
Oneþe þat oþer ende he syȝe,
94ª. The myddell*e* was hyȝe, þe ende was lowe,
Hyt ferde, as hyt hadde ben a bent bowe.
The deuell*e* sayde: „Knyȝte, her*e* may þow se
In to helle þe ryȝte entre!
Ouer þys brygge þow moste wende,
Wynde and rayne we shull*e* þe sende,
We shull*e* þe sende wynde full*e* goode,
That shall*e* þe caste yn to þe floode."
Syr Owayne kneled þer adowne,
To god he made hys orysowne:
„Lord god, he sayde, full*e* of myȝte,
Haue mercy on me synfull*e* knyȝte;
Wynde and rayne ys at þy wyll*e*
And all*e* wederes, lowde and styll*e*;
Thow kanste make wynde to blowe
And, when þow lyst, to lye full*e* lowe;
Sende me, lorde, þy swete grace,
That y may þys brygge passe.
Help, lorde, þat y þer in not falle,
For to lese my labour all*e*!"
To þe brygge anon he ȝede:
„Jhesu, he sayde, help at þys nede!"
Hys on foote he sette fyrste þer on*e*
And called to Jhesu ryȝth anoon*e*,
He felte hys foote stonde stedfastly
And þat oþer foote he sette þer by;
He called to helpe yn þat place
Jhesu, þat euer shall*e* be and euer was.

The brygge wax a lytyll bradder*e*,
Thenn waxe syr Owayne gladder.
But, when he come yn to þe mydde,
Euery deuell*e* wyth oþer chydde,
And, for he sholde falle by,
All*e* þey toke vp a grete cry.
That crye, hym þowȝt, greuede hym more,
Then all*e* þe payne he hadde before;
Neuer þe latter*e* forth he wente,
In god was all*e* hys entente.
So brode þe brygge wax þoo,
That waynes myȝth*e* þer on haue goo,
Ouer þer he come full*e* sone;
Then was þe deuell*e* power*e* done.
He þonked god yn all*e* hys þowȝth*e*,
That hadde hym harmelese ouer browȝth*e*.

II. DIDAKTISCHE UND ALLEGORISCHE DICHTUNGEN.

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13. Patience.

E. Engl. T. Soc. No. 1. — c. 1360.

Anon out of þe norþ est þe noys bigynes,
When boþe breþes con blowe vpon blo watteres,
Roȝ rakkes þer ros with rudnyng anvnder;
þe see souȝed ful sore, gret selly to here,
þe wyndes on þe wonne water so wrastel togeder,
þat þe wawes ful wode waltered so hiȝe
And efte busched to þe abyme, þat breed fyssches
Durst nowhere for roȝ arest at þe bothem.
When þe breth and þe brok and þe bote metten,
Hit watȝ a ioyles gyn, þat Jonas watȝ inne,
For hit reled on roun*d* vpon þe roȝe yþes;
þe bur ber to hit baft, þat braste alle her gere,
þen hurled on a hepe þe helme and þe sterne.
Furste tomurte mony rop and þe mast after,
þe sayl sweyed on þe see, þenne suppe bihoued
þe coge of þe colde water and þenne þe cry ryses;
Ȝet coruen þay þe cordes and kest al þeroute.
Mony ladde þer forth lep to laue and to kest,
Scopen out þe scaþel water, þat fayn scape wolde:
For be monnes lode neuer so luþer, þe lyf is ay swete.
þer watȝ busy, ouer borde bale to kest,
Her bagges and her feþer beddes and her bryȝt wedes,
Her kysttes and her coferes, her caraldes alle,
And al to lyȝten þat lome, ȝif leþe wolde schape:
Bot euer watȝ ilyche loud þe lot of þe wyndes
And euer wroþer þe water and wodder þe stremes.
þen þo wery forwroȝt wyst no bote,
Bot vchon glewed on his god, þat gayned hym beste:
Summe to Vernagu þer vouched avowes solemne,
Summe to Diana deuout and derf Nepturne,
To Mahoun and to Mergot, þe mone and þe sunne,
And vche lede, as he loued and layde had his hert.

þenne bispeke þe spakest, dispayred wel nere:
„I leue, here be sum losynger, sum lawles wrech,
þat hatz greued his god and gotz here amonge vus!
Lo! al synkes in his synne and for his sake marres!
I lovne, þat we lay lotes on ledes vchone
And, whoso lympes þe losse, lay hym þeroute!
And quen þe gulty is gon, what may gome trawe,
Bot he, þat rules þe rak, may rwe on þose oþer?"
þis watz sette in asent and sembled þay were,
Herzed out of vche hyrne, to hent þat falles.
A lodesmon lyztly lep vnder hachches,
For to layte mo ledes and hem to lote bryng,
Bot hym fayled no freke, þat he fynde myzt,
Saf Jonas, þe Iwe, þat iowked in derne.
He watz flowen for ferde of þe flode lotes
Into þe boþem of þe bot and on a brede lyggede,
On helde by þe hurrok, for the heuen wrache.
Slypped vpon a sloumbe slepe and sloberande he routes.
þe freke hym frunt with his fot and bede hym ferk vp,
þer ragnel in his rakentes hym rere of his dremes.
By þe haspede he hentes hym þenne
And brozt hym vp by þe brest and vpon borde sette,
Arayned hym ful runyschly, what raysoun he hade,
In such slaztes of sorze to slepe so faste.
Sone haf þay her sortes sette and serelych deled,
And ay þe lote vpon laste lymped on Jonas.
þenne ascryed þay hym skete and asked ful loude:
„What þe deuel hatz þou don, doted wrech?
What sechez þou on see, synful schrewe,
With þy lastes, so luþer, to lose vus vchone?
Hatz þou, gome, no gouernour ne god on to calle,
þat þou þus slydes on slepe, when þou slayn worþes?
Of what londe art þou lent, what laytes þou here,
Whyder in worlde þat þou wylt and what is þy arnde?
Lo! þy dom is þe dyzt for þy dedes ille,
Do gyf glory to þy godde, er þou glyde hens."
„I am an Ebru, quoth he, of Israyl borne,
þat wyze I worchyp, iwysse, þat wrozt alle þynges,
Alle þe worlde with the welkyn, þe wynde and þe sternes,
And alle, þat wonez þer withinne, at a worde one.
Alle þis meschef for me is made at þys tyme:
For I haf greued my god and gulty am founden,
Forþy berez me to þe borde and baþes me þer oute,
Ere gete ze no happe; I hope for soþe."
He ossed hym by vnnynges, þat þay vndernomen,
þat he watz flawen fro þe face of frelych dryztyn.
þenne such a ferde on hem fel and flayed hem with inne,
þat þay ruyt hym to rowwe and letten þe rynk one.
Haþeles hyzed in haste with ores, ful longe,
Syn her sayl watz hem aslypped, on sydez to rowe;

Hef and hale vpon hyȝt, to helpen hym seluen,
Bot al watȝ nedles note, þat nolde not bityde,
In bluber of þe blo flod bursten her ores.
þenne hade þay noȝt in her honde, þat hem help myȝt;
þenne nas no coumfort to keuer ne counsel non oþer,
Bot Jonas in to his iuis iugge bylyue.
Fyrst þay prayen to þe prynce, þat prophetes seruen,
þat he gef hem þe grace, to greuen hym neuer,
þat þay in baleleȝ blod þer blenden her handeȝ,
þaȝ þat haþel wer his, þat þay here quelled;
Tyd by top and bi to þay token hym synne,
In to þat lodlych loȝe þay luche hym sone.
He watȝ no tytter out tulde, þat tempest ne sessed,
þe se saȝtled þer with, as sone as ho moȝt.
þenne þaȝ her takel were torne, þat totered on yþeȝ,
Styffe stremes and streȝt hem strayned a whyle,
þat drof hem dryȝlych adoun, þe depe to serue,
Tyl a swetter ful swyþe hem sweȝed to bonk.

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14. Gesichte Williams, Peter, den pflüger, betreffend.

E. Engl. Text Soc. No. 38. — Crowley Text von 1377.

And þere I sawe sothely, *secundum scripturas,*
Out of þe west coste a wenche, as me thouȝte,
Cam walkynge in þe wey, to helle ward she loked;
Mercy hiȝt þat mayde, a meke þynge with alle,
A ful benygne buirde and boxome of speche.
Her suster, as it semed, cam softly walkynge,
Euene out of þe est and westward she loked;
A ful comely creature, Treuth she hiȝte.
For þe vertue, þat hir folwed, aferd was she neuere.
Whan þis maydenes mette, Mercy and Treuth,
Eyther axed other of þis grete wonder,
Of þe dyne and of þe derknesse, and how þe daye rowed,
And which a liȝte and a leme lay befor helle.
„Ich haue ferly of þis fare in feith, seyde Treuth,
And am wendyng to wyte, what þis wonder meneth.“
„Haue no merueille, quod Mercy, myrthe it bytokneth:
A mayden, þat hatte Marye, and moder, without felyng
Of any kynnes creature conceyued þorw speche
And grace of þe holy goste, wex grete with childe,
Withouten wem in to þis worlde she brouȝt hym,
And þat my tale be trewe, I take god to witnesse.
Sith þis barn was bore, ben XXXti wynter passed,
Which deyde and deth þoled þis day aboute mydday.
And þat is cause of þis clips, þat closeth now þe sonne,
In menynge þat man shal fro merkenesse be drawe,

þe while þis ligte and þis leme shal Lucyfer ablende.
For patriarkes and prophetes han preched her of often,
þat man shal man saue þorw a maydenes helpe,
And, þat was tynt þorw tre, tree shal it wynne
And, þat deth doun brougte, deth shal releue."
„þat þow tellest, quod Treuth, is but a tale of waltrot:
For Adam and Eue and Abraham with other
Patriarkes and prophetes, þat in peyne liggen,
Leue þow neuere, þat gone ligte hem alofte brynge
Ne haue hem out of helle; holde þi tonge, Mercy!
It is but a trufle, þat þow tellest: I, Treuth, wote þe sothe:
For, þat is ones in helle, out cometh it neuere:
Job, þe prophete, patriarke, reproueth þi sawes,
Quia in inferno nulla est redempcio."
þanne Mercy ful myldly mouthed þise wordes:
„Thorw experience, quod she, I hope, þei shal be saued,
For venym fordoth veny*m* and þat I proue by resoun:
For of alle venymes foulest is þe scorpioun,
May no medcyne helpe þe place, þere he styngeth,
Tyl he be ded and do þerto, þe yuel he destroyeth,
þe fyrst venymouste þorw venym of hym self.
So shal þis deth fordo, I dar my lyf legge,
Al, þat deth *for*dyd furste, þorw þe deuelles entysynge;
And rigt, as þorw gyle man was bigyled,
So shal grace, þat bigan, make a good sleighte,
Ars vt artem falleret."
„Now suffre we, seyde Treuth, I se, as me þinketh,
Out of þe nippe of þe north, nougt ful fer hennes,
Rigtwisnesse come rennynge, reste we þe while,
For he wote more, þan we, he was, er we bothe."
„That is soth, seyde Mercy, and I se here bi southe,
Where pees cometh playinge, in pacience yclothed,
Loue hath coueyted hir longe, leue I none other,
But he sent hir some lettre, what þis ligte bymeneth,
þat ouerhoueth helle þus, she vs shal telle."
Whan Pees, in pacience yclothed, approched nere hem tweyne,
Rigtwisnesse hir reuerenced for her riche clothyng
And preyed Pees, to telle hir, to what place she wolde,
And in her gay garnementz whom she grete þougte.
„My wille is to wende, quod she, and welcome hem alle,
þat many day mygte I nougte se for merkenesse of synne,
Adam and Eue and other moo in helle,
Moyses and many mo, mercy shal haue,
And I shal daunce þerto, do þow so, sustre!
For Jhesus iusted wel, ioye bygynneth dawe:
Ad vesperum demorabitur fletus et ad matutinum leticia.
Loue, þat is my lemman, suche lettres me sente,
That Mercy, my sustre, and I mankynde shulde saue,
And þat God hath forgyuen and graunted me pees and mercy,
To be mannes meynpernoure for euere more after.

Lo! here þe patent, quod Pees, *in pace in idipsum* —
And þat þis dede shal dure — *dormiam et requiescam!*"
„What rauestow, quod Rigtwisnesse, or þow art rigt dronke!
Leuestow, þat gonde ligte vnlouke mygte helle
And saue mannes soule? sustre, wene it neure!
At þe bygynnynge god gaf þe dome hym selue,
þat Adam and Eue and alle, þat hem suwed,
Shulde deye doune rigte and dwelle in pyne after,
If þat þei touched a tre and þe fruite eten.
Adam afterward, ageines his defence,
Frette of þat fruit and forsoke, as it were,
þe loue of owre lorde and his lore bothe,
And folwed, þat þe fende taugte and his felawes wille
Ageines resoun; I, Rigtwisnesse, recorde þus with treuth,
þat her peyne be perpetuel and no preyere hem helpe!
For þi late hem chewe, as þei chose, and chyde we nougt,
For it is botelees bale þe bite, þat þei eten!" [sustres
„And *I* shal preue, quod Pees, her peyne mote haue ende
And wo in to wel mowe wente atte laste;
For had þei wist of no wo, wel had þei nougte knowen,
For no wigte wote, what wel is, þat neuere wo suffred,
Ne what is hote hunger, þat had neuere defaute,
If no nygte ne were, no man, as I leue,
Shulde wite witterly, what day is to mene,
Shulde neuere rigte riche man, þat lyueth in reste and ese,
Wyte, what wo is, ne were þe deth of kynde.
So god, þat bygan al of his good wille,
Bycam man of a mayde, mankynde to saue,
And suffred to be solde, to see þe sorwe of deyinge,
The which vnknitteth al kare and comsynge is of reste.
For til *modicum* mete with vs, I may it wel avowe,
Wote no wigte, as I wene, what is ynough to mene.
For þi god of his goodnesse þe fyrste gome, Adam,
Sette hym in solace and in souereigne myrthe,
And sith he suffred hym synne, sorwe to fele,
To wite, what wel was, kyndelich to knowe it;
And after god auntred hym self and toke Adames kynde,
To wyte, what he hath suffred in þre sondri places,
Bothe in heuene and in erthe and now til helle he þynketh,
To wite, what al wo is, þat wote of al ioye.
So it shal fare bi þis folke, her foly and her synne
Shal lere hem, what langour is and lisse with outen ende.
Wote no wighte, what werre is, þere þat pees regneth,
Ne what is witterly wel, til weyllowey hym teche."
Thanne was þere a wigte with two brode eyen,
Boke higte þat beupere, a bolde man of speche:
„By godes body, quod þis Boke, I wil bere witnesse,
þat, þo þis barne was ybore, þere blased a sterre,
That alle þe wyse of þis worlde in o witte acordeden,
That such a barne was borne in Bethleem citee,

þat mannes soule sholde saue and synne destroye;
And alle þe elementz, quod þe Boke, her of bereth witnesse,
þat he was god, þat al wrouȝte; þe walkene firste shewed,
þo, þat weren in heuene token, *stella comata,*
And tendeden hir as a torche, to reuerence his birthe;
þe lyȝte folwed þe lorde in to þe lowe erthe,
þe water witnessed, þat he was god, for he went on it;
Peter, þe apostel, parceyued his gate
And, as he went on þe water, wel hym knewe and seyde.
„Iube me venire ad te super aquas."
And lo! how þe sonne gan louke her liȝte in her self,
Whan she seye hym suffre, þat sonne and se made!
The erthe for heuynesse, that he wolde suffre,
Quaked, as quykke þinge, and al biquashte þe roche.
Lo! helle miȝte nouȝte holde, but opened, þo god þoled,
And lete oute Symondes sones, to seen hym hange on rode.
And now shal Lucifer leue it, thowgh hym loth þinke;
For Gygas, þe geaunt, with a gynne engyned,
To breke and to bete doune, þat ben aȝeines Jhesus.
And I, Boke, wil be brent, but Jhesus rise to lyue
In alle myȝtes of man, and his moder gladye
And conforte al his kynne and out of care brynge,
And al þe iuwen ioye vnioignen and vnlouken;
And, but þei reuerencen his rode and his resurexioun,
And bileue on a newe lawe, be lost lyf and soule!"
„Suffre we, seide Treuth, I here and se bothe,
How a spirit speketh to helle and bit vnspere þe ȝatis:
Attolite portas etc.
A voice loude in þat liȝte to Lucifer cryeth:
„Prynces of þis place vnpynneth and vnlouketh,
For here cometh with croune þat kynge is of glorie."
Thanne syked Sathan and seyde to hem alle:
„Suche a lyȝte, aȝeines owre leue Lazar it fette,
Care and combraunce is comen to vs alle;
If þis kynge come in, mankynde wil he fecche
And lede it þer hym lyketh and lyȝtlych me bynde.
Patriarkes and prophetes han parled her of longe,
þat such a lorde and a lyȝte shulde lede hem alle hennes."
„Lysteneth, quod Lucifer, for I þis lorde knowe,
Bothe þis lorde and þis liȝte is longe ago I knewe hym.
May no deth hym dere ne no deueles queyntise,
And where he wil, is his waye, ac war hym of þe periles,
If he reue me my riȝte, he robbeth me by maistrye:
For by riȝt and bi resoun þo renkes, þat ben here,
Bodye and soule ben myne, bothe gode and ille.
For hym self seyde, þat sire is of heuene,
ȝif Adam ete þe apple, alle shulde deye
And dwelle with vs deueles. þis þretynge he made
And he, þat sothenesse is, seyde þise wordes:
And sitthen I seised seuene hundreth wyntre,

I leue þat lawe nil, naugte lete hym þe leest.“
„That is sothe, seyde Sathan, but I me sore drede,
For þow gete hem with gyle and his gardyne breke,
And in semblaunce of a serpent sat on þe appeltre,
And eggedest hem to ete, Eue by hir selue,
And toldest hir a tale, of tresoun were þe wordes,
And so þow haddest hem oute and hider atte laste!“
„It is nougte graythely geten, þere gyle is þe rote,
For god wil nougt be bigiled, quod Gobelyn, ne biiaped!
We haue no trewe title to hem, for þorwgh tresoun were þei dampned.“
„Certes, I drede me, quod þe deuel, leste Treuth wil hem fecche.
þis þretty wynter, as I wene, hath he gone and preched;
I haue assailled hym with synne and some tyme yasked,
Where he were god or goddes sone? he gaf me shorte answere,
And þus hath he trolled forth þis two und thretty wynter.
And whan I seighe, it was so, slepyng I went,
To warne Pilates wyf, what dones man was Jhesus:
For Juwes hateden hym and han done hym to deth,
I wolde haue lengthed his lyf, for I leued, ȝif he deyede,
That his soule wolde suffre no synne in his syȝte.
For þe body, whil it on bones ȝede, aboute was euere,
To saue men fram synne, ȝif hem self wolde.
And now I se where a soule cometh hiderward seyllynge
With glorie and with grete liȝte, god it is, I wote wel.“
„I rede, we flee, quod he, faste alle hennes!
For vs were better nouȝte be, þan biden his syȝte.
For þi lesynges, Lucifer, loste is al owre praye.
Firste þorw þe we fellen fro heuene so heigh*e*,
For we leued þi lesynges, we loupen oute alle with þe,
And now for thi last lesynge ylore we haue Adam
And al owre lordeship, I leue, a londe and a water:
Nunc princeps huius mundi eicietur foras.“
Efte þe liȝte bad vnlouke and Lucifer answered:
„What lorde artow, quod Lucifer, *quis est iste?*“
„*Rex glorie,* þe liȝte sone seide,
And lorde of myȝte and of mayne and al manere vertues, *dominus virtutum!*
Dukes of þis dym place, anon vndo þis ȝates,
That Cryst may come in, þe kynges sone of heuene!“
And with þat breth helle brake with Beliales barres,
For any wye or warde wide opene*d* þe ȝatis.
Patriarkes and prophetes, *populus in tenebris,*
Songen seynt Johanes songe „*ecce agnus dei.*“
Lucyfer loke ne myȝte, so lyȝte hym ableynte,
And þo, þat owre lorde loued, into his liȝte he lauȝte
And seyde to Sathan: „lo! here my soule to amendes
For alle synneful soules, to saue þo, þat ben worthy.
Myne þei be and of me, I may þe bette hem clayme:
Alþough resoun recorde and riȝt of my self,

That, if þei ete þe apple, alle shulde deye,
I bihyȝte hem nouȝt here, helle, for euere.
For þe dede, þat þei dede, þi deceyte it made;
With gyle þow hem gete agayne al resoun.
For in my paleys paradys in persone of an addre
Falseliche þow fettest þere þynge, þat I loued.
Thus, ylyke a lusarde with a lady visage,
Theuelich þow me robbedest: þe olde lawe graunteth,
þat gylours be bigiled and þat is gode resoun:
Dentem pro dente et oculum pro oculo.
Ergo soule shal soule quyte and synne to synne wende,
And al, þat man hath mysdo, I, man, wyl amende.
Membre for membre bi þe olde lawe was amendes,
And lyf for lyf also, and by þat lawe I clayme it,
Adam and al his issue at my wille her after;
And þat deth in hem fordid, my deth shal releue,
And bothe quykke and quyte, þat queynte was þorw synne,
And, þat grace gyle destruye, good feith it asketh.
So leue it nouȝte, Lucifer, aȝeine þe lawe I fecche hem,
But bi riȝt and by resoun raunceoun here my lyges;
Non veni soluere legem, sed adimplere!
þow fettest myne in my place aȝeines al resoun
Falseliche and felounelich, gode faith me it tauȝte,
To recoure hem thorw raunceoun and bi no resoun elles,
So þat with gyle þow gete, þorw grace it is ywone.
þow, Lucyfer, in lyknesse of a luther addere
Getest by gyle þo, that god loued,
And I, in lyknesse of a leode, þat lorde am of heuene,
Graciousliche þi gyle haue quytte; go gyle aȝeine gyle!
And as Adam and alle þorw a tre deyden,
Adam and alle þorwe a tree shal torne aȝeine to lyue;
And gyle is bigyled and in his gyle fallen:
Et cecidit in foueam, quam fecit.
Now bygynneth þi gyle ageyne þe to tourne
And my grace to growe ay gretter and wyder;
þe bitternesse, þat þow hast browe, brouke it þi seluen,
þat art doctour of deth, drynke, þat þow madest.
For I, þat am lorde of lyf, loue is my drynke,
And for þat drynke to day I deyde vpon erthe.
I fauȝte so, me þrestes ȝet, for mannes soule sake.
May no drynke me moiste ne my thruste slake,
Tyl þe vendage falle in þe vale of Josephath,
þat I drynke riȝte ripe must, *resureccio mortuorum.*
And þanne shal I come as a kynge, crouned with angeles,
And han out of helle alle mennes soules;
Fendes and fende kynes bifor me shulle stande
And be at my biddynge, where so eure me lyketh,
And to be merciable to man, þanne my kynde it asketh.
For we beth bretheren of blode, but nouȝte in baptesme alle.
Ac alle, þat beth myne hole bretheren in blode and in baptesme,

Shal nouȝte be dampned to þe deth, þat is withouten ende,
Tibi soli peccaui etc.
It is nouȝt vsed in erthe to hangen a feloun
Ofter þan ones, þough he were a tretour;
And ȝif þe kynge of þat kyngedome come in þat tyme,
There þe feloun thole sholde deth or otherwyse,
Lawe wolde, he ȝeue hym lyf, if he loked on hym.
And I, þat am kynge of kynges, shal come suche a tyme,
There dome to þe deth dampneth al wikked,
And ȝif lawe wil, I loke on hem, it lithe in my grace,
Whether þei deye or deye nouȝte for þat þei deden ille.
Be it, any þinge abouȝte þe boldenesse of her synnes,
I may do mercy þorw riȝtwisnesse and alle my wordes trewe,
And þough holiwrit wil, þat I be wroke of hem, þat deden ille,
Nullum malum inpunitum etc.
Thei shul be clensed clereliche and wasshen of her synnes
In my prisoun purgatorie, til *parce* it hote.
And my mercy shal be shewed to manye of my bretheren,
For blode may suffre blode, bothe hungry and akale,
Ac blode may nouȝt se blode blede, but hym rewe:
Audiui archana verba, que non licet homini loqui!
Ac my riȝtwisnesse and riȝt shal reulen al helle
And mercy al mankynde bifor me in heuene;
For I were an vnkynde kynge, but I my kynde holpe,
And namelich at such a nede, þer nedes helpe bihoueth:
Non intres in iudicium cum seruo tuo. —
þus bi lawe, quod owre lorde, lede I wil fro hennes
þo, þat me loued and leued in my comynge,
And for þi lesynge, Lucifer, þat þow lowe til Eue,
Thow shalt abye it bittre — and bonde hym with cheynes.
Astaroth and al þe route hidden hem in hernes,
They dorste nouȝte loke on owre lorde, þe boldest of hem alle,
But leten hym lede forth, what hym lyked, and lete, what hym [liste.
Many hundreth of angeles harpeden and songen:
Culpat caro, purgat caro, regnat deus, dei caro.
Thanne piped Pees of poysye a note:
Clarior est solito post maxima nebula phebus,
Post inimicitias clarior est et amor;
„After sharpe shoures, quod Pees, moste shene is þe sonne,
Is no weder warmer, þan after watery cloudes,
Ne no loue leuere ne leuer frendes,
þan after werre and wo, whan loue and pees be maistres!
Was neuere werre in þis worlde ne wykkednesse so kene,
þat ne loue, and hym luste, to laughynge ne brouȝte,
And pees þorw pacience alle perilles stopped.“
„Trewes, quod Treuth, þow tellest vs soth, bi Jhesus!
Clippe we in couenaunt and vch of vs cusse other.“
„And lete no peple, quod Pees, perceyue, þat we chydde;
For inpossible is no þyng to hym, þat is almyȝty.“

„Thow seist soth, seyde Ryȝtwisnesse and reuerentlich hir
Pees and pees here *per secula seculorum!* [kyste,
Misericordia et veritas obuiauerunt sibi, iusticia et pax
[*osculate sunt.*
Treuth tromped þo and songe: „*te deum laudamus.*“
And þanne luted Loue in a loude note:
Ecce quam bonum et quam iocundum etc.

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15. John Gowers confessio amantis.

Ms. Harleian. 3869. — 1393.

18a. *Naturatus amor nature legibus orbem*
Subdit et vnanimes concitat esse feras.
Huius enim mundi princeps amor esse videtur,
Cuius eget diues, pauper et omnis ope.
Sunt in agone pares amor et fortunaque, cecas
Plebis ad insidias vertit vterque rotas.
Est amor egra salus, vexata quies, pius error,
Bellica pax, vulnus dulce, suaue malum.

I may noght strecche vp to heuene
Min hand ne setten al in euene
This world, which euer is in balance;
It stant noght in my suffisaunce
So grete þinges to compasse,
Bot I mot lete it ouerpasse
And treten vpon oþer þinges.
For thi þe stile of my writinges
Fro this day forþ I þenke change
And speke of þing is noght so strange,
Which euery kynde haþ vpon honde
And whervpon þe world mot stonde
And hath donn, siþen it began,
And schal, whil þer is anyman,
And þat is loue, of which I mene
To trete, as after schal be sene,
In which þer can noman him reule:
For loues lawe is out of reule,
That of tomoche or of tolite
Wel nyh is euery man to wite,
And natheles þer is noman
In al þis world so wys, þat can
Of loue tempre þe mesure,
Bot as it falþ in auenture.
18b. For wit ne strengþe may noght helpe,
And he, which elles wolde him ȝelpe,
Is raþest þrowen vnder fote,
Ther can no wiht þerof do bote.
For ȝet was neuere such couine,

That couþe ordeine a medicine
To þing, which god in lawe of kynde
Hath sette: for þer may noman fynde
The rihte salue of such a sor.
It hath and schal ben euermor,
That loue is maister, wher he wile,
Ther can no lif make oþer skile;
For, wher as euere him lest to sette,
Ther is no myght, which him may lette,
Bot, what schal fallen ate laste,
The soþe can no wisdom caste,
Bot as it falleþ vpon chance.
For if þer euere was balance,
Which of fortune stant gouerned,
I may wel lieue, as I am lerned,
That loue hath þat balance on honde,
Which wil no reson vnderstonde.
For loue is blind and may noght se,
For þi may no certeinete
Be set vpon his iugement,
Bot, as þe whiel aboute went,
He ȝifþ his graces vndeserued
And fro þat man, which haþ him serued,
Fulofte he takþ aweye his fees,
As he, þat pleieþ ate dees
And, þervpon what schal befalle,
He not, til þat þe chance falle,
Wher he schal lese or he schal winne;
And þus fulofte men beginne,
That, if þei wisten, what it mente,
Thei wolde change al her entente;
And for to prouen, it is so:
I am miseluen on of þo,
Which to þis scole am vnderfonge,
For it is siþþe go noght longe.
As for to speke of þis matiere,
I may ȝow telle, ȝif ȝe woll hiere,
A wonder hap, which me befell,
That was to me boþe hard and fell,
19a. Touchende of loue and his fortune,
The which me likeþ to comune
And pleinly for to telle it oute
To hem, þat ben louers abowte.
Fro point to point I wol declare
And writen of my woful care,
Mi wofull day, my wofull chance,
That men mowe take remembrance,
Of þat þei schall hierafter rede.
For in good feiþ þis wolde I rede,
That euery man ensample take

Of wisdom, which hym is betake,
And þat he woot of good aprise
To teche it forþ; for such emprise
Is for to preise, and þerfore I
Woll write and schewe al openly,
How loue and I to gedre mette,
Wherof þe world ensample fette
Mai after þis, whan I am go
Of þilke vnsely iolif wo,
Whos reule stant out of þe weie,
Nov glad and now gladnesse aweie;
And ȝet it may noght be wiþstonde
For oght, þat men may vnderstonde.
Non ego Sampsonis vires, non Herculis arma
Vinco, sum sed, vt hii, victus amore pari.
Vt discant alii, docet experiencia facti,
Rebus in ambiguis que sit habenda via.
Deuius ordo ducis temptata pericla sequentem
Instruit a tergo ne simul ille cadat.
Me quibus ergo Venus casibus laqueauit amantem,
Orbis in exemplum scribere tendo palam.
Vpon þe point, þa*t* is befalle
Of loue, in which þat I am falle,
I þenke telle my matiere:
Now herkene who, þat wol it hiere,
Of my fortune how þat it ferde
This enderday, as I forþ ferde
To walke, as I ȝow telle may,
And þat was in þe monþe of May,
Whan euery brid haþ chese his make
And þenkeþ his merthes for to make
Of loue, þat he hath achieued,
Bot so was I noþing relieued:
19b. For I was furþer fro my loue,
Than erþe is fro þe heuene aboue,
As for to speke of eny spede,
So wiste I me non oþer red,
Bot, as it were a man forfare,
Vnto þe wode I gan to fare;
Noght for to singe wiþ þe briddes,
For, whanne I was þe wode amiddes,
I fond a swote grene pleine
And þer I gan my wo compleigne
Wisshinge and wepinge al myn one:
For oþer merthes made I none.
So hard me was þat ilke þrowe,
That ofte siþes ouerþrowe
To grounde I was, wiþoute breþ,
And euer I wisshide after deþ.
Whanne I out of my peine awok

And cast vp many a pitous lok
Vnto þe heuene and seide thus:
„O þou, Cupide, o þou, Venus,
Thow, god of loue, and þou, goddesse,
Wher is pite, wher is meknesse?
Now doþ me pleinly liue or dye;
For, certes, such a maladie,
As I now haue and longe haue hadde,
It myhte make a wis man madde,
If þat it scholde longe endure!
O, Venus, queene of loues cure,
Thov lif, þou lust, þou mannes hele,
Behold my cause and my querele
And ȝif me som part of þi grace,
So þat I may finde in þis place,
Ʒif þou be gracius or non.
And wiþ þat word I sawh anon
The kynge of loue and qweene boþe,
Bot he, þat kynge, wiþ yhen wroþe
His chiere aweiward fro me caste
And forþ he passede ate laste.
Bot natheles, er he forþ wente,
A firy dart, me þoghte, he hente
And þrew it þurgh myn herte rote.
In him fond I non oþer bote,
For lenger list him noght to duelle.
Bot sche, þat is þe source and welle
Of wel or wo, þat schal betide
To hem, þat louen at þat tide,
20a. Abod. Bot, for to tellen hiere,
Sche cast on me no goodly chiere,
Thus natheles to me sche seide.
„What art þou, sone?“ And I abreide,
Riht as a man doþ out of slep,
And þerof tok sche riht good kep,
And bad me noþing ben adrad,
Bot for al þat I was noght glad,
For I ne sawh no cause wy;
And efte scheo askeþ, what was I.
I seide: „a caitif, þat liþ hiere,
What wold ȝe, my ladi diere,
Schal I ben hol or elles dye?“
Sche seide: „Tell þi maladie!
What is þi sor of which þou pleignest?
Ne hyd it noght, for, if þou feignest,
I can do þe no medicine.“
„Ma dame, I am a man of pine,
That in þi court haue longe serued,
And aske, þat I haue deserued,
Som wele after my longe wo!“

And sche began to loure þo
And seide: „þer is many o of ȝow
Faitours and so may be, þat þow
Art riht such on and be fentise
Seist, þat þou hast me do seruise!“
And natheles sche wiste wel,
My world stod on an oþer whiel
Wiþouten eny faiterie.
Bot algate of my maladye
Sche bad me telle and seie hir trowþe.
„Ma dame, if ȝe wolde haue rowþe.
Quod I, þanne wold I telle ȝow!“
„Sey forþ, quod sche, and telle me how,
Schew me þi seknesse eueri delle!“
„Ma dame, þat can I do wel,
Be so, my lif þer to wol laste!“
Wiþ þat hir lok on me sche caste
And seide: „In aunter if þou liue,
Mi will is ferst, þat þou beschriue,
And natheles, hov þat it is,
I wot miself, bot, for al þis,
Vnto my prest, which comþ anon,
I woll, þou tell it on and on,
Boþe all þi þoght and all þy werk.
O Genius, myn oghne clerk,
20b. Com forþ and hier þis mannes schrifte,
Quod Venus þo, and I vplifte
Myn hefd wiþ þat and gan beholde
The selue prest, which, as sche wolde,
Was redy þere and sette him doun,
To hiere my confession.
Confessus Genio, si sit medicina salutis
Experiar morbis, quos tulit ipsa Venus.
Lesa quidem ferro medicantur membra saluti,
Raro tamen medicum vulnus amoris habet.
This worthi prest, þis holy man,
To me spekende þus began
And seid: *Benedicite*!
Mi sone, of þe felicite
Of loue and eke of al þe wo
Thou schalt þee schriue, of boþe tuo.
What þou er þis for loues sake
Hast felt, let noþing be forsake.
Telle pleinliche, as it is befalle,
And wiþ þat word I gan doun falle
On knees and wiþ deuocion
And wiþ full gret contricion
I seide þanne: „*Dominus,*
Myn holi fader Genius,
So as þou hast experience

Of loue, for whos reuerence
Thov schalt me schriuen at þis tyme,
I pray þe, let me noght mistime
Mi schrifte, for I am distourbed
In al myn herte and so contourbed,
That I ne may my wittes gete,
So schal I moche þing forȝete.
Bot, if þou wolt my schrifte oppose,
Fro point to point, þanne I suppose,
Ther schal noþing be left behinde;
Bot now my wittes ben so blynde,
That I ne can miseluen teche.
Tho he began anon to preche
And wiþ his wordes debonaire
He seide to me softe and faire:
„Mi sone, I am assigned hiere,
Thi schrifte to oppose and hiere
Be Venus, þe godesse aboue,
Whos prest I am, touchende of loue.
Bot natheles for certein skile
I mot algate and nedes wile
21ª. Noght only make my spekynges
Of loue, bot of oþre þinges,
That touchen to þe cause of vice;
For þat belongeþ to þoffice
Of prest, whos ordre þat I bere,
So þat I woll noþing forbere,
That I þe vices, on and on,
Ne schal þee schewen euerychon;
Wherof þou myht take euidence,
To reule wiþ þi conscience.
Bot of conclusion final
Conclude I wol in special,
For loue, whos seruant I am,
And whi þe cause is, þat I cam.
So þenke I to don boþe tuo,
Ferst þat myn ordre longeþ to,
The vices for to telle arewe,
Bot nexte, aboue alle oþre, schewe
Of loue I wol þe propretes,
How þat þei stonde be degrees,
After þe disposicion
Of Venus, whos condicion
I most folwe, as I am holde,
For I wiþ loue am al wiþholde,
So þat þe lasse I am to wyte,
Thogh I ne conne bot a lyte
Of oþre þinges, þat ben wise,
I am noght tawht in suche a wise.
For it is noght my commun vs,

To speke of vices and vertus,
Bot al of loue and of his lore:
For Venus bokes of nomore
Me techen, nowþer text ne glose.
Bot for als moche, as I suppose,
It fit a prest, to be wel þewed,
And schame it is, if he be lewed;
Of my presthode after þe forme
I wol þi schrifte so enforme,
That ate leste þou schalt hiere
The vices and to þi matiere
Of loue I schal hem so remeue,
That þou schalt knowe, what þei meue.
For what a man schal axe or sein,
Touchende of schrifte, it mot be plein;
It nedeþ noght to make it queinte,
For trowþe hise wordes wol noght peinte.
21b. That I wolde axe of þe forþi,
Mi sone, it schal be so pleinly
þat þou schalt knowe and vnderstonde
The pointes of schrifte, how þat þei stonde.
Visus et auditus fragilis sunt ostia mentis,
Que viciosa manus claudere nulla potest.
Est ibi larga via, graditur qua cordis ad antrum
Hostis et ingrediens fossa talenta rapit.
Hec mihi Confessor Genius primordia profert,
Dum sit in extremis vita remorsa malis.
Nunc tamen vt poterit semiuiua loquela fateri,
Verba per os timide conscia mentis agam.
Betwen þe lif and deþ I herde
This prestes tale, er I answerde,
And þanne I preide him for to seie
His wille and I it wolde obeie
After þer forme of his apprise.
Tho spak he to me in suche a wise
And bad me, þat I scholde schryue,
As touchende of my wittes fyue,
And schape, þat þei were amended
Of þat I hadde hem mispended.
For þo be proprely þe gates,
Thurgh which, as to þe herte algates,
Comþ alle þing vnto þe feire,
Which may þe mannes soule empeire.
And now þis matiere is broght inne,
Mi sone, I þenke, ferst beginne
To wite, how þat þin yhe haþ stonde,
The which is, as I vnderstonde,
The most principall of alle,
Thurgh whom þat peril mai befalle.
And for to speke in loues kynde,

Ful many such a man mai finde,
Which euere cast aboute here yhe
To loke, if þat þei mihte aspie,
Fulofte þing, which hem ne toucheþ,
Bot only þat here herte soucheþ
In hindringe of an oþer wiht.
And þus ful many a worþi knyht
And many a lusti lady boþe
Haue be fulofte sithe wroþe,
So þat an yhe is as a þief
To loue and doþ ful gret meschief,
And al so for his oghne part
Fulofte þilke firy dart
22ª. Of loue, which þat euere brenneþ,
Thurgh him into þe herte renneþ.
And þus a mannes yhe ferst
Him selue grieueþ alþerwerst
And many a time, þat he knoweþ,
Vnto his oghne harm it groweþ.
Mi sone, herkene now forþi
A tale, to be war þerby,
Thin yhe for to kepe and warde,
So þat it passe noght his warde.
Ovied telleþ in his boke
Ensample, touchende of misloke,
And seiþ, how whilon þer was on,
A worþi lord, which Acteon
Was hote and he was cousin nyh
To him, þat Thebes ferst on hih
Vp sette, which kyng Cadme hyhte.
This Acteon, as he wel myhte,
Aboue alle oþre caste his chiere
And vsed it fro ȝer to ȝere,
Wiþ houndes and wiþ grete hornes
Among þe wodes and þe þornes
To make his hunting and his chace;
Where him best þoghte in euery place
To finde gamen in his weie,
Ther rod he for to hunte and pleie.
So him befell vpon a tide
On his hunting, as he cam ride,
In a forest al one he was,
He syh vpon þe grene gras
The faire freisshe floures springe,
He herde among þe leues singe
The trostle wiþ þe nyhtingale.
Thus, er he wiste, into a dale
He cam, wher was a litel plein,
Al rounde aboute wel besein
Wiþ buissches grene and cedres hyhe,

And þer wiþinne he caste his yhe.
Amidd þe plein he syh a welle,
So fair þer myhte noman telle,
In which Diana naked stod,
To baþe and pleie hire in þe flod
Wiþ many a nimphe, which hir*e* serueþ.
Bot he his yhe awey ne swerueþ
Fro hire, which was naked al,
And sche was wonder wroþ wiþal
22b. And him, as sche, which was godesse,
Forschop anon and þe liknesse
Sche made him taken of an hert,
Which was to fore hise houndes stert,
That ronne besiliche aboute
Wiþ many an horn and many a route,
That maden mochel noise and crie,
And atte last vnhappely
This hert his oghne houndes slowhe
And him for vengance al todrowhe.
Lo now, my sone, what it is,
A man to caste his yhe amis,
Wich Acteon haþ dere aboght,
Be war for þi and do it noght.
For ofte, who, þat hiede toke,
Betre is to winke, þan to loke.
And, forto prouen it is so,
Ouide þe poete also
A tale, which to þis matiere
Acordeþ, seiþ, as þou schalt hiere.
In methamor it telleþ þus,
How þat a lord, which Phorceus
Was hote, hadde dowhtres þre.
Bot vpon here natiuite
Such was þe constellacion,
That oute of manis nacion
Fro kynde þei be so miswent,
That to þe liknesse of serpent
Thei were boþe, and so þat on
Of hem was cleped Stellibon,
That oþer soster Suriale,
The þridde, as telleþ in þe tale,
Medusa hihte, and natheles
Of comun name Gorgones
In euery contre þer aboute
As monstres, which þat men doute,
Men clepen hem, and bot on yhe
Among hem þre in pourpartie
Thei hadde, of which þei myghte se,
Now haþ it þis, now haþ it sche,
After þat cause and nede it ladde,

Be þrowes ech of hem it hadde.
A wonder þing ȝet more amis
Ther was, wher of I telle al þis,
What man on hem his chiere cast
And hem behield, he was als fast
23[a]. Out of a man in to a ston
Forschape, and þus ful many on
Deteined wer, of þat þei wolde
Misloke, wher þat þei ne scholde.
Bot Perseus, þat worþi knyht,
Whom Pallas of hir grete myht
Halp and tok him a schield þerto,
And ek þe god Mercurie also
Lente him a swerd, he, as it fell,
Beȝende Athalaus, þe hihe helle,
These monstres soghte and þer he fonde,
Diuerse men of þilke londe
Thurgh sihte of hem mistorned were,
Stondende as stones hiere and þere.
Bot he, which wisdom and prouesse
Hadde of þe god and þe godesse,
The schield of Pallas gan enbrace,
Wiþ which he couereþ sauf his face,
Mercuries swerd and out he drowh
And so he bar him, þat he slow
These dredful monstres, alle þre.
Lo now, my sone, auise þe,
That þou þi sihte noghte misuse,
Cast noght þin yhe vpon Meduse,
That þou be torned into ston.
For so wys man was neuere non,
Bot if he wel his yhe kepe
And take of fol delit no kepe,
That he wiþ lust nys ofte nome
Thurgh strengþe of loue and ouercome.
Of mislokynge how it haþ ferde,
As I haue tolde, now hast þou herd,
Mi goode sone, and take good hiede,
And ouer þis ȝet I þee rede,
That þou be war of þin heringe,
Whiche to þe herte þe tidinge
Of many a vanite haþ broght,
To tarie wiþ a mannes þoght;
And natheles good is to hiere
Such þing, wher of a man may lere,
That to vertu is acordant,
And toward al þe remenant
Good is to torne his ere fro;
For elles bot a man do so,
Him may fulofte mysbefalle.

I rede ensample amonges alle,
23b. Wherof to kepe wel an ere
It oghte pute a man in fere.
A serpent, which þat Aspidis
Is cleped, of his kynde haþ þis,
That he þe ston, noblest of alle,
The which þat men carbuncle calle,
Berþ in his hed aboue on heihte.
For which, whan þat a man be sleyhte,
The ston to winne and him to daunte,
Wiþ his carecte him wolde enchaunte,
Anon, as he perceiueþ þat,
He leiþ doun his on ere al plat
Vnto þe grounde and halt it faste
And eke þat oþer ere als faste
He stoppeþ wiþ his tail so sore,
That he þe wordes, lasse or more,
Of his enchantement ne hiereþ
And in þis wise himself he skiereþ,
So þat he haþ þe wordes weyued
And þurgh his ere is noght deceiued.
An oþre thing, who þat recordeþ,
Lich vnto þis ensample acordeþ,
Which in þe tale of Troie I finde.
Sirenes of a wonder kynde
Ben monstres, as þe bokes tellen,
An*d* in þe grete se þei duellen,
Of body boþe and visage
Lik vnto wommen of ȝong age,
Vp fro þe nauele on hih þei be;
And doun beneþ, as men may se,
Thei bere of fisshes þe figure
And ouer þis of such nature
Thei ben, þat wiþ so swete a steuene,
Lik to þe melodie of heuene,
In wommanysshe vois þei singe
Wiþ notes of so grete likynge,
Of such mesure, of such musike,
Wherof þe schipes þei beswike,
þat passen be þe costes þere,
For whan þe schipmen leie an ere
Vnto þe vois in here awys,
Thei wene, it be a paradys,
Which after is to hem an helle.
For reson may noght wiþ him duelle,
Whan þei þo grete lustes hiere,
Thei conne noght here schipes stiere,
24a. So besiliche vpon þe note
Thei herkne and in such wise assote,
That þei here rihte cours and weie

Forȝete and to here ere obeie
And seilen, til it so befalle,
That þei into þe peril falle,
Where as þe schipes be todrawe
And þei ben wiþ þe monstres slawe.
Bot fro þis peril natheles
Wiþ his wisdom kyng Vluxes
Ascapeþ and it ouerpasseþ,
For he to for þe hond compasseþ,
That noman of his compaignie
Haþ pouer, vnto þat folie
His ere for no lust to caste.
For he hem stoppede alle faste,
That non of hem mai hiere hem singe.
So, whan þei comen forþ seilinge,
Ther was such gouernance on honde,
That þei þe monstres haue wiþstonde
And slain of hem a gret partie.
Thus was he sauf wiþ his nauie,
This wise kyng, þurgh gouernance.

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16. Thomas Hoccleve, De regimine principum.

Harl. Ms. 116 und Roy. Ms. 17. D, VI. — Erste hälfte des 15. jh.

92[b]. Be concorde smal thynges multiplien
And be discorde, hate, ire and rancour
Perisshen thynges, grete and wast, and dien.
Pees hath the fruyte of ese in his fauour;
To gete pees holsum is the laboure
And kepe it wel, whan that man hath it caght,
That ire ne discorde banyssh it naght.

How plesant to god is of pees the mirthe,
What delite eek in pees and vnion,
The prince of pees hath shewed in his birthe
Be angels delitable song and soun;
Also aftir his resurrecioun
He pees bad and, whan vnto heuene he stye,
He lefte pees in erthe treuly.

93[a]. That yifte of pees, that precious ieuelle,
If men it keep and do it nat away,
Sonnes of Criste they may be clept ful welle,
But stryfe, whiche most is to the feendes pay,
Among vs feruent is so, weleaway,
We cristen folk withynne vs and withoute
Han so grete stryfe, that ther may no pees route.

The riot, that hath ben withynne this lande,
Among oure self many a wintres space,
Hath to the swerde put many a thousande,
The gredy herte, that wold alle enbrace
With irrous will and crabid pale face
And swipir feendly hand with stroke vengeable,
Hath many a womman made hem clothe in sable.

This is no doute, that ambicion
And couetise fireth alle this debat,
Tho two ben of wikkid condicion,
No wight halt hym content of his estat,
Euery man wilneth to ben exaltat,
Thogh he be grete, yit hier wolde he go,
And this arn causes of oure stryfe and wo.

Werre withynne oure self is most harmfulle
And perillous and most is ageyne kynde,
Therwith this lande hath wrastlid many a pulle,
The smert is swiche it may nat oute of mynde:
For it hath cast oure welth ferre behynde
And forther wole, but the werres stynt;
No gode may come of werres wrathful dynt.

93b. Whiles that Romayns were in herte alle one
And undeuydid alle hole stode, they were
Lordes of alle the worde, fo was ther none
Outward, as who seith, mighte hem greeue or deer*e*
But alle, sauf welthe, may men suffre and beere,
Withynne hem self sprang swiche diuision,
That it hem broghte to confusion.

What causid hir inward werre and rumour*e*
But auarice? she refte hem her wele.
Whils they hadde in cheerte and fauour*e*
Profyt commun, they hadden be the stele
Prosperitee; but it away gan stele,
Whan they hem drouth to profyt singuler*e*
And of profit common nat weren cheer*e*.

Beholde, how auarice crepith inne
And kyndleth werre and qwenchith vnitee,
O fauel, thow myghtest ben of hir kynne,
For while a brekepees, as that is shee,
Right swiche a nothir may I name thee,
Thow rekkest nat ne dredest nat to wende
For muk to helle, vnto the ferthest ende.

This fauel is of pees a destourbour*e*,
Twixte god and mannes soule he werre reisith;

This world is blent be this dissimulour,
Vertue he blameth and vices he pre*i*sith,
Sore in the bowe of treccherie he teisith,
His shot is gay, but it is enuenymed,
His fieul arte may nat arighte be rymed.

94ª. Vertuous trouthe, hyde thow thyne hede,
Thow ma*i*st as wel, thyne arte may nat auaile,
Oute of*e* this worldes grace art thow as dede,
But fauel, traitour*e*, thy fals gouernaile
Makith ful many shippes saile
Into thy cofre, warm *is* thyne office;
That trouth leseth, wynne can thy vice.

Allas, so many a worthy clerke famous,
Of Oxenford and of Cambrige also,
Stonde vnauanced, where the vicious
Fauel hath chirches and prouendres mo,
Than god is plesid with; allas, that tho,
That werreþen vertue, so ben promotid
And they helplesse, in whome vertu is rotid.

The knyght or squier, on that othir side,
Or yeman, that hath in pees or in werres
Despente with his lorde his blode, but he hide
The trouthe and can conrey, he nat the nere is
His lordes grace, and vntrouthe ful fer is
From hym, that wrthey corage hath honoured,
Grace of this world be fauel is deuoured.

Now vnto my matere of werre inward
Resorte I, but to seek stories olde
No need is, syn this day sharp werr*e* and hard
I*s* at the dor heer*e*, as men may beholde.
Fraunce, no wondre, thogh thyne herte colde
And brenne also, swithe is thyne agonye,
Thy self*e* manaceth thy selfe forto dye.

94ᵇ. Thi self*e* destroye and feeble is thi victorie!
Thow haste in thy self*e* stryue ofte or now
And haste appeisid alle, haue in memorie!
Thorght thi prudence wostow nat wel, howe
Slaghtre is diffendid, and nat rekkist thowe,
To rebelle ageyn god, that it forbedith?
For the myne heuy gost bisily dredith.

What any parte offendid hath to othir,
Redresse it faire and charitably,
Be lawe of god yee ben eche othir brothir;
O, now adayes is none enemy

Like one, that is to othir of*e* blode ny.
Beth war, correct it, lest men of yow seye:
Lo, whilom this was Fraunce of*e* hye nobleye.

I am an Englissh man and am thi foo,
For thow a foo art vnto my ligeance,
And yit myne herte stuffid is with woo
To see thyne vnkyndly disseuerance.
Accordith yow, girdith yow with suffraunce,
Yee greeuen god and your self harme and shame,
And youre foos therof han desporte and game.

Allas also, the grete dissencion,
The pitous harme, the hateful descorde,
That hath endured twixt this region
And other landes cristen; he, that lorde
Of remes alle is, the auctour*e* of concorde
And pees, sore is meeued ther with, but wee
Nat dreden forto offende his maiestee.

95[a]. Of Fraunce and Englond o cristen princes,
Syn that youre stile of worthynesse is ronge
Thorgh oute the worlde in alle the prouinces,
If that of*e* yow myghte be red or songe,
That yee were one in herte, ther nys tonge,
That myghte expresse, how profitable and gode
Vnto alle peple it were of*e* cristen blode.

Yeue hem ensample, yee ben her mirrours,
They folwen yow; what sorw lamentable
Is causid of*e* youre werres sharp shoures,
Ther wote no wight: it is irreparable.
O, noble cristen princes honurable,
For hym, that for yow suffred passion,
Of*e* cristen blode haueth compassion!

Allas, what peple hath youre werre slayne,
What cornes wastid and doun trode and shente,
How many a wyfe and mayde hath ben belayne,
Castels doun bette and tymbred howses brente
And drawen doun and alle totore and rente;
The harme ne may nat rekned be ne tolde,
This werre wexith alle to hore and olde.

To wynne worldly tresor and richesse,
Is of*e* youre strife the longe continuance;
Wherby it seemith, that ye haue scantnesse
Of gode or yee konne haue no suffissance
Of plentee, and, if ther be habundance
In youre cofres and in youre hertes neede
Of*e* lordly conceit, may it nat procede.

95b. Whan Alisandre dede was and ygraue
And his toumbe of golde wroghte ful richely,
As kynges dignitee wole axe and craue,
Diuerses philosophres drowh hem ny
Therto and, as one of*e* hem stode ther by,
He seide thus amonge tho folkes alle:
„Seeth, swiche a change is newe now befalle!“

„This Alisandre made yistirday
Of golde this tresor, but gold makith now
Tresor of*e* hym, as yee behold may!“
And othir philosophre seide eek, how
Alle this world yistirday was nat ynowe
To stoppen Alisandres coueitise
And now — three elnes of clothe hym souffise.

O, worthi princes two, now takith heed,
As hardy deth is yow forto assaile,
As she did Alisandre, whome in drede
Hadde alle this world, what myght his force auaile
Ageyn the deth? nothyng, sanz faile!
For, thogh that he swerde were of chiualrie,
De*th*e throw hym doune to ground and let hym lye.

With how grete labour or with how grete peyne
Men wynne gode, to the world leue it shal;
Vnto the pitte goth nat but the careyne
And, thogh gold were grauen ther withal,
Nat myg*h*t it helpe, beth nat goldes thral,
Suffisith to youre gode, yee princes bothe,
With pees and rest arme yow and clothe.

96a. Whan ye han stryue and foghten alle youre fille,
Pees folwe mot, but gode were it, or thanne
That pees were had! what lust han yee, to spille
The blode, that Criste with his blode boght, whanne
He on the crois straf. O, lady seynt Anne,
Thy doghtre preye to beseche hir sone,
To stinte of*e* werres the dampnable wone.

The boke of*e* reuelacions of Bride
Expressith, how Criste seid hir vnto:
I am pees warray, ther I wole abide,
Where as pees is, none othir wole I do;
Of Fraunce and Englonde tho kynges two,
If they wol haue pees, pees perpetuel,
They shul han, thus hir boke seith, wote I wel.

But verray pees may ben hadde be no way,
But if trouthe and iustice loued bee,

And for that o kynge hath right, forthy may
Be matrimonye pees and vnitee
Ben hadde, Criste plesance is swiche, thus he,
That right heir*e* is, may the reme reioise
Stintynge alle stryfe, debat or werre or noyse.

Syn pees is soules helthe, as ye may see,
Conformeth yow therto in alle maneere
For loue of hym, that straf*e* vpon the tree,
And of Mary, his blesful moder deer*e*,
Youre stryfe and youre debate leyeth on beer,
Of*e* pees and rest entreth now the vsage
And, whan ye may, knytte vp swiche mariage!

96[b]. O pees, aproche and dryue oute werre and stryfe,
Frendship appere and banyssh thow hate,
Tranquillitee, reue thow ire hir lyfe,
That feruent is, and leue for to debatee.
Yee, three wertues, now lat see abatee
The malice of the foule vices three,
That werray foos ben to alle cristentee.

O cristen princes, for the loue and awe
Of hym, that is the kynge of*e* kynges alle,
Nesshit youre hertes and to pees yow drawe,
Considreth, what gode may therof falle,
The hony takith and leueth the galle;
The steeren iuge in his iugement
May do but right, war ȝe his punysshment!

What disobeisance and rebellion,
What wille vnbuxum, what vnkyndenesse
May he preeue in yow, that destruccion
Doon of man, his handlywerk, sothly I gesse,
It mut needes stire his rightwisnesse
Agein yow, styntith at his reuerence,
Sueth his grace and his benevolence.

From hennes forth lat ther betwyxt yow be
So vertuous a stryfe for goddes sake,
That yee of pees and loue and charitee
May stryue, lat youre pete now awake,
That longe hath slepte, and pees betwixt yow make,
And on the foos of Criste, youre redemptour*e*,
Werrieth, ther kythith your vigour*e*.

97[a]. Vpon the mescreantz to make werre
And hem vnto the feith of*e* cristen to brynge,
Gode were theryn, may yee nothynge erre,
That were a meritorie werrynge,

That is the wey vnto the conqueryngc
Of*e* heuenes blysse, that is endles,
To whiche yow bryngc the auctour*e* of pees. Amen.

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17. La male regle de Hoccleve.

Nach der veröffentlichung von George Masons handschrift.
Erste hälfte des 15. jh.

Ful seelde is seen, that yowthe takith heede
Of perils, that been likly for to fall;
For, have he take a purpos, that moot neede
Been execut, no conseil wole he call;
His owne wit he deemeth best of all
And foorth ther with he renneth brydillees,
As he, that nat betwixt hony and gall
Can juge, ne the werre fro the pees.

All othir mennes wittes he despisith,
They answeren no thyng to his entente,
His rakil wit only to him souffysith,
His hy presumption nat list consente
To doon, as that Salomon wroot and mente,
That redde men, by conseil for to werke.
Now, yowthe, now thou sore shalt repente
Thy lightlees wittes dull, of reson derke.

My freendes seiden unto me ful ofte,
My misreule me cause wolde a fit,
And redden me in esy wyse and softe,
A lyte and lyte to withdrawen it.
But that nat mighte synke in to my wit,
So was the lust yrooted in myn herte,
And now I am so rype unto my pit,
That scarcely I may it nat asterte.

Who so cleer yen hath and can nat see,
Ful smal of ye availlith the office;
Right so, syn reson yoven is to me,
For to discerne a vertu from a vice,
If I nat can with reson me chevice,
But wilfully fro reson me withdrawe,
Thogh I of hir have no benefice,
No wondir ne no favour in hir law.

Reson me bad and redde as for the beste,
To ete and drynke in tyme attemprely,
But wilful yowthe nat obeie leste

Unto that reed ne sette nat ther by.
I take have of hem bothe outrageously
And out of tyme, nat two yeer or three,
But twenty wyntir past continuelly
Excesse at borde hath leyd his knyf with me.

The custume of my repleet abstinence
And greedy mowth, receite of swich outrage,
And hondes two, as woot my negligence,
Thus han me gyded and broght in servage
Of hir, that werrieth every age,
Seeknesse I meene, riotoures whippe,
Habundantly that paieth me my wage,
So that me neither daunce list ne skippe.

The outward signe of Bachus and his lure,
That at his dore hangith day by day,
Excitith folk to taaste of his moisture
So often, that men can nat wel seyn : nay.
For me, I seye, I was enclyned ay,
With outen daunger thidir for to hye me,
But if swich charge up on my bak lay,
That I moot it forber as for a tyme,

Or but I were nakidly bestad
By force of the penylees maladie,
For thanne in herte cowde I nat be glad
Ne lust had noon, to Bachus house to hie.
Fy! lak of coyn departith compaignie
And hevy purs with herte liberal
Qwenchith the thristy hete of hertes drie,
Where chinchy herte hath ther of but smal.

I dar *nat* telle, how that the fresh repeir
Of Venus femel lusty children deer,
That so goodly, so shaply were and feir
And so plesant of port and of maneere
And feede cowden al a world with cheere
And of atyr passyngly wel byseye,
At Poules heed me maden ofte appeere,
To talke of mirthe and to disporte and pleye.

Ther was sweet wyn ynow thurgh out the hous
And wafres thikke, for this compaignie,
That I spak of, been sumwhat likerous,
Wher as they mowe a draght of wyn espie,
Sweete and in wirkynge hoot, for the maistrie
To warme a stomak with, ther of they drank.
To suffre hem paie, had been no courtesie,
That charge I took to wynne love and thank.

Of loves aart yit touchid I no deel;
I cowde nat and eek it was no neede,
Had I a kus, I was content ful weel,
Bettre than I wolde han be with the dede;
Ther on can I but smal, it is no dreede,
Whan that men speke of it in my presence,
For shame I wexe as reed, as is the gleede.
Now wole I torne ageyn to my sentence!

Of him, that hauntith taverne of custume,
In shorte wordes the profyt is this:
In double wyse his bagge it schal consume
And make his tonge speke of folk amis,
For in the cuppe selden founden is,
That any wight his neigheburgh commendith,
Beholde and see, what avantage is his,
That god, his freend and eek him self offendith.

But oon avantage in this cas I have:
I was so ferd with any man to fighte,
Cloos kepte I me, no man durste I deprave,
But rownyngly I spak, no thyng on highte,
And yit my wil was good, if that I mighte
For lettynge of my manly cowardyse,
That ay of strokes impressid the wighte,
So that I durste medlen in no wyse.

Wher was a gretter maistir eek than y
Or bet acqweyntid at Westmynstre yate,
Among the taverneres namely
And cookes, whan I cam eerly or late,
I pynchid nat at hem in myn acate,
But paied hem, as that they axe wolde,
Wherfore I was the welcomer algate
And for a verray gentil man yholde.

And if it happid on the someres day,
That I thus at the taverne hadde be,
Whan I departe sholde and go my way
Hoom to the privee seel, so wowid me
Hete and unlust and superfluitee,
To walke unto the brigge and take a boot,
That nat durste I contrarie hem all three,
But dide all, that they stired me, god wot.

And in the wyntir, for the way was deep,
Unto the brigge I dressid me also
And ther the bootmen took upon me keep,
For they my riot kneewen fern ago,
With hem I was ytuggid to and fro,

So wel was him, that I with wolde fare,
For riot paieth largely every mo,
He styntith never til his purs be bare.

Other than „maister“ callid was I never
Among this meynee in myn audience,
Me thogthe, I was ymaad a man for ever,
So tikelid me that nyce reverence,
That it me made larger of despence,
Than that I thoghte han been. O, flaterie,
The guyse of thy traiterous diligence
In folk to mescheef hasten and to hie.

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18. Uebersetzung der consolatio philosophiae des Boetius.

Royal Ms. 18. A, XIII. — 1410.

I.

Incipit liber Boecii de consolacione philosophie.

5b. *Metrum primum.*

Carmina qui quondam studio florente peregi,
Flebiles, heu, mestos cogor inire modos.
„Allas, I wrecche, þat whilon was in welthe
And lusty songes vsid forto write,
Nowe am y set *in* sorowes and vnselthe,
With mornyng nowe my myrþe I most respite,
Lo, redyng muses techeþ me to endite
Of wo, with wepyng weteþ þai my face:
Thus hath disese distroyed all*e* my delite
And broght my blis and my bonechife all bace.
And þoght þat I witht myschef nowe be mete,
þat false fortune lourith þus on me,
No drede fro me ne myghte þese muses lete,
Me forto sewe in myn aduersite,
My ioyes þei were all*e* in my iolite
Of youthe, that was so gladsom and so grene;
Nowe þai solacen my drery destine
And in myn age my confort nowe þei bene.
Unwarly age cometh on me hastly,
6a. Hyeng on me for harme, þat I haue had,
And sorow his eld haþ hoten to be ney,
Hore heris on myn hede to rathe ben sprad,
All toome of blode my body waxeþ bad,
Myn ampty skyn begynneth to tremble and quake:
I knowe no cause, wher of I scholde be glade,
But sokorlese þus am I all*e* forsake.

A deth of men, a blisful þing it were,
If he wolde spare þeyn in þaire lustynesse
And cometh to þem, þat ben of heuy chere,
Whan þai him call, to slaken þaire distresse.
But, out allas, howe dull*e* and deef is he,
Wry*y*ng awey fro wrecches, when þei clepe,
And werneth þenne with wonder cruelnesse,
þe eyen forto close, þat waile and wepe.
Bot, while fortune, vnfeithfull and vntrewe,
Of lusty lyf was to me fauorabill*e*,
Full*e* sodanly myn hede down he drewe,
þe carefull oure of deth vnmerciabill*e*.
But nowe, þat sche is so chaunging and vnstable,
Hath turned vnto me hire cloudi face,
This wrecchid lyf, þat is vnconfortable,
Wyll*e* drawe along and tarieth nowe, allas.
Wher to ye, frendes, made ye your awaunt
So often tymes of my felicite:
This worldly welthe is noght perseueraunt
Ne neuere abidyng in stabilite.
For he, þat falliþ out of his degre,
Ye knowen wel, þat stable was he noght,
Ne he stood neuer in full*e* prosperite,
þat in to meschief is so lowe ibroght.“
In mornyng þus I made my complaynt
And forto write my fyngres gan I folde,
For drerynesse I wax all*e* febill*e* and feynt,
6[b]. þat of my lyf almost noþing I tolde;
But vpward atte laste I gan beholde,
In sothe y seie so faier a creature,
I couthe hire noght discriuen, þogh I wold,
So semely was hire schap and hire feture.
Sche was so wonder reuerent of hiere chere,
Hire colour eke so lyuely and so bright,
Hire eyen brend semyng, as for clere
Passing full*e* fer abouen mannis sight.
As þogh sche were full*e* fresshe and clene of might,
As sche had ben full*e* yongly of corage,
Yit semyd she to euery worldly wyght,
þat she was ouerpassid mannis age.
Hire stature was of doutfull*e* jugement,
Somtyme þus of comune mannes meet
And somtyme was hire stature so existent,
þat with hire heed sche semed heuenes beet,
And oþer while so hihe hire heed sche geet,
Sche persed heuene and might no more be seyne,
So þat we muste þe sight of hire forlete
And all*e* oure lokyng after was in veyne.
Hire clothis wroght were of þredes smale,
But subtile craft of mater perdurable

And wiþ hire hondes, by hire awne tale,
Sche had hem wroght, I trowe, it be no fable.
þe beaute of hem was full commendable,
But dusk þei were, forleten as for elde,
As ymages, þat in smook had stonden stable,
þat ben not wasche ne wyped not but selde.
And in *þe* hem byneþen made sche had,
So as I couthe it knowe, a grekysshe P,
And in þe bordure al abouen I rad,
And þere also sche had made a T.
And so bytwyne þe lettres might I see
7a. Like a laddire what, that evire it mende,
Wher on men myght all*e* wey fro gre to gre
Fro þare byneþen vpward evire ascende.
Neuerþeles sum men by violence
Had kyt þis cloth and pecis born awey,
Suche as þei mighte with outen reuerence,
And dide þere with, as was vnto theier pay.
This creature, of whom I gan yov say,
In hire right hond smale bookes were,
A septir also of a full riche araye,
In certeyn, in hire oþer hand she bere.

15b. II.

Now, makere of sterres heuen on hyhe,
þat perdurable settest in thy trone,
Thow turnest heuene with a wonder swye
Constreynyng sterres in þi lawe allone,
So þat in tyme of fulnesse of þe mone,
Beschyned wiþ þe sonne bemes bright,
þe smal sterres hid þeyn seluen sone,
In hire presence to schyne þei haue no might.
And when sche to þe sonne neighest nere,
Right sone sche moste hire bright hornes hide,
And Esperus, þat semeth bright and clere
And scheweþ hym in þe colde even tide,
Another yere he is þe sonnes gide
Arysing vp full*e* pale by þe morne,
And in þat course nedes he most abide,
For so þou hast commaunded hym byforn.
In wynter, when þe leues goon away,
Thow schortest þan þe faire daies light,
In hoot somer lengyst þou þe day
And makest schort þe derknesse of þe nyght,
And þou attemprest tymes by þi myght,
þat bare braunches waxen faire and grene,
Whiche þat were despoyled and vnhight
Be stif stormes of þe wynter kene.

The feeldes, þat in wynter ben isowen,
Thow makest hem to wexen faire and hyhe,
And when þei ben to cornes full*e* igrowen,
Thow makest hem to rypen and to drye.
16[a]. Thyne olde lawe þere may no þing applie
Ne be no way þaire kyndly course forlete.
Oo, god! þat rewlest all*e* þing certeynlye,
Now only mannes werk thow hast foryete!
Why schall*e* Fortune turnen vp so doun
Thyng, whiche þat is in þi gouernement,
Thise wicked folk to set in hy renoun
And dryuen doun þe good*e* innocent
Wiþ paynes, þat by ryghtwys jugement
Been dewe to cautyfes for þaire coursednesse!
Lo, feithful folk ben schamed now and schent
And wicked folk ben set in worthinesse!
Thus fals folk þe feithfull*e* haue oppressed
And vertu, þat so worthi is of name,
Now lith in derknesse til it be redressed,
þe ryghtwys berith þe wicked mannis blame,
Forsworn men, that ben wiþouten schame.
Lo, fals fraudes, coloured, as hem lyst,
Thei vsen now, as for a comune game,
Dysceyuyng hem, þat most vpon hem trist,
And after þeyn þei drawen to consent
Gret kynges, þat many man must drede,
And make hem performe þaire entent
And þaym acombreth wiþ þaire cursed hede
And, as þai lust, right so þai will*e* þeym lede.
But now beholde þis wrecched erþely place,
Thy self, þat knyttes all*e* in lenthe and brede
Sum tyme sende vs socour of þi grace,
For of þi werk we ben a porcioun,
Noght foule bot faire after þe forme of þe,
We men, þat fortune dryueþ vp and doun
Among the wawes of þis worldly see;
Represse this flood, lord, what so euer þou be,
That knyttest all*e* in certeyn ordenaunce,
16[b]. þow rewlest heuenes in tranquillite,
Now set vs sumwhat in þat gouernaunce!

III. GESCHICHTLICHE DICHTUNGEN UND CHRONIKEN.

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19. John Barbours geschichte des Robert Bruce.

E. Engl. T. Soc.; Extra Series, No. 11 — um 1375.

Incipit liber compositus per magistrum Ihoannem Barber, Archidiaconum Abyrdonensem: de gestis, bellis, et virtutibus domini Roberti de Brwyss, regis Scocie illustrissimi, et de conquestu regni Scocie per eundem, et de domino Iacobo de Douglas.

Storyß to rede ar delitabill,
Suppoß that thai be nocht bot fabill;
Than suld storyß, that suthfast wer,
And thai war said on gud maner
Hawe doubill plesance in heryng.
The fyrst plesance is the carpyng
And the tothir the suthfastnes,
That schawys the thing rycht as it wes;
And suth thyngis, that ar likand
Tyll mannys heryng, ar plesand.
Tharfor I wald fayne set my will,
Giff my wyt mycht suffice thartill,
To put in wryt a suthfast story,
That it lest ay furth in memory
Swa, that na lenth of tyme it let,
Na ger it haly be forȝet.
For aulde storys, that men redys,
Representis to thaim the dedys
Of stalwart folk, that lywyt ar,
Rycht as thai than in presence war.
And, certis, thai suld weill hawe pryß,
That in thar tyme war wycht and wyß
And led thar lyff in gret trawaill,
And oft in hard stour off bataill
Wan richt gret price off chewalry
And war woydyt off cowardy;
As wes king Robert off Scotland,
That hardy wes off hart and hand,

And gud Schyr Iames off Douglas,
That in his tyme sa worthy was,
That off hys price and hys bounte
In fer landis renownyt wes he.
Off thaim I thynk this buk to ma;
Now, god, gyff grace, that I may swa
Tret it and bryng it till endyng,
That I say nocht bot suthfast thing!

Quhow the lordis of Scotland tuk the king of Ingland to be arbitar at the last.

Quhen Alexander, the king, wes deid,
That Scotland haid to steyr and leid,
The land vj ȝer and mayr, perfay,
Lay desolat eftyr hys day;
Till that the barnage at the last
Assemblyt thaim and fayndyt fast,
To cheyß a king, thar land to ster,
That off awncestry cummyn wer
Off kingis, that aucht that reawte,
And mayst had rycht thair king to be.
Bot enwy, that is sa feloune,
Amang thaim maid discencioun.
For sum wald haiff the Balleoll king;
For he wes cummyn off the offspryng
Off hyr, that eldest systir was.
And othir sum nyt all that caß
And said, that he thair king suld be,
That wes in alsner degre
And cummyn wes of the neist male
And in branch collaterale.
Thai said, successioun of kyngrik
Was nocht to lawer feys lik:
For thar mycht succed na female,
Quhill foundyn mycht be ony male,
That were in lyne ewyn descendand,
Thai bar all othir wayis on hand,
For than the neyst cummyn off the seid,
Man or woman, suld succeid.
Be this resoun that part thocht hale,
That the lord off Anandyrdale,
Robert the Brwyß, erle off Carryk,
Aucht to succeid to the kynryk.
The barownys thus war at discord,
That on na maner mycht accord,
Till at the last thai all concordyt,
That all thar spek suld be recordyt
Till schyr Eduuard, off Yngland king;
And he suld swer, that but fenȝeyng

He suld that arbytre disclar
Off thir twa, that I tauld off ar,
Quhilk suld succeid to sic a hycht
And lat him ryng, that had the rycht.
This ordynance thaim thocht the best,
For at that tyme wes peß and rest
Betwyx Scotland and Ingland bath,
And thai couth nocht persawe the skaith,
That towart thaim wes apperand;
For that at the king off Ingland
Held swylk freyndschip and cumpany
To thar king, that wes swa worthy.
Thai trowyt, that he as gud nychtbur
And as freyndsome compositur
Wald hawe iugyt in lawte;
Bot othir wayis all ʒheid the gle.
A! blynd folk full off all foly!
Haid ʒe wmbethocht ʒow enkrely,
Quhat perell to ʒow mycht apper,
Ʒe had nocht wrocht on that maner!
Haid ʒe tane keip, how at that king
Alwayis for-owtyn soiournyng
Trawayllyt for to wyn senʒhory
And throw his mycht till occupy
Landis, that war till him marcheand,
As Walis was and als Ireland,
That he put to swylk thrillage,
That thai, that war off hey parage,
Suld ryn on fute as rebaldaill,
Quhen he wald ony folk assaill,
Durst nane of Walis in bataill ride;
Na yhet, fra ewyn fell, abyd
Castell or wallyt toune within,
That he ne suld lyff and lymmys tyne.
Into swilk thrillage thaim held he,
That he ourcome throw his powste.
Ʒe mycht se, he suld occupy
Throw slycht, that he ne mycht throw maistri.
Had ʒe tane kep, quhat was thrillag,
And had consideryt his vsage,
That gryppyt ay but gayne-gevyng,
Ʒe suld for-owtyn his demyng
Haiff chosyn ʒow a king, that mycht
Have haldyn veyle the land in rycht.
Walys ensample mycht have bene
To ʒow, had ʒe it forow sene:
And wyß men sayis, he is happy,
That be othir will him chasty,
For wnfayr thingis may fall, perfay,
Alß weill to-morn as ʒhisterday.

Bot ȝe traistyt in lawte,
As sympile folk but mawyte,
And wyst nocht, quhat suld eftir tyd.
For in this warld, that is sa wyde,
Is nane determynatly, that sall
Knaw thingis, that ar for to fall,
But god, that is off maist poweste,
Reserwyt till his maieste
For to knaw in his prescience
Off alkyn tyme the mowence.

On this maner assentyt war
The barownis, as I said ȝow ar:
And throuch thar aller hale assent
Messingeris till hym thai sent,
That was than in the haly land
On Saracenys warrayand.
And fra he wyst, quhat charge thai had,
He buskyt hym, but mar abad
And left purpos, that he had tane,
And till Ingland agayne is gayne.
And syne till Scotland word send he,
That thai suld mak ane assemble
And he in hy suld cum, to do
In all thing, as thai wrayt him to.
But he thocht weile, throuch thar debat
That he suld slely fynd the gate,
How that he all the senȝhowry
Throw his gret mycht suld occupy.
And to Robert the Brwyß said he:
„Gyff thow will hald in cheyff off me
For euirmar and thine ofspryng,
I sall do, swa thow sall be king."
„Schyr", said he, „sa god me save,
The kynryk ȝharn I nocht to have,
Bot gyff it fall off rycht to me:
And gyff god will, that it sa be,
I sall als frely in all thing
Hald it, as it afferis to king
Or as myn eldris forouch me
Held it in freyast reawte."
The tothir wreyth him and swar,
That he suld have it neuir mar,
And turnyt him in wreth away.
Bot schir Ihon the Ballcoll, perfay,
Assentyt till him in all his will,
Quhar-throuch fell eftir mekill ill.
He was king bot a litill quhile,
And throuch gret sutelte and ghyle,
For litill enchesone or nane

He was arestyt syne and tane
And degradyt syne wes he
Off honour and off dignite;
Quhethir it wes throuch wrang or rycht,
God wat it, that is maist off mycht!

Quhen schir Edward, the mychty king,
Had on this wyß done his likyng
Off Ihone the Balleoll, that swa sone
Was all defawtyt and wndone,
To Scotland went he than in hy
And all the land gan occupy
Sa hale, that bath castell and toune
War intill his possessioune,
Fra Weik anent Orknay
To Mullyrsnwk in Gallaway,
And stuffyt all with Ingliß men.
Schyrreffys and bailȝheys maid he then
And alkyn othir officeris,
That for to gowern land afferis,
He maid off Inglis nation;
That worthyt than sa ryth fellone
And sa wykkyt and cowatouß
And swa hawtane and dispitouß,
That Scottis men mycht do na thing,
That euir mycht pleyß to thar liking.
Thar wyffis wald thai oft forly
And thar dochtrys dispitusly;
And gyff ony thar at war wrath,
Thai watyt hym wele with gret scaith;
For thai suld fynd sone enchesone,
To put hym to destructione.
And gyff that ony man thaim by
Had ony thing, that wes worthy,
As horß or hund or othir thing,
That plesand war to thar liking,
With rycht or wrang it have wald thai.
And gyf ony wald thaim withsay,
Thai suld swa do, that thai suld tyne
Othir land or lyff, or leyff in pyne.
For thai dempt thaim eftir thar will
Takand na kep to rycht na skill.
A! quhat thai dempt thaim felonly!
For gud knyehtis, that war worthy,
For litill enchesoune or than nane
Thai hangyt be the nekbane.
Alas! that folk, that euir wes fre
And in fredome wount for to be,
Throw thar gret myschance and foly
War tretyt than sa wykkytly,

That thar fays thar ingis war;
Quhat wrechitnes may man have mar?
A! fredome is a noble thing!
Fredome mayß man to haiff liking!
Fredome all solace to man giffis:
He levys at eß, that frely levys!
A noble hart may haiff nane eß
Na ellys nocht, that may him pleß,
Gyff fredome failȝhe; for fre liking
Is ȝharnyt our all othir thing.
Na he, that ay haß levyt fre,
May nocht knaw weill the propyrte,
The angyr na the wrechyt dome,
That is cowplyt to foule thyrldome.
Bot gyff he had assayit it,
Than all perquer he suld it wyt
And suld think fredome mar to pryß,
Than all the gold, in warld that is.
Thus contrar thingis euir mar
Discoweryngis off the tothir ar.
And he, that thryll is, has nocht his,
All, that he haß, enbandownyt is
Till hys lord, quhat euir he be.
Yheyt has he nocht sa mekill fre
As fre liking to leyve or do,
That at hys hart hym drawis to.
Than mayß clerkis questioun,
Quhen thai fall in disputacioun,
That, gyff man bad his thryll owcht do
And in the samyn tym come him to
His wyff and askyt hym hyr det,
Quhethir he his lordis neid suld let
And pay fryst, that he awcht, and syne
Do furth his lordis commandyne;
Or leve onpayit his wyff and do
It, that commaundyt is him to?
I leve all the soluciouu
Till thaim, that ar off mar renoun;
Bot, sen thai mak sic comperyng
Betwix the dettis off wedding
And lordis bidding till his threll,
Ȝe may weile se, thoucht nane ȝow tell,
How hard a thing that threldome is;
For men may weile se, that ar wyß,
That wedding is the hardest band,
That ony man may tak on hand.
And thryldome is weill wer than deid;
For, quhill a thryll his lyff may leid,
It merrys him, body and banys,
And dede anoyis him bot anys.

Schortly to say: is nane can tell
The halle condicioun off a threll.

Thus gat levyt thai and in sic thrillage,
Bath pur and thai off hey parage.
For off the lordis sum thai slew
And sum thai hangyt and sum thai drew
And sum thai put in hard presoune,
Forowtyn cauß or enchesoun.
And amang othir, off Dowglaß
Put in presoun schir Wilȝam was,
That off Dowglas was lord and syr;
Off him thai makyt a martyr:
Fra thai in presoune him sleuch,
Hys landis, that war fayr inewch,
Thai to the lord off Clyffurd gave.
He had a sone, a litill knave,
That wes than bot a litill page;
Bot, syne he wes off gret waslage,
Hys fadyr dede he wengyt sua,
That in Ingland, I wndirta,
Wes nane off lyve, that hym ne dred;
For he sa fele off harnys sched,
That nane, that lyvys, thaim can tell.
Bot wondirly hard thingis fell
Till him, or he till state wes brocht.
Thair wes nane auentur, that mocht
Stunay hys hart na ger him let
To do the thing he wes on set;
For he thocht ay encrely
To do his deid awysily.
He thocht weill, he wes worth na seyle,
That mycht of nane anoyis feyle,
And als for till escheve gret thingis
And hard trawalys and barganyngis,
That suld ger his price dowblyt be.
Quharfor in all his lyve tyme he
Wes in gret payn ec gret trawaill
And neuir wald for myscheiff faill,
Bot dryve the thing rycht to the end
And tak the vre, that god wald send.
Hys name wes Iames of Douglas;
And quhen he herd, his fadir was
Put in presoune so fellounly
And at his laŋdis halyly
War gevyn to the Clyffurd, perfay,
He wyst nocht, quhat to do na say;
For he had na thing to dispend,
Na thar wes nane, that euir him kend,
Wald do sa mekill for him, that he

Mycht sufficiantly fundyn be.
Than wes he wondir will off wane
And sodanly in hart has tane,
That he wald trawaile our the se
And a quhile in Paryß be
And dre myscheiff, quhar nane hym kend,
Till god sum succouris till him send.
And, as he thocht, he did rycht sua
And sone to Paryß can he ga
And levyt thar full sympylly;
The quhethir he glaid was and ioly,
And till swylk thowlesnes he ʒeid,
As the courß askis off ʒowtheid,
And wmquhill in to rybbaldaill:
And that may mony tyme awaill,
For knawlage off mony statis
May quhile awailʒe full mony gatis;
As to the gud erle off Artayis,
Robert, befell in till his dayis;
For oft feynʒeyng off rybbaldy
Awailʒeit him, and that gretly.
And Catone sayis ws in his wryt:
To fenyhe foly quhile is wyt.
In Parys ner thre ʒer duellyt he,
And then come tythandis our the se,
That his fadyr wes done to ded.
Then wes he wa and will of red
And thocht, that he wald hame agayne
To luk, gyff he throw ony payn
Mycht wyn agayn his heritage
And his men out off all thryllage.

The first rising of lord Dowglas.

To sanct Androws he come in hy,
Quhar the byschop full curtasly
Resavyt him and gert him wer
His knyvys forouch him to scher;
And cled him rycht honorabilly,
And gert ordayn, quhar he suld ly.
A weile gret quhile thar duellyt he;
All men lufyt him for his bounte;
For he wes off full fayr effer,
Wyß, curtaiß and deboner;
Larg and luffand als wes he
And our all thing luffyt lawte.
Leavte to luff is gretumly;
Throuch leavte liffis men rychtwisly:
With a wertu of leavte
A man may ʒeit sufficyand be

And but leawte may nane haiff price,
Quhethir he be wycht or he be wyß;
For, quhar it failzeys, na wertu
May be off price na off valu
To mak a man sa gud, that he
May symply gud man callyt be.
He wes in all his dedis lele,
For him dedeynzeit nocht to dele
With trechery na with falset.
His hart on hey honour wes set:
And hym contenyt on sic maner,
That all him luffyt, that war him ner.
Bot he wes nocht sa fayr, that we
Suld spek gretly off his beaute:
In wysage wes he sumdeill gray
And had blak har, as I hard say;
Bot off lymmys he wes weill maid,
With banys gret and schuldrys braid.
His body wes weyll maid and lenye,
As thai, that saw hym, said to me.
Quhen he wes blyth, he wes lufly
And meyk and sweyt in cumpany:
Bot, quha in battaill mycht him se,
All othir contenance had he.
And in spek wlispyt he sum deill,
Bot that sat him rycht wondre weill.
Till gud Ector of Troy mycht he
In mony thingis liknyt be.
Ector had blak har, as he had,
And stark lymmys and rycht weill maid,
And wlispyt alsua, as did he,
And wes fullfillyt of leawte,
And wes curtaiß and wyß and wycht.
Bot off manheid and mekill mycht
Till Ector dar I nane comper
Off all, that euir in warldys wer.
The quhethyr in his tyme sa wrocht he,
That he suld gretly lovyt be.

He duellyt thar, quhill on a tid
The king Edunard with mekill prid
Come to Strevillyne with gret menzge
For till hald thar ane assemble.
Thiddirwart went mony baroune;
Byschop Wylzame off Lambyrtoun
Raid thiddyr als and with him was
This squyer Iames of Dowglas.
The byschop led him to the king
And said, „Schir, heyr to zow I bryng
This child, that clemys zour man to be

And prays ȝow par cheryte,
That ȝe resave her his homage
And grantis him his heritage.“
„Quhat landis clemys he?“ said the king.
„Schyr, giff that it be ȝour liking,
He clemys the lordschip off Douglas,
For lord tharoff hys fadir was.“
The king then wrethyt him enerely
And said, „Schir byschop, sekyrly,
Gyff thow wald kep thi fewte,
Thow maid nane sic speking to me.
Hys fadyr ay wes my fay feloune
And deyt tharfor in my presoun,
And wes agayne my maieste:
Tharfor hys ayr I aucht to be.
Ga, purches land, quhar euir he may;
For tharoff haffys he nane, perfay:
The Clyffurd sall thaim haiff, for he
Ay lely has serwyt to me.“
The byschop hard him swa ansuer
And durst than spek till him na mar,
Bot fra his presence went in hy,
For he dred sayr his felouny,
Swa that he na mar spak tharto.
The king did, that he com to do,
And went till Ingland syn agayn
With mony man off mekill mayn.

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20. Andreas von Wintowns Schottische chronik.

Royal Ms. 17. D, XX. und Cott. Ms. Nero, D, XI. — Erstes viertel des 15. jh.

148b. Fra Ingland now I turne my style,
Of Scottland for to spek a qwhille,
Qwhen Makbeth Fynlay rase
And regnand in till Scotland waß.
In þis tyme, as yhe herd me tell
Of trewsone, þat in Ingland fell,
In Scotland nere þe lyk caß
Be Makbeth Fynlayk practykyd was,
Quhen he mwrthrysyde his awyne eme
Be hope, þat he had in a dreme,
þat he sawe, quhen he wes yhyng
In howß duelland with þe kyng,
þat fayrly tretyd hym an welle
In all, þat langyd hym, ilke delle:
For he wes hys syster sone,

Hys yharnyng all he gert be done.
A nycht he thowcht in hys dremyng,
þat syttand he wes besyd þe kyng
At a sete in hwntyng swa,
In till a leyhsß hade grewandys twa.
He thowcht, quhille he w*e*s swa syttand,
He sawe thre wemen by gangand,
And þai wemen þan þowch*t* he
Thre werdsystrys mast lyk to be.
þe fyrst he hard say gangand by:
„Lo yhondyr, þe thayne of Crwmbawchty."
þe toþir woman sayd agayne:
„Of Morave yhondyre I se þe thayne"
þe thryd þan sayd: „I se þe kyng."
All þis he herd in hys dremyng.
Sone efty*re* þat, in hys yhowthad,
Of thyr thayndomys he thayne wes made;
Syne neyst he thowcht to be kyng,
Fra Dunkanys dayis had tane endyng.
þe fantasy þus of his dreme
Movyd hym mast to sla hys eme,
As he dyd all furth in dede,
As before yhe herd me rede,
And dame Grwok, hys emys wyf,
Tuk and led wyth hyr hys lyf
And held hyr bathe hys wyf and qweyne,
As befor þan scho had beyne
Till hys eme qwene lyvand,
Quhen he wes kyng wyth crowne ryngnand;
149ª. For lytyll in honowr*e* þan had he
þe greys of affynyte.
All þus, quhen his eme wes dede,
He succedyt in his stede
And sevyntene wyntyr full rygnand
As kyng he wes þan in till Scotland.
All hys tyme wes gret plente,
Abowndand bath in land and se,
He wes in iustice rycht lawchfull
And till hys legis all awfull.
Quhen Leo, þe tend, wes pape off Rome,
As pylgryne to þe curt he come
And in hys almus he sew sylver
Till all pure folk, þat had myster,
And all tyme oysyd he to wyrk
Profytably for haly kyrke.
Bot, as we fynd be sum storys,
Gottyne he wes on ferly wyß.
Hys modyr to woddis mad oft repayr*e*
For þe delyte of halesum ayre;
Swa scho past apon a day

Till a wod hyr for to play,
Scho met of caſs wyth a fayr man,
Nevyr nane sa fayre, as scho thowcht þan,
Befor*e* þan had scho sene wytht sycht:
Of bewte plesand and of hycht
Proportyownd wele in all mesour*e*,
Of lym and lych a fayre fygowr*e*.
In swylk aqweyntans swa þai fell,
þat, schortly þare of for to tell,
þar in þaire gaym and play
þat persown be þat woman lay;
And on hyr þat tyme to sowne gat
þis Makbeth, þat eftyr þat
Grew til þir statis and þis hycht,
To þis gret power*e* and þis mycht,
As befor yhe have herd sayd,
Fra þis persowne wyth hyr had playd
And had þe jowrne wytht hyr done,
þat he had gottyne on hyr a sone;
And he þe dewill wes, þat hym gat,
And bad hyr noucht fleyd to be of þat,
Bot sayd, þat hyr sone suld be
A man of gret state and bownte,
And na man suld be, borne of wyf,
Of power*e* to rewe hym hys lyf.
And of þat dede in taknyng
He gave his lemman þare a ryng
And bad hyr, þat scho schuld kepe þat wele
And hald for hys luve þat iwele.
Eftyr þat oft oysyd he
Till cum till hyr in prewate
And tauld hyr mony thyngis to fall,
149b. Yet trowyd þai suld noucht hawe bene all.
At hyr tyme scho wes lychtare
And þat sowne, þat he gat, scho bar*e*,
Makbet Fynlake wes cald hys name,
þat grewe, as yhe herd, till gret fame:
þis was Makbethys ofspryng,
þat hym eftyr mad oure kyng,
As of þat sum story sayis.
Yet of hys get fell oþir wayis
And to be gottyn kyndly,
As oþir men ar generaly.
And quhen fyrst he to ryſs began,
Hys emys sownnys, twa lauchful, þan
For dowt owt of þe kynryk fled.
Malcolme, noucht gottyne off lauchful bed,
þe thryd, past of þe land alsua,
As banysyd wyth hys breþyr twa
Till saynt Edward in Ingland,

þat þat tyme þare wes kyng ryngnand,
He þayme ressawyd thankfully
And trettyd þame rycht curtasly.

151[b]. To þe kyng þan als fast,
To tak hys leve, þan Malcome past,
Makduff wyth hym hand in hand.
þis kyng Edward of Ingland
152[a]. Gawe hym hys lewe and hys gud wyll
And gret suppowale heycht þame tille
And helpe to wyn hys herytage.
On þis þai tuke þane þeire wayage;
And þis kyng þan of Ingland
Bad þe lord of Northwmbyrland,
Schyr Sward, to ryß wyth all hys mycht
In Malcolmys helpe, to wyn hys rycht.
þan wyth þame of Northwmbyrland
þis Malcolme enteryd in Scotland
And past oure Forth syne strawcht to Tay
Wp þat wattyre þe hey way
To þe Brynnane to gyddyr hale,
þare þai bad and tuk cownsale.
Syne þai herd, þat Makbeth aye
In fantown fretis had gret fay
And trowth had in swylk fantassy,
Be þat he trowyd stedfastly
Nevyr*e* dyscumfyt for to be,
Qwhill wyth hys eyne he suld se
þe wode browcht of Brynnane
To þe hill of Dwnsynane:
Of þat wode þan ilk man
In till hys hand a busk bare þan,
Of all hys ost wes na man fre,
þan in his hand a busk bare he,
And till Dwnsynane als sa fast
Agayne þis Makbeth þai past.
For þai thowcht wytht swylk a wyle
þis Makbeth for till begyle,
Swa for to cum in prewate
On hym, or he suld wytryd be.
Of þis, quhen he had sene þat sycht,
He wes rycht wa and tuk þe flycht.
„þe flyttand wod“ þai callyd ay
þat lang tyme eft*yre* hend þat day.
And owre þe mownth þai chast hym þan
Till þe wode of Lunsanan.
þis Makduff wes þar*e* mast felle
And on þat chas þan mast erwele.
Bot a knycht, þat in þat chas

Till þis Makbeth þan nerest was,
Makbeth turnyd hym agayne
And sayd: „Lurdane, þow prykys in wayne,
For þow may noucht be he, I trowe,
þat to dede sall sla me nowe:
þat man is nowcht, borne of wyf,
Of power*e* to rewe me my lyfe.“
þe knycht sayd: „I wes neuyr borne,
152[b]. Bot of my modyr*e* wame wes schorne.
Now sall þi tresowne here tak end,
For to þi fadyre I sall þe send.“
þus Makbeth slwe þai þan
In to þe wode of Lunsanan
And his hewyd þai strak of þar*e*,
And þat wyth þame fra þine þai bar*e*
Till Kynkardyn, quhare þe kyng
Tylle þare gaynecome made bydyng.
Of þat slawchter ar þire werß
In Latyne wryttyne to reherß:
Rex Macabeda decem Scotie septemque fit annis,
In cujus regno fertile tempus erat.
Hunc in Lunsanan truncauit morte crudeli
Duncani natus, nomine Malcolimus.

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21. Hardings chronik.

Ms. Harl. 661. — Letztes viertel des 15. jh.

I.

15[a]. His son*ne* was kynge high sette in roialte
Of all*e* Britayne, by name that hight kynge Leyr*e*,
Who Leycester made after hym callede*e* to be
Cayerleyr, his cite, that beelded was full*e* faier.
He hade doughters than thre to been his heir:
The firste of theym was callede*e* Gonorell*e*,
The nexte Regan*ne* and the yongeste Cordell*e*.
Amonges theym all*e* Leyr sate upon*ne* a daye,
He axed theym, howe muche that they hym loued.
Gonorell*e* saide: „Well*e* more, than*ne* my seluen*ne* aye“
And Regan*ne* saide more, than was after proued,
[For ioye of whiche the kyng was greately moued,]
„I loue you more, than*ne* all*e* this worlde so faire!“
He graunte theym two departe and so to be his heire.
Cordell*e* (the) yongeste than*ne* saide full sobirlie:
„Fader, as muche as ye been*ne* of value,
So muche I loue you and shall*e* sekirlie

At all*e* my myght and all*e* myne herte full*e* trewe!"
With that he greued*e* at hie and chaunged*e* hewe:
"Sith thou me loues lesse, than*ne* thy sustres twayne,
The leeste porcion*ne* shalt*e* thou haue of Britayne.
With that Maglayne, the duke of Albany,
Gonorell*e* wed*e* and hade that londe all*e* oute;
Hanemons of Walis and of Corneway le therby,
That duke was of tho two londes stoute,
Regan*ne* wed*e*, to which*e* two dukes, no doute,
Kynge Leir gaue rewse and all*e* the gouernaunce
Of all*e* Britayne for age and noun*ne* puyssaunce.
A temple yit in his cite of Cayerleyre,
A flamine also, as he a byshope were,
In name of Ianus the folke into repayr:
And than*ne* he went Gonorell*e* to requere
[Of the greate loue, that she aught hym so dere,]
That of hir promyse fayled*e* vnkyndelye,
Wherfore he yede vnto Regan in hye.
15b. She failed hym als for all*e* hir grete promesse;
And to Cordell*e*, that wedded was (in) Fraunce,
Longe after so he wente in grete distresse
For helpe to wyn*ne* hym his inheritaunce.
She socourde hym anoone with all*e* plesaunce,
Both golde and siluer of full*e* grete quantite,
To gete his londe agayne in all*e* suerte.
Aganype, hir lorde, was kinge of Fraunce,
That graunte hym men*ne* and golde sufficient
And sent his wife with hym with grete puyssaunce,
With all*e* arraye, that to the werre appent,
His heire to been*ne* by theire bothes assent,
For he was olde and myght not well*e* trauayle
In his person the werres for to preuayle.
Kynge Leyr thus wan*ne* his londe with myght agayne
And reigned well*e* therafter full*e* thre yere
And diede so, buriede at Cayerleyr, men*ne* sayne,
In Ianus temple, in whiche tyme for age clere
The kinge of Fraunce, Aganype, infere
Diede, wherfor Cordell*e* his heire was so
To rule Britayne alloone withouten*ne* mo.
Cordell*e*, þe quene of Fraunce, doughter to kinge Leyr,
Quene of Britayne after hir fader daye,
Fyue yere reigned as for hir faders heyr
And gouernde well*e* the reame, all*e* men to paye.
Hir sustres sonnes than*ne*, Morgan*ne* of Albany, so feyr,
And Gundage als of Cambre and Corneway le
In bataile grete hir toke and put in bayle.
For sorowe than*ne* she slewe hir selfe for tene
And buried*e* was beside hir fader right
In Ianus temple, which kinge Leir made, I wene,
At Cayerleyr, so that nowe Leycestre hight;

[Thus died this quene, that was of muche might:]
Hir sowle so went to Ianus, whome sche serued,
And Mynerue, whos loue she hade deserued.

II.

28[a]. But Vaspasyan*ne* with*e* his hoste full*e* roiall*e*
And Iosephe als so come into Britayne,
The yere of Criste was than*ne* accompte in all*e*
Seuenty and syx, the soth for to sayne,
To whome wase yevyn*ne* a cuntrey, lowe and*e* playne:
The kynge endowed*e* Ineswetryne,
That Aualon*ne* was called*e* after syne.
Ioseph conuerte this kynge Aruiragus
By his prechynge to knowe the lawe devyne
And baptised hym, as wretyn*ne* hath Mewynus,
The cronycler in Britayne tonge full*e* fyne,
And*e* shewed*e* hym a figure of Cristes pyne
And gaue hym than*ne* a shelde, as siluer white,
A crosse endlonge and*e* ouerthwert full*e* parfite.
Of his oun*ne* blode, whiche from his necke did*e* rynne,
He made that crosse in signyficacion*ne*
Of Cristes blode, that ranne oute fro withynne
Vpon*ne* the crosse at his expiracion*ne*,
Whiche shelde by Joseph*e* exhortacion*ne*
He bore on*ne* hym in feldes of werre alwaye
And in his baners and*e* cote armour gaye.
The armes were used*e* in all Britayne
For comon*ne* signe, eche man*ne* to knowe his nacion*ne*
Fro his enemyse, which*e* nowe we call*e* certayne
„Seynt Georges armes“ by Mewyns ynformacion*ne*;
Whiche armys here were hade after Criste passion*ne*,
Full*e* longe, afore seynt George was generate,
Were worshipped*e* here of mekell*e* elder date.

IV. ROMANTISCHE DICHTUNGEN.

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22. Geschichte des Wilhelm von Palerne.

E. Engl. Text Soc., Extra Ser. No. 1. — Um 1350.

Leue lordes, now listenes of þis litel barn,
þat þe kinde kowherdewif keped so fayre,
Ȝhe wist it as wel or bet, as ȝif it were hire owne,
Til hit big was and bold to buschen on felde
And couþe ful craftily kepe alle here bestes
And bring hem in þe best lese, whan hem bistode nede,
And wited hem so wisly, þat wanted him neuer one.
A bowe al so þat bold barn bigat him þat time
And so to schote vnder þe schawes scharplyche he lerned,
þat briddes and smale bestes wiþ his bow he quelles,
So plenteousliche in his play, þat, pertly to telle,
Whanne he went hom eche niȝt wiþ is droue of bestis,
He com him self ycharged wiþ conyng and hares,
Wiþ fesauns and feldfares and oþer foules grete,
þat þe herde and his hende wif and al his hole meyne
þat bold barn wiþ his bowe by þat time fedde.
And ȝit hadde fele felawes in þe forest eche day,
Ȝong bold barnes, þat bestes al so keped,
And bliþe was eche a barn, ho best miȝt him plese
And folwe him for his fredom and for his faire þewes.
For, what þing Willam wan a day wiþ his bowe,
Were it feþered foul or fourefoted best,
Ne wold þis William neuer on wiþhold to him selue,
Til alle his felawes were ferst feffed to here paie.
So kynde and so corteys comsed he þere,
þat alle ledes him louede, þat loked on him ones,
And blesseden þat him bare and brouȝt in to þis worlde;
So moche manhed and murþe schewed þat child euere.

Hit tidde after on a time, as tellus oure bokes,
As þis bold barn his bestes blyþeliche keped,
þe riche emperour of Rome rod out for to hunte
In þat faire forest, feiþely for to telle,
Wiþ alle his menskful meyne, þat moche was and nobul.

þan fel it hap, þat þei founde ful sone a grete bor
And huntyng wiþ hound and horn harde alle sewede.
þe emperowr entred in a wey, euene to attele,
To haue bruttenet þat bor and þe abaie seþþen;
But missely marked he is way and so manly he rides,
þat alle his wies were went ne wist he neuer whider.
So ferforþ fram his men, feþly for to telle,
þat of horn ne of hound ne miȝt he here sowne
And boute eny liuing lud left was he one.
þemperour on his stif stede a sty forþ þanne takes
To herken after his houndes oþer horn schille;
So komes þer a werwolf, riȝt bi þat way þenne,
Grimly after a gret hert, as þat god wold,
And chased him þurth chaunce, þere þe child pleide,
þat kept þe kowherdes bestes, icarped of bifore.
þemperour þanne hastely þat huge best folwed,
As stiffuly as is stede miȝt strecche on to renne.
But by þan he com by þat barn and aboute loked,
þe werwolf and þe wilde hert were aweye boþe,
þat he ne wist in þis world, were þei were bicome
Ne whiderward he schuld seche to se of hem more.
But þanne biheld he aboute and þat barn ofseye,
Hov fair, how fetys it was and freliche schapen:
So fair a siȝt of seg ne sawe he neuer are,
Of lere ne of lykame lik him nas none
Ne of so sad a semblant, þat euer he say wiþ eiȝyen.
þemperour wend witerly for wonder of þat child,
þat feiȝþely it were of feyrye for fairenes, þat it welt,
And for þe curteys cuntenaunce, þat it kudde þere.

Riȝtly þenne þemperour wendes him euene tille,
þe child comes him agayn and curtesliche him gretes.
In hast þemperour hendely his gretyng him ȝeldes
And anon riȝttes after askes his name
And, of what kin he were kome, komanded him telle.
þe child þanne soberliche seide: „Sir, at ȝour wille
I wol ȝow telle, as tyt, trewely alle þe soþe.
William, sire, wel y wot, wiȝes me calles;
I was bore here fast bi, by þis wodes side.
A kowherde, sire, of þis kontrey is my kynde fader
And my menskful moder is his meke wiue,
þei han me fostered and fed faire to þis time
And here i kepe is kyn, as y kan on dayes.
But, sire, by Crist, of my kin know i no more.“
Whan þemperour hade herd holly his wordes,
He wondered of his wis speche, as he wel miȝt,
And seide: „þow bold barn, biliue, i þe praye,
Go, calle to me þe cowherde þow clepus þi fadere,
For y wold talk wiþ him, tiþinges to frayne.“
„Nay, sire, bi god, quaþ þe barn, be ȝe riȝt sure,

Bi Crist, þat is krowned heye king of heuen,
For me non harm schal he haue neuer in his liue!"
„Ac perauenture þurth goddis grace to gode may it turne,
For þi bring him hider, faire barn, y preye."
„I schal, sire, seide þe child, for saufliche y hope,
I may worche on ȝour word to wite him fro harm."
„Ʒa, safliche, seide þemperour, so god ȝif me ioie!"
þe child witly þanne wende wiþoute ani more,
Comes to þe couherdes hows and clepud him sone,
For he feiȝliche wend, þat he his fader where,
And seide þan: „Swete sir, so ȝou Criste help,
Goþ yond to a gret lord, þat gayly is tyred,
And on þe feirest frek, for soþe, þat i haue seie.
And he wilnes wiȝtli wiþ ȝou to speke;
For godis loue goþ til him swiþe, lest he agreued wex."
„What, sone, seide þe couherde, seidestow, i was here?"
„Ʒa, sire, sertes, seide þe child, but he swor formest,
þat ȝe schuld haue no harm, but hendely for gode
He praide ȝou com speke wiþ him and passe aȝein sone!"
þe cherl groching forþ goþ wiþ þe gode child
And euene to þemperour þei etteleden sone.
þemperour anon riȝt, as he him ofseie,
Clepud to him þe couherde and curteysly seide:
„Now telle me, felawe, be þi feiȝþ, for no þing ne wonde,
Sei þou euer þemperour, so þe Crist help!"
„Nay, sire, bi Crist, quaþ þe couherde, þat king is of heuen,
I nas neuer ȝet so hardi to neȝh him so hende,
þere i schuld haue him seie, so me wel tyme."
„Sertes, þan seide þemperour, þe soþe forto knowe,
þat y am þat ilk weiȝh, i wol wel þou wite;
Al þe regal of Rome to riȝtleche y weld.
þerfore, couherde, i þe coniure and comande att alle,
Bi vertu of þing, þat þou most in þis world louest,
þatow telle me tiȝtly truly þe soþe,
Wheþer þis bold barn be lelly þine owne
Oþer comen of oþer kin, so þe Crist help!"
þe couherd comsed to quake for kare and for drede,
Whanne he wist witerly, þat he was his lorde,
And biliue in his hert beþout, ȝif he him gun lye,
He wold prestely perceyue, pertiliche him þout.
þer fore trewly, as tyt, he told him þe soþe,
How he him fond in þat forest, þere fast bi side,
Clothed in comly cloþing for any kinges sone,
Vnder an holw ok þurth help of his dogge,
And how faire he hade him fed and fostered VII winter.
„Bi Crist, seide þemperour, y con þe gret þonke,
þat þou hast seide me þe soþe of þis semly childe,
And tine schalt þou nouȝt þi trawayle, y trow, at þe last!
Ac wend schal it wiþ me, witow for soþe,
Min hert so harde wilnes to haue þis barne,

þat i wol in no wise, þou wite it no lenger.“
Whan þemperour so sayde, soþe forto telle,
þe couherde was in care, i can him no þing white,
Ac witerly dorst he nouȝt werne þe wille of his lord,
But graunted him goddeli on godis holy name
Forto worchen his wille, as lord wiþ his owne.
Whan William, þis worþi child, wist þe soþe
And knew, þat þe cowherde nas nouȝt his kinde fader,
He was wiȝtliche awondered and gan to wepe sore
And seide saddely to him self sone þer after:
„A, gracious, gode god! þouȝ grettest of alle,
Moch is þi mercy and þi miȝt, þi menske and þi grace!
Now wot i neuer in þis world, of wham y am come,
Ne what destene me is diȝt, but god do his wille!
Ac wel y wot witerly wiþoute ani faile,
To þis man and his meke wif most y am holde:
For þei ful faire han me fostered and fed a long time,
þat god for his grete miȝt al here god hem ȝeld.
But not y neuer, what to done, to wende þus hem fro,
þat han al kindenes me kyd and y ne kan hem ȝelde.“
„Bi stille, barn, quaþ þemperour, blinne of þi sorwe,
For y hope, þat hal þi kin hastely here after,
Ȝif þou wolt ȝeue þe to gode, swiche grace may þe falle,
þat alle þi frendes fordedes faire schalstow quite.“
„Ȝa, sire, quaþ þe couherde, ȝif Crist wol, þat cas may tyd
And god lene him grace to god man to worþe.
And þan, as tit to þe child, he tauȝt þis lore,
And seide: „þou swete sone, seþþe þou schalt hennes wend
Whanne þou komest to kourt among þe kete lordes
And knowest alle þe kuþþes, þat to kourt langes,
Bere þe boxumly and bonure, þat ich burn þe loue.
Be meke and mesurabul, nouȝt of many wordes,
Be no tellere of talis, but trewe to þi lord,
And prestely for pore men profer þe euer,
For hem to rekene wiþ þe riche in riȝt and in skille.
Be feiȝtful and fre and euer of faire speche,
And seruisabul to þe simple so as to þe riche,
And felawe in faire manere, as falles for þi state,
So schaltow gete goddes loue and alle gode mennes.
Leue sone, þis lessoun me lerde my fader,
þat knew of kourt þe þewes, for kourteour was he long,
And hald it in þi hert, now i þe haue it kenned,
þe bet may þe bifalle, þe worse bestow neuere!“

Þe child weped al way wonderliche fast,
But þemperour had god game of þat gomes lore
And comande þe couherde curteysli and fayre
To heue vp þat hende child bihinde him on his stede;
And he so dede deliuerly, þough him del þouȝt,
And bikenned him to Crist, þat on croice was peyned.

þanne þat barn as biliue bygan for to glade,
þat he so realy schuld ride and redeli as swiþe,
Ful curteisle of þe couherde he cacces his leue
And seþþen seyde: „Swete sire, i beseche ȝou nowþe,
For godes loue gretes ofte my godelyche moder,
þat so faire haþ me fed and fostered till nowþe.
And lellyche, ȝif our lord wol, þat i liif haue,
Sche ne schal nouȝt tyne hire trauayle, treuly for soþe,
And, gode sire, for godes loue also greteþ wel oft
Alle my freyliche felawes, þat to þis forest longes,
Han pertilyche in many places pleide wiþ ofte:
Hugonet and Huet, þat hende, litel dwerþ,
And Abelot and Martynet, Hugones gaie sone,
And þe cristen Akarin, þat was mi kyn fere,
And þe trewe kinnesman, þe payenes sone,
And alle oþer frely felawes, þat þou faire knowes,
þat god mak hem gode men for his mochel grace!“
Of þe names, þat he nemned, þemperour nam hede
And had gaynliche god game, for he so grette alle
Of his compers, þat he knew, so curteysliche and faire.
And þan bekenned he þe kouherde to Crist and to hal alwes
And busked forþ wiþ þat barn bliue on his gate.
þe kouherde kayred to his house, karful in hert,
And neiȝ tobarst he for bale for þe barnes sake,
And whan his wiif wist, wittow for soþe,
How þat child from here warde was wente for euer more,
þer nis man on þis mold, þat miȝt half telle
þe wo and þe weping þat womman made;
Sche wold haue sleie hire self þere, soþly as bliue,
Ne hade þe kind kouherde conforted here þe betere
And pult hire in hope to haue gret help þer of after.

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23. Die zerstörung von Troia.

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The XXXI. boke.

Of the passage of the Grekys fro Troy.

Hyt fell thus by fortune, þe fairest of þe yere
Was past to the point of the pale wintur;
Heruest with the heite and the high sun
Was comyn into colde with a course low;
Trees thurgh tempestes tynde hade þere leues
And briddes abatid of hor brem songe;
The wynde of the west wackenet aboue,
Blowyng full bremly o the brode ythes;
The clere aire ouercast with cloudys full thicke,

With mystes full merke, mynget with showres;
Flodes were felle thurgh fallyng of rayne
And wintur vp waeknet with his wete aire.
The gret nauy of the Grekes and the gay kynges
Were put in a purpos to pas fro the toune.
Sore longit þo lordis hor londys to se
And dissiret full depely, doutyng no wedur;
þai counted no course of the cold stormys
Ne the perellis to passe of the pale windes.
Hit happit hom full hard in a hond qwile
And mony of þo mighty to misse of hor purpos.
Thus tho lordes in hor longyng laghton þe watur,
Shotton into ship mong shene knightes,
With the tresowre of þe toune þai token before,
Relikes full rife and miche ranke godes.
Clere was the course of the cold flodis
And the firmament faire, as fell for the wintur.
Thai past on the pale se, puld vp hor sailes,
Hadyn bir at þere backe and the bonke leuyt.
Foure dayes bydene and hor du nyghtis
Full soundly þai sailed with seasonable windes.
The fyft day fuersly fell at the none,
Sodonly the softe winde vnsoberly blew;
A myste and a merkenes myngit togedur,
A thoner and a thicke rayne þrublet in the skewes
With an ugsom noise, noy for to here;
All flasshet in a fire the firmament ouer;
Was no light but a laite, þat launchit aboue;
Hit skirmyt in the skewes with a skyre low
Thurgh the claterand clowdes, clos to the heuyn,
As the welkyn shuld walt for wodenes of hete.
With blastes full bigge of the breme wyndes
Walt vp the waghes vpon wan hilles:
Stith was the storme, stird all the shippes,
Hoppit on hegh with heste of the flodes,
The sea was vnsober, sondrit the nauy;
Walt ouer waghes and no way held;
Depertid the pepull, pyne to behold,
In costes vnkowthe; cut down þere sailes,
Ropis altorochit, rent vp the haeches;
Topcastell ouerturnyt, takelles were lost.
The night come onone, noye was the more!
All the company cleane of the kyng Telamon,
With þere shippes full shene and þe shire godis,
Were brent in the bre with the breme lowe
Of the leymond laite, þat launchit fro heuyn:
And euyn drownet in the depe dukes and other!

Oelius Aiax, as aunter befelle,
Was stad in the storme with the stith windes,

With his shippes full shene and the shire godes:
Thrifty and þriuaund, thretty and two
There were brent on the buerne with the breme low
And all the freikes in the flode floterand aboue.
Hym seluyn in the sea sonkyn belyue,
Swalprit and swam with swyngyng of armys:
Ȝet he launchet to londe and his lyf hade,
Bare of his body, bretfull of water.
In the slober and the sluche slongyn to londe
There he lay, if hym list, the long night ouer,
Till the derke was done and the day sprang.
And than wonen of waghes with wo, as þai might,
þare sum of his sort, þat soght were to lond,
Laited þere lord on the laund syde,
If hit fell hym by fortune the flodes to passe.
þan found þai the freike in the fome lye
And comford hym kyndly, as þere kyd lord:
With worchip and wordes wan hym to fote,
Bothe failet hym the fode and the fyne clothes.
Thus þere goddes with gremy with þe Grekes fore,
Mighty Mynerva, of malis full grete:
For Telamon, in tene, tid for to pull
Cassandra, the cleane, out of hir cloise temple.
Thus hit fell hom by fortune of a foule ende,
For greuyng þere goddes in hor gret yre.
Oft sythes men sayn, and sene is of olde,
þat all a company is cumbrit for a cursed shrewe.
Now of kynges and knightes and othir kyd dukes,
þat past of this perell in pes to þere londes,
I will tell, how hom tyde, while I tyme haue;
And how fortune full fell forget þere end.

The XXXIIII. boke.

How hit happit Vlixes aftur the sege.

Vlyxes, the lord, that lurkyd by nyght
Fro the cite to the se*e*, as I said ere,
When Thelamon with tene was trayturly slayn,
All bar*e* in his bed and blody beronen,
With two schippis full schene, þat þe schalk hiret,
He come vnto Crete, as þe course fell.
All his nauy, full nobill, naytly wer*e* lost
And refte fro the rynke, as I rede schall.
Telamon tor son toke hym with hond,
He refte hym his riches and his renke schippis,
And wold haue honget þe here vppon hegh galos;
But hit auntrid Vlixes vne for to skape,
Thurgh wiles and wit wan of his hondis

And pust of his pouer to pouert ynugh.
Of all his wallond wele walt he no gode;
And, þof he passit with pyne þe pouer of hym,
Ȝet happit hym full hard in a hond qwile.
The noble kyng Naule naytly hym toke
And purpost with pyne to put hym o lyue,
For the tale of the treson, I told ȝow before,
Of the prise kyng Palomydon, his aune pur*e* son;
But thurgh wilys and wit he wan of his daunger,
Vnpairit of his person priuely he stale.
By what iapis or gen, aiuges not here,
þat he skope fro the skath of thies skathell men,
But full pore of his pride and in plite febull,
To Idumus, the du kyng, doutles he come,
þat had meruell full mekill of his myshap
And welcomyt þat worthy on a wise faire.
He spird hym full specially of his spede feble,
For to tell hym the truth, how hym tid hade.
þan he grauntid the gret with a good wille,
His dissyre for to do and dressit to say: —
„Soth hit is, sir kyng, and so ye well know,
After the takyng of Troy me tid for to haue
Mony schippis full shene, shot full of godes,
With relikes full rife and red gold ynogh:
Mony seruandes me suet and sad pepull als,
Knightes in my company and kid*e* men of wer*e*.
So went I to watur, hade winde at my lust,
Past to a port, pleasond and faire,
þat with men of þat marche Murna was cald.
þere launchit I to laund, a litle for ese,
Restid me rifely, ricchit my seluyn.
Non hedit me with hething ne no harme did,
Nowther barge ne bote ne buerne vppon lyue.
þan toke I my tide, turnyt to ship,
Hade winde at my wille and the wedur calme,
To Colofages I flet and my feres all,
And þere restid in the rode, as I rede toke.
Whan I hade lengit, qwile me list, I launchit on swith,
And all the calme ouercast into kene stormes.
Full wodely the windes wackont aboue,
A myst and a merknes mynget with rayn,
þat wilt vs in wer*e* and our way lost.
Knew we no costis for cauping of ythes
Ne no lond on to light, þat vs lefe was.
O sithes vnto Cisile I sailet at the last,
There me happit full hard in a hond qwile.
The same tyme in Cicill somyn þere were,
Two kynges þere wone, þat the kyth aght:
Bothe were þai brether and bold men of hond
And fell men in fight, þere found I my part.

Stigeta, a stuerne man and stalworth, was one
And Ciclophe the secund: so were þai cald.
þai fell to me fuersly and my folke slogh,
Robbet my riches and reft me my godes;
Spoilet me dispitiously, sparit me noght.
Two sons, for sothe, of the same kynges,
Fuers men in fight and fell of hor dinttes,
Kyld of my knightes kid men a hundrith
And sesit my self and my sure felow,
Alphenor, a freike, þat me faith aght.
In a castell full cloise keppit vs bothe
And put vs in prison prestly togedur.
Poliphemas, the pert, had a prise suster,
Fairest of fetur, fresshe to behold,
Clere as the cristall and a cleane maidon.
Whan Alphenor, the freike, faithfully can se,
He was lappit with loue and lusty dissire,
Negh wode of his wit went in þe plase.
Sex mones þat mighty made me to leng
As prisoner with pyne in his prowd castell.
þan pite of my person prikket his hert,
He deliuert me lowse and my lefe felow,
Alphenor, the freike, þat fallyn was in loue;
This Poliphemas me plesit and putt o me þan
Giftis of gold and greatly honouryt.
Alphenor, in faithe, foundit full ofte
The woman to wyn and away lede.
So he spake of his spede þat speciall vnto,
þat onone in the night þat noble he stale
Fro the soucrain, hir syre, and soght with hir furth.
When hit come to the knowyng of hir kid brother,
Poliphemus prudly preset hir after
With knightes full kene, kyd men of hond.
He fell on my folke and fele of hom slogh
And my seluyn with a sewte asailet full hard:
þan I fell to defence, with a frike wille,
My seluyn to saue and socour my pepull.
The ton egh in the toile tynt he belyue,
And I shot to my shippes and the shalke leuit.
With myche labur at the last I launchit to se,
Soght out of Cicile with sorow, þat I hade,
With myche noy in the night my nauy to stere.
To the ile of Aulida I auntrid to hit,
There found I before the fairest on lyue,
Two sister full semly, þat me sore greuit.
Thai were ladies of þe laund and of lore wise
Of nigromansy ynogh, nothing hom lakked.
The craft of coniuracioun þo cumly did vse;
With spretis and experyment so spend þai þere lyf,
Who so lightes in þat lond fro the low sea,

þai haue no power to passe fro þere pure art;
And who, þat bowes not bainly þere biddyng vnto,
þo shene wull forshape vnto shire bestis,
Neuermore to be men vppon mold after
Ne the lond for to leue in hor lyf tyme.
The wiser of tho worthy, to wale hir by nome,
High Sirces, for sothe, so was sho callid,
And Taliphe, þat tother of the tried suster.
This Circes my seluyn set on to loue:
With charmes and inchauntmenttes ho cherisshed me so,
þat me wissit no wile away for to passe:
A twelmond and two wekes twynnet we noght.
Within a yere full yeuerly þat yepe was with child,
Consayuit of my selfe, and a son hade.
þan I purpast to passe with pepull a few,
And cast me by craft and conyng þerfore.
Of me þe worthy was war and my wille knew
And sped hir full specially my sped for to let,
With wiles and wicchecraft my way for to hindur;
But my self of þat sciens somwhat I can,
Well enformet of the feate, and hir fare marret
And all hir note of nigromansy naitly distroyet.
þan I wan fro the woman with wyles ynow;
With a lite, þat me left were, launchit to see;
Past ouer the pale ythes and perellis full mony,
Into the cuntre of Calaphe cast with a storme,
There the qwene with hir qwaintis qwaitid me to cacche,
Held me with hir and my hede knightes
Alse longe, as hir list, with hir loue bounden.
But hit noyet me noght for hir noble chere,
That ho made to my men with myrthes and ioye.
At the last fro þat lady I lausyt my selfe
By wiles and wit and wo, þat I tholit.
Hir craft and hir conyng by course I distroyet
And safe with my soudiours slippit hir fro.
þan I sailet forth soundly on the sea occian
With hom, þat I hade, and happit to light
In an yle, þere an old temple naitly I founde
Of a god, þat with gomes was gretly honouret.
There answare hade all men after þere wille,
Both certayn and sothe, þat soght for to wete.
At þat orribill I asket angardly myche
Of dethe and of deire, as destyny willes;
And other ferlies full fele I fraynit of hit.
There spird I full specially in spede for to here,
When dethe hade vs drepit and our day comyn
And we went of this world, what worthe of our saules.
To all thing he answarit abilly, me thoght,
But of our sawles, for sothe, said he me noght.
Than went I to watur and a winde rose,

Shot furth my shippes on the shyre ythes.
To a perellus plase past I fro thens
And sailet þurgh a sea, þere Syrens were in:
Fro the navell netherward noght but a fisshe,
And made as a maidon fro þe myddes vp,
Bothe of face and of feturs as a fre woman.
The songe of þo Syrens was selly to here!
With a ledyn, full lusty and likyng with all,
The myrthe of þaire mowthes musyk was like,
As to here out of heuyn the high song of blisse.
There folis, þat faryn by fer costes,
þat heron the melody, so mekill are masit in hert,
Lettyn sailis doun slyde and in slym fallyn,
Nowthir stightill þai stere ne no stithe ropes:
So synkes in hor sawle the song of þo bestis.
Thai have no dainty of drynk ne of dere meites,
But derkon euon down on a depe slomur.
When the Sirens this sene, sone opon one
þai wyn to the wale ship and walton all vnder;
And the folke in the flete felly þai drownen,
þai dump in the depe and to dethe passe.
My self in thies Sirens sothely was stad
With my felowes in fere and my few shippes,
And with crafte of my conyng I keppit vs wele,
þat no wegh, þat I wist, hade wille for to slepe.
We faght with hom felly and flait hom so,
þat a thawsaund with threpe we throng vnto dethe,
And noght hedit hom with heryng for harme of oure selfe.
Fro thies perels I past and no payne tholit!
But me happit full hard in a honde whyle!
Full swift to the swalgh me swinget the flode,
But fyftene forlong failit I þerof.
Fele of my fraght were before past,
Draghen into the depe, drownet belyue.
The more halfe of my men and my mayn shippis
There tynt I full tite and turnyt away.
þan I soght by the sea, to Senyse I come,
There a ferlyful folke I fond and a cursid!
Thai myrtherit my men with hor mayn dynttes,
The most parte of my pepull put to þe dethe.
þai left me but lite, þat on lyue were,
þai toke vs full tite, teghit oure hondes
And put vs in prison pyne for to þole.
All the godes þai grippit of the gret vessell
And robbed vs full radly, right as hom liked.
At the last þai me lausit, by leue of our goddes,
With a few of my felowes, þat me fore with.
No gode þai me gaf but graunt of my lyff
And lete me go with my gyng on þe gray water!
Thus in pouert and payn I past on the sea,

With myche baret all aboute the bourders of Iude.
At the last in this lond light am I here,
Naked and nedefull, as þou now sees.
Now I told haue the torfer, þat me tide hase,
Syn I turnyt fro Troy, of tempast and other.“

Idimius, the du kyng, þat his dole herde,
Hade pite of his pouert and plesit hym mykell.
Moche gode he hym gaf of his gold red
And refresshit his flete with a fyn wille.
When the kyng oute of Crete cast hym to fare,
Two shippes full shene, schot full of godys,
And of syluer a sowme, sothely with all,
The kyng of the cost kyndly hym gaffe,
þat might suffise the syre forto saile home.
þan he prayet hym full prestly, þat he passe wold
To Antenor on all wise, þat ay had dessyred,
þat was a kyng in his coste and couet full mekyll
Vlixes, of long tyme, on lyue forto se.
þan laght he his leue and the lord þanked,
Past vnto port, puld vp his sayles,
To Anthenor, the tore kyng, turnyt belyue.
And he, war of þat worthy, welcomet hym faire,
Mykell cherissht the choise kyng with a chere noble
And welcomd þat worthy, as he wele couthe.
There were tythynges hym told of his triet realme
And of Penolope, his owne pure wyf,
þat had keppit hir full cloise, as a cleane lady,
With myche worship and wyn, þat hym wele lyked.
Thelamoc, his tru sun, tythinges had herd,
þat his fader in fere was ferkit to lond
With Antenor, the tru: he trussit hym thedur,
And all tythinges hym told of his tried moder,
How enmyes were egurly entrid his rewme
For to hold hit with hond and with hole strenght.
þan Vlixes full lyuely the lege kyng prayet
To kaire in his company with knightes a few,
His fomen to fell with his fyne helpe:
And he assenttid full sone, sowmet his pepull,
Past into port, puld vp þere sailes;
Hade wind at þere wille and the watur calme,
Sailet to the cite somyn in the night.
Euery lede to the lond laghtyn þere gayre,
þan hurlet into howses all the hed knightes,
By the ledyng of a lede, þat the land knew.
When the fomen were fast fallyn vppon slepe,
There brittnet þai the buernes in hor bed naked
And none left vpon lyue, þat hom lothe were.
Whan the day vp drogh and the derke voidet,
þan the past to the palas of the prise kyng,

Bothe the soucrayn hym selfe and his syb frynd,
And were welcom, iwis, on a wise faire!
A! what wise was Penolope proude at hir hert!
And gladly ho grippet to hir gode lord,
þat ho had depely dessyret on dayes before
In sound for to se, mony sad winttur!
The pepull of the prise toun presit full thicke,
For to loke on hor lord longit full sore.
Gret gyftes þai hym gaffe of gold and of syluer
And moche worsshippet the wegh all his wale pepull.
He was enhaunsyt full high in his hed toune
And so treated with Antenor, þat Thelamoc, his son,
Nauca, the noble doghter, naitly can wed
Of tyde Antenor, as the tale saise.
There fourmyt þai a fest on a faire wise,
Fele dayes to endure, as hom dere thoght.
Antenor full tyte þan turnyt to his rewme
And Vlixes with lykyng leuyt at home.
Mony dayes he endurit, all in due pes,
And had rest in his rewme right to his dethe.

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24. Geoffrey Chaucers Canterbury-geschichten.

Druck v. R. Morris. — Um 1393.

The Squyeres Tale.

At Sarray in the lond of Tartary,
Ther dwelled a kyng, that werryed*e* Russy,
Thurgh which ther deyed*e* many a doughty man;
This nobil kyng was cleped Cambynskan,
Which in his tyme was of so gret renoun,
That ther nas nowher in no regioun
So excellent a lord in alle thing;
Him lakked*e* nought, that longed*e* to a kyng.
As of the secte, of which that he was born,
He kept his lawe, to which that he was sworn,
And therto he was hardy, wys and riche,
And pitous and just and alway yliche,
Soth of his word, benign and honurable;
Of his corage as eny centre stable;
Yong, freisch and strong, in armes desirous,
As eny bachiler of al his hous.
A fair person he was and fortunat,
And kepte so wel his real astat,
That ther was nowher such a ryal man.

This noble kyng, this Tartre, this Cambynskan,
Hadde tuo sones by Elcheta, his wyf,
Of which the eldest highte Algarsyf,
That other was icleped Camballo.
A doughter hadde this worthi king also,
That yongest was and highte Canace;
But for to telle yow al hir beaute,
It lith not on my tonge ne my connyng,
I dar nought undertake so heigh a thing;
Myn Englissh eek is insufficient,
It moste be a rethor excellent,
That couth his colours, longyng for that art,
If he schold hir discryve in eny part;
I am non such, I mot speke, as I can.
And so bifel it, that this Cambynskan
Hath twenty wynter born his dyademe;
As he was wont fro yer to yer, I deme,
He leet the fest of his nativite
Don cryen thurghout Sarray, his cite,
The last Idus of March, after the yeer.
Phebus, the sonne, ful joly was and cleer,
For he was neigh his exaltacioun
In Martez face and in his mansioun
In aries, the colerik, the hote signe.
Ful lusty was the wedir and benigne,
For which the foules ayein the sonne scheene,
What for the sesoun and for the yonge greene,
Ful lowde song in here affecciouns;
Hem semed have geten hem protecciouns
Ayens the swerd of wynter, kene and cold.
This Cambynskan, of which I have yow told,
In royal vesture sittyng on his deys
With dyadem ful heigh in his paleys,
And held his fest solempne and so riche,
That in this worlde ne was there noon it liche;
Of which if I schal tellen al tharray,
Than wold it occupie a someres day;
And eek it needith nought for to devyse,
At every cours, the ordre and the servyse.
I wol nat tellen of her straunge sewes
Ne of her swannes ne here heroun sewes.
Ek in that lond, as tellen knightes olde,
Ther is som mete, that is ful deynte holde,
That in this lond men recch of it but smal;
Ther is no man it may reporten al.
I wol not tarien you, for it is pryme,
And for it is no fruyt, but los of tyme,
Unto my purpos I wol have my recours.
That so bifelle after the thridde cours,
Whil that the kyng sit thus in his nobleye,

Herkyng his mynstrales her thinges pleye
Byforn him atte boord deliciously,
In atte halle dore al sodeynly
Ther com a knight upon a steed of bras,
And in his hond a brod myrour of glas,
Upon his thomb he had of gold a ryng,
And by his side a naked swerd hangyng:
And up he rideth to the heyghe bord.
In al the halle ne was ther spoke a word
For mervayl of this knight; him to byholde
Ful besily they wayten, yong and olde.
This straunge knight, that cam thus sodeynly,
Al armed sauf his heed ful richely,
Salued the kyng and queen and lordes alle
By ordre, as they seten into halle,
With so heigh reverens and observaunce,
As wel in speche as in contynaunce,
Than Gaweyn with his olde curtesye,
They he were come ayein out of fayrye,
Ne couthe him nought amende with no word.
And after this, biforn the highe bord
He with a manly vois sayd his message
After the forme, used in his langage,
Withouten vice of sillabil or letter.
And, for his tale schulde seme the better,
Accordaunt to his wordes was his cheere,
As techeth art of speche hem, that it leere.
Al be it that I can nat sowne his style
Ne can nat clymben over so heigh a style,
Yit say I this, as to comun entente,
Thus moche amounteth al, that ever he ment*e*,
If it so be, that I have it in mynde.
He sayd*e*: „The kyng of Arraby and Ynde,
My liege lord, on this solempne day
Saluteth you, as he best can or may;
He sendeth you, in honour of your feste,
By me, that am redy at al his heste,
This steede of bras, that esily and wel
Can in the space of o day naturel
(This is to say: in four and twenty houres),
Wher so yow lust, in droughthe or in schoures,
Beren your body into every place,
To which your herte wilneth for to pace,
Withouten wem of you, thurgh foul and fair.
Or if you lust to flee as heigh in thair,
As doth an egle, whan him list to sore,
This same steede schal bere you evermore
Withoute harm, til ye be ther yow leste,
(Though that ye slepen on his bak or reste),
And torne ayein, with wrything of a pyn.

He, that it wrought, cowthe ful many a gyn;
He wayted*e* many a constellacioun,
Er he hadde do this operacioun,
And knew ful many a seal and many a bond.
„This mirour eek, that I have in myn hond,
Hath such a mighte, that men may in it see,
When ther schal falle eny adversite
Unto your regne or to yourself also,
And openly, who is your frend or fo.
And over al this, if eny lady bright
Hath set hir hert on eny maner wight,
If he be fals, sche schal his tresoun see,
His newe love and his subtilite
So openly, that ther schal nothing hyde.
Wherfor ayeins this lusty somer tyde
This mirour and this ryng, that ye may see,
He hath send to my lady Canacee,
Your excellente doughter, that is heere.
„The vertu of this ryng, if ye wol heere,
Is this, that who so lust it for to were
Upon hir thomb or in hir purs to bere,
Ther is no foul, that fleeth under the heven,
That sche ne schal understonden his steven
And know his menyng openly and pleyn
And answer him in his langage ayeyn;
And every gras, that groweth upon roote,
Sche schal eek know*e*, to whom it wol do boote,
Al be his woundes never so deep and wyde.
„This naked swerd, that hangeth by my side,
Such vertu hath, that, what man that it smyte,
Thurghout his armur it wol kerve and byte,
Were it as thikke as is a braunched ook;
And what man is iwounded with the strook,
Schal never be hool, til that you lust of grace
To strok him with the plat in thilke place,
Ther he is hurt; this is as moche to seyn:
Ye moote with the platte swerd ayein
Stroke him in the wound, and it wol close.
This is the verray soth withouten glose,
It failleth nought, whil it is in your hold.“
And whan this knight thus hadde his tale told,
He rit out of the halle and doun he light.
His steede, which that schon as sonne bright,
Stant in the court as stille, as eny stoon.
This knight is to his chambre lad anoon
And is unarmed and to mete isett.
This presentz ben ful richely ifett
(This is to sayn: the swerd and the myrrour),
And born anon unto the highe tour
With certein officers, ordeynd therfore;

And unto Canace the ryng is bore
Solempnely, ther sche syt atte table;
But sikerly, withouten eny fable,
The hors of bras, that may nat be remewed,
It stant, as it were to the ground iglewed;
Ther may no man out of the place it dryve
For noon engyn of wyndas or polyve;
And cause why, for they can nought the craft,
And therfor in the place thei have it laft,
Til that the knight hath taught hem the manere
To voyden him, as ye schul after heere.
   Greet was the pres, that swarmede to and fro
To gauren on this hors, that stondeth so;
For it so hihe was and so brod and long,
So wel proporcioned to be strong,
Right as it were a steed of Lumbardye;
Therto so horsly and so quyk of ye,
As it a gentil Poyleys courser were;
For, certes, fro his tayl unto his eere
Nature ne art ne couthe him nought amende
In no degre, as al the poepel wende.
But evermore her moste wonder was,
How that it couthe goon, and was of bras;
It was of fayry, as the poeple semed*e*;
Diverse peple diversly they demed*e*;
As many hedes, as many wittes been.
They murmured, as doth a swarm of been,
And made skiles after her fantasies,
Rehersyng of the olde poetries,
And seyden, it was ilike the Pegase,
The hors, that hadde wynges for to fle;
Or elles it was the Grekissh hors Synon,
That broughte Troye to destruccioun,
As men may in the olde gestes rede.
„Myn hert, quod oon, is evermore in drede,
I trow, som men of armes ben therinne,
That schapen hem this cite for to wynne;
It were right good, that al such thing were knowe.“
Another rownede to his felaw lowe
And sayde: „It lyth, for it is rather lik
An apparence, maad by som magik,
As jogelours pleyen at this festes grete.“
Of sondry thoughtes thus they jangle and trete,
As lewed peple demeth comunly
Of thinges, that ben maad more subtily,
Than they can in her lewednes comprehende,
They deemen gladly to the badder ende.
And som of hem wondred on the mirrour,
That born was up into the maister tour,
How men might in hit suche thinges se.

Another answerd and sayd, it might*e* wel be
Naturelly by composiciouns
Of angels and of heigh reflexiouns;
And sayde, that in Rome was such oon.
They speeke of Alhazen and Vitilyon
And Aristotle, that writen in her lyves
Of queynte myrrours and prospectyves,
As knowen they, that han her bokes herd.
And other folk have wondred on the swerd,
That wolde passe thorughout every thing,
And fel in speche of Thelophus, the kyng,
And of Achilles for his queynte spere,
For he couthe with hit bothe hele and dere,
Right in such wyse as men may*e* with the swerd,
Of which right now ye have your selven herd.
They speken of sondry hardyng of metal
And speken of medicines therwithal,
And how and whan it schulde harded be,
Which is unknowe algat unto me.
Tho speeken they of Canacees ryng
And seyden alle, that such a wonder thing
Of craft of rynges herd they never noon,
Sauf that he, Moyses, and kyng Salamon
Hadden a name of connyng in such art.
Thus seyen the peple and drawen hem apart.
But natheles som seiden, that it was
Wonder thing to make of ferne aisschen glas,
And yit is glas nought like aisschen of ferne;
But for they han iknowen it so ferne,
Therfor cesseth her janglyng and her wonder.
And sore wondred*e* som of cause of thonder,
On ebbe and flood, on gossomer and on myst
And on alle thing, til that the cause is wist.
Thus janglen they and demen and devyse,
Til that the kyng gan fro his bord arise.
Phebus hath laft the angel merydyonal
And yit ascendyng was a best roial,
The gentil lyoun, with his Aldryan,
Whan that this gentil kyng, this Cambynskan,
Ros fro his bord, ther as he sat ful hye;
Biforn him goth ful lowde menstralcye,
Til he cam to his chambre of parementz,
Ther as ther were divers instrumentz,
That is ylike an heven for to heere.
Now daunceen lusty Venus children deere;
For in the fissch her lady sat ful heyghe
And loketh on hem with a frendly eyghe.
This noble kyng is set upon his trone;
This straunge knight is fet to him ful sone
And in the daunce he gan with Canace.

Founde thow schalt beon oponliche;
Thou schalt sterve on soche deth hard,
This dom y geve to the ward."
Tholomeus, theo marchal, up stod,
Wyght in bataile and in counsail god,
And saide: The kyng may do his wille,
Save that Percien knyght or spille,
Ac he no hath no ryght cheson,
For he no dude no treson.
His dede nas bote honest,
For he dude his lordes hest.
Every man, to sle his fo,
Divers gyn he schal do.
For his lord, nymeth god cure,
He dude his lif in aventure.
He nas nought sworn to my lord,
Bote with spere and with sweord,
Lefliche is every fo,
How he may othir slo.
Ye mowe wel him do brenne and honge,
Ac y sigge, hit were with wrong."
Up stode Sire Mark of Rome
And entermetyd of his dome.
„Certes, he saide, he dude wowgh,
That he a knyght of Grece slowgh
And dispoyled him of his armes
By treson to oure harmes
And joyned him us among
So on of us, al this was wrong
And so stal on oure kyng,
Him to bryng to eyndyng,
Y jugge he schal anhonged beo.
Barouns of court, what sey ye?"
Everiche saide: „He schal beo slawe,
Forbrent, hongid and todrawe."
Non no spak him on word fore,
Bote that he scholde beo lore.
Tho Alisaunder say this,
Herith, what he saide ywis.
Hit is ywriten: every thyng
Himseolf schewith in tastyng,
So hit is of lewed and clerk,
Hit schewith in his werk.
The kyng seeth, that no knyght hende
Nylle more that Percien defende
And saide „knyght, he weore wod,
That wolde do the ought, bote god;
Treson thou no dudest, no feyntise,
Ac hardy dede in queyntise,
For that dede, by myn hod,

No schaltow have bote god.“
Richeliche he doth him schrede
In spounсowe knyghtis wede
And sette him on an hygh corsour
And gaf him muche of his tresour
And lette him to Darie wende hom,
No gaf he him non othir dom.

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19. Richard Löwenherz.

Now herkenes to my tale sothe,
Though I swere yow an othe,
I wole reden romaunces non
Off Paris ne off Ypomydone,
Off Alisaundre ne Charlemayne,
Off Arthour ne off Sere Gawain,
Nor off Sere Launcelot the lake,
Off Beffs, ne Gy ne Sere Sidrake,
Ne off Ury ne off Octavyan,
Ne off Hector, the strong man,
Ne off Jason neither off Hercules,
Ne off Eneas neither Achilles.
I wene never, par ma fay,
That in the tyme off here day
Dede ony off hem so doughtly dede,
Off strong batayle and wyghthede,
As dede kyng Richard, sauns fayle,
At the cyte off Jaffe in that batayle,
With hys axe and hys sword.
Hys soule have Jesu, our lord!
　It was before the heygh mydnyght,
The moon and the sterres schon ful bryght,
Kyng Richard unto Jaffe was come,
With hys galeys al and some.
They lookyd up to the castel,
They herde no pype, ne flagel.
They drowgh hem nygh to the lande,
Yiff they myghten undyrstande
And they ne cowde nought aspye,
Ne ne voys off menstralsie,
That quyk man in the castel ware.
Kyng Richard then become ful off care:
„Alas, he sayd, that I was born,
My goode barouns ben forlorn:
Slayn is Robert off Leycetre,
That was myn owne curteys maystre.
Ilke lym off hym was wurth a knyght,
And Robert Tourneham, that was so wyght,

Of hir myrrour, sche had a visioun.
Wherfor, er that the sonne up gan glyde,
Sche cleped upon her maistresse beside
And sayde, that hire luste for to ryse.
These olde wommen, that ben gladly wise,
As is here maystresse, answered her anoon
And sayde: „Madame, whider wold ye goon
Thus erly? for folk ben alle in reste.“
„I wil“, quod sche, „aryse, for me leste
No lenger for to slepe, and walke aboute.“
Her maistres clepeth wommen, a gret route,
And up they risen, a ten other a twelve.
Up ryseth fresshe Canace hir selve,
As rody and bright, as is the yonge sonne,
That in the ram is ten degrees ironne;
Non heigher was he, whan sche redy was;
And forth sche walked esily a pas,
Arayed after the lusty sesoun soote
Lightly for to play and walke on foote;
Nought but with fyve or six of hir meyne;
And in a trench fer in the park goth sche.
The vapour, which that of the erthe glod,
Maketh the sonne seme rody and brood;
But natheles, it was so fair a sight,
That it made alle here hertes for to light,
What for the sesoun, what for the mornyng*e*
And for the foules, that sche herde syng*e*.
For right anoon sche wiste, what they ment*e*
Right by here song, and knew al here entent*e*.
The knotte, why that every tale is told,
If that it be taryed, til lust be cold
Of hem, that han hit after herkned yore,
The savour passeth ever lenger the more
For fulsomnes of the prolixite:
And by this same resoun thinketh me,
I schulde to the knotte condescende
And make of hir walkynge sone an ende.
Amyddes a tree fordruye, as whit as chalk,
As Canace was pleyying in hir walk,
Ther sat a faukoun over hir heed ful hye,
That with a pitous vois bigan to crye,
That al the woode resowned of hire cry,
Ibeten hadde sche hir self so pitously
With bothe hir wynges, til the reede blood
Ran endelong the tree, ther as sche stood.
And ever in oon sche cried and schryght*e*,
And with her bek hir selven so sche pight*e*,
That ther nys tigre non ne cruel beste,
That dwelleth eyther in wood or in foreste,
That nold han wept, if that wepen he cowde

For sorw of hir, sche schright alway so lowde.
For ther nas never yit no man on lyve,
If that he couthe a faukoun wele discrive,
That herd of such another of fairnesse,
As wel of plumage as of gentillesse
Of schap, of al, that might irekened be.
A faukoun peregryn than semede sche
Of fremde lond; and ever as sche stood,
Sche swownede now and now for lak of blood,
Til wel neigh is sche fallen fro the tre.
This faire kynges doughter, Canace,
That on hir fynger bar the queynte ryng,
Thurgh which sche understood wel every thing,
That eny foul may in his lydne sayn,
And couthe answer him in his lydne agayn,
Hath understonde, what this faukoun seyde,
And wel neigh for rewthe almost sche deyde.
And to the tree sche goth ful hastily
And on this faukoun loketh pitously
And held hir lappe abrod, for wel sche wist*e*,
The faukoun moste falle fro the twist*e*,
Whan that it swownede next for lak of blood.
A long while to wayten hir sche stood,
Til atte last sche spak in this manere
Unto the hauk, as ye schul after heere:
„What is the cause, if it be for to telle,
That ye ben in that furyalle peyne of helle?"
Quod Canace unto this hauk above;
„Is this for sorwe of deth or elles love?
For, as I trowe, this ben causes tuo,
That causen most a gentil herte wo.
Of other harm it needeth nought to speke,
For ye your self upon your self awreke;
Which preveth wel, that either ire or drede
Mote ben enchesoun of your cruel dede,
Sith that I see noon other wight you chace;
For love of god, so doth your selve grace
Or what maye ben your helpe? for west nor este
Ne saugh I never, er now, no bryd ne beste,
That ferde with him self so pitously.
Ye sle me with your sorwe so verrily,
I have of you so gret compassioun!
For goddes love, com fro the tree adoun;
And, as I am a kynges doughter trewe,
If that I verrayly the cause knewe
Of your disese, if it lay in my might,
I wold amenden it, or that it wer nyght,
Als wisly help me grete god of kynde.
And herbes schal I right ynowe yfynde
To helen with your hurtes hastyly!"

Tho schright*e* this faukoun more pitously,
Than ever sche did, and fil to ground anoon
And lay aswowne, deed as eny stoon,
Til Canace hath in hir lap ytake,
Unto that tyme sche gan of swowne awake;
And after that sche gan of swown abreyde,
Right in hir haukes lydne thus sche sayde:
„That pite renneth sone in gentil herte,
Felyng his similitude in peynes smerte,
Is proved alday, as men may see,
As wel by werk as by auctorite;
For gentil herte kepeth gentillesse!
I see wel, that ye have on my distresse
Compassioun, my faire Canace,
Of verray wommanly benignite,
That nature in your principles hath set.
But for noon hope for to fare the bet,
But for to obeye unto your herte fre
And for to make othere war by me,
As by the whelp chastised is the lyoun,
And for that cause and that conclusioun,
Whiles that I have a leyser and a space,
Myn harm I wil confessen, er I pace.“
And whil sche ever of hir sorwe tolde,
That other wept, as sche to water wolde,
Til that the faucoun bad hir to be stille,
And with a sighhe thus sche sayd hir tille:
„Ther I was bred, allas, that ilke day!
And fostred in a roch of marble gray
So tendrely, that nothing eylede me,
I ne wiste not, what was adversite,
Til I couthe flee ful heigh under the sky.
Tho dwelled a tercelet me faste by,
That semed*e* welle of alle gentillesse;
Al were he ful of tresoun and falsnesse,
It was iwrapped under humble cheere
And under heewe of trouthe in such manere,
Under plesaunce and under besy peyne,
That no wight wende, that he couthe feyne,
So deep in greyn he deyed his colours.
Right as a serpent hut him under floures,
Til he may see his tyme for to byte:
Right so this god of loves ypocrite
Doth so his sermonys and his observaunce
Under subtil colour and aqueyntaunce,
That sowneth unto gentilesse of love.
As in a tombe is al the faire above
And under is the corps, whiche that ye wot;
Such was this ipocrite, bothe cold and hot,
And in this wise he served his entent*e*,

That, sauf the feend, noon wiste, what he ment*e*,
Til he so long hadde weped and compleyned
And many a yeer his service to me feyned,
Til that myn hert, to pitous and to nyce,
Al innocent of his crouel malice,
Forfered of his deth, as thoughte me,
Upon his othes and his sewerte
Graunted him love, on this condicioun,
That evermo myn honour and my renoun
Were saved, both pryvy and apert;
This is to sayn: that, after his desert,
I yaf him al myn hert and al my thought,
(God woot and he, that other weye nought!)
And took his hert in chaunge of myn for ay.
But soth is sayd, go sithens many a day
„A trew wight and a theef thenketh nought oon."
And when he saugh the thyng so fer igoon,
That I hadde graunted him fully my love,
In such a wyse, as I have sayd above,
And yeven him my trewe hert as fre,
As he swor, that he yaf his herte to me,
Anon this tigre, ful of doublenesse,
Fil on his knees with so gret devoutenesse,
With so high reverence, as by his chere,
So lyk a gentil lover of manere,
So ravysched, as it semede, for joye,
That never Iason, ne Parys of Troye,
Iason? certes, ne noon other man,
Sith Lameth was, that altherfirst bygan
To loven two, as writen folk biforn,
Ne never, sith the firste man was born,
Ne couthe man by twenty thousand part
Contrefete the sophemes of his art
Ne were worthy to unbokel his galoche,
Ther doublenes of feynyng schold approche,
Ne so couthe thankyn a wight, as he did*e* me.
His maner was an heven for to see
To eny womman, were sche never so wys;
So peynteth he and kembeth poynt devys,
As wel his wordes as his continaunce.
And I so loved him for his obeissaunce
And for the trouthe I demed in his herte,
That, if so were, that eny thing him smerte,
Al were it never so litel, and I it wist*e*,
Me thought, I felte deth at myn hert twist*e*.
And schortly, so ferforth this thing is went,
That my wil was his willes instrument;
This is to say*e*: my wille obeied his wille
In alle thing, as fer as resoun fille,
Kepyng the boundes of my worschip ever;

Ne never had I thing so leef ne lever
As him, god woot, ne never schal nomo.
This laste lenger than a yeer or two,
That I supposed of him nought but good.
But fynally atte laste thus it stood,
That fortune wolde, that he moste twynne
Out of the place, which that I was inne.
Wher me was wo, it is no questioun;
I can nat make of it descripcioun.
For o thing dar I telle boldely,
I know, what is the peyne of deth, therby,
Which harm I felt, for he ne mighte byleve.
So on a day of me he took his leve,
So sorwful eek, that I wend*e* verrayly,
That he hadde feled als moche harme, as I,
Whan that I herd him speke and saugh his hewe.
But natheles, I thought, he was so trewe,
And eek, that he schulde repeire ayeyn
Withinne a litel while, soth to seyn,
And resoun wold eek, that he moste go
For his honour, as oft it happeth so.
Than I made vertu of necessite
And took it wel, sethens that it moste be.
As I best might, I hid fro him my sorwe
And took him by the hand, saint Iohan to borwe,
And sayde thus: „Lo, I am youres al,
Beth such, as I have be to you and schal'.
What he answerd, it needeth nat to reherse:
Who can say bet than he, who can do werse?
Whan he hath al wel sayd, than hath he doon.
„Therfor bihoveth him a ful long spoon,
That schal ete with a feend"; thus herd I say.
So atte last he moste forth his way
And forth he fleeth, til he cam, ther him leste.
Whan it cam him to purpos for to reste,
I trow, he hadde thilke text in mynde,
That alle thing, repeyryng to his kynde,
Gladeth himself; thus seyn men, as I gesse;
Men loven of kynde newefangilnesse,
As briddes doon, that men in cages feede.
For, theigh thou night and day take of hem heede
And straw her cage faire and soft as silk
And yeve hem sugre, hony, breed and mylk,
Yet right anoon, as that his dore is uppe,
He with his feet wil sporne doun his cuppe
And to the woode he wole and wormes ete;
So newefangel ben thei of here mete
And loven none leveres of propre kinde;
No gentilesse of blood ne may hem bynde.
So ferde this tercelet, allas the day!

Though he were gentil born and fressche and gay,
And goodly for to seen and humble and fre,
He saugh upon a tyme a kyte flee,
And sodeinly he loved thys kyte so,
That al his love is clene fro me go
And hath his trouthe falsed in this wyse;
Thus hathe the kite my love in hire servise
And I am lorn withoute remedye."
And with that word this faukon gan to crye
And swouned eft in Canacees barm.
Gret was the sorwe for the haukes harm,
That Canacee and alle hire wommen maade;
They nyste, how they mighte the fawkon glade.
But Canacee home bereth hire in hire lappe
And softely in plastres gan hire wrappe,
Ther as sche with hir beek hath hurt hir selve.
Now kan not Canace bot herbes delve
Out of the grounde and maken salves newe
Of herbes, preciouses and fyn of hewe,
To helen with the hauk, fro day to nyght.
Sche doth hir besynesse and al hire myght:
And by hire beddes heed sche made a muwe
And covered it with veluettes bluwe,
In signe of trouthe, that is in wommen seene;
And al withoute the muwe is peynted greene,
In which were peynted alle these false fowles,
As ben this tydifs, tercelettes and owles
And pyes, on hem for to crye and chyde,
Right for despyte were peynted hem bysyde.
    Thus leet I Canacee hire hawk keeping:
I wil nomore as nowe speken of hire ryng,
Til it come eft to purpos for to seyn,
How that this faukon gat hire love ageyn,
Repentaunt, as the storie telleth us,
By mediacioun of Camballus,
The kinges sone, of which that I yow tolde;
But hennesforth I wol my proces holde
To speke of aventures and of batailles,
That yet was never herde so gret mervailles.
First wil I telle yow of Kambynskan,
That in his tyme many a cite wan;
And after wol I speke of Algarsif,
How that he wan Theodora to his wyf.
For whan ful ofte in grete peril he was
Ne hadde he ben holpen by the hors of bras.
And after wol I speken of Camballo,
That faught in listes with the bretheren tuo
For Canacee, er that he might hir wynne,
And ther I lefte, I wol ageyn bygynne.

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25. Geoffrey Chaucers Troylus und Cryseyde.

Druck von R. Morris. — Um 1375.

O morw, as soone as day bigan to clere,
This Troilus gan of his slepe to breyde
And to Pandare, his owen brother deere:
„For love of god, ful pitously he preyed*e*,
As go we sene the paleys of Criseyde,
For, syn we yit may have namoore feeste,
So lat us seen hire paleys at the leste.

And therwithalle, his meynye for to blende,
A cause he fonde in towne for to go,
And to Criseydes hous they gonnen wende,
But, lorde! this cely Troilus was wo,
Hym thought his sorwful herte brast atwo,
For, when he saugh hire dorres spered alle,
Wel neigh for sorwe adoun he gan to falle.

Therwith, when he was ware and gan biholde,
How shet was every wyndow of the place,
As frost hym thoughte his herte gan to colde;
Fro which with chaunged deedlich pale face
Withouten word he forth bygan to pace
And, as god wolde, he gan so faste ryde,
That no wight of his contenaunce espied*e*.

Than seyde he thus: „O paleys desolat!
O hous of housses, whilom beste yhight!
O paleys, empti and disconsolat!
O thow, lanterne, of which queynte is the light!
O payleys, whilom day, that now ert nyght,
Wel oughtestow to falle and I to dye,
Syn she is wente, that wonte was us to gye.

O paleys, whilom crowne of houses alle,
Enlumyned with sonne of alle blisse!
O rynge, fro which the ruby is out falle!
O cause of wo, that cause has ben of blisse!
Yit, syn I may no bet, fayn wold I kysse
Thi colde dores, dorst I for this route,
And farewel, shryne, of which the seint is oute!

Therwith he caste on Pandarus his ye
With chaunged face and pitous to beholde
And, when he myght his tyme aright espie,
Ay, as he rode, to Pandarus he told*e*
His new*e* sorwe and ek his joyes olde,
So pitously and with so dede an hewe,
That every wight myght on his sorwes rewe.

Fro thennes forth he rydeth up and down
And every thynge com hym to remembraunce,
As he rode forth by the places of the town,
In which he whilom had alle his plesaunce:
„Lo, yonder saugh Ich myn owen lady daunce,
And in that temple with hire eyen clere
Me caughte firste my righte lady deere.

And yonder have I herd ful lustili
My deere herte laugh; and yonder pleye
Saugh Ich hire oones ek ful blisfully;
And yonder oones to me gan she seye:
„Now, goode swete! love me wel, I preye."
And yonder so gladly gan she me beholde,
That to the deth myn herte is to hir holde.

And at that corner, in the yonder house,
Herde I myn alderlevest lady deere
So wommanly with vois melodyous
Syngen so wel, so goodely and so clere,
That in my soule yit me thynketh, Ich here
The blisful sown; and in that yonder place
My lady first me tooke unto hire grace!

Than thought he thus: O blisful lord, Cupide!
When I the processe have in memorye,
How thow me hast weryed on every syde,
Men myght a book mak of it lyk a story!
What nede is thee to seke on me victorye,
Syn I am thyn and holly at thi wille?
What joye hastow thyn owene folk to spille?

Wel hastow, lord, ywroke on me thyn ire,
Thow, myghty god and dredeful for to greve,
Now mercy, god, thow woost wel, I desire
Thy grace moost of alle lustes leeve
And lyve and dye I wol in thi beleve;
For which I naxe in guerdon but a boone,
That thow Criseyde ayein me sende soone!

Destreyne hire herte as faste to retourne,
As thow doost myn to longen hire to see,
Than woot I wel, that she nyl naught sojourne!
Now, blisful lorde, so cruwel thow ne be
Unto the blode of Troye, I preye the,
As Iuno was unto the blode Thebane,
For which the folk of Thebes caught hire bane.

And efter this he to the yates wente,
Ther as Criseyde oute rode a ful goode pas,

And up and doun ther made he many a wente
And to himself ful oft he seyde: „Allas!
Fro hennes rod my blisse and my solas,
As wold*e* blisful god now for his joye,
I myght hire seen ayein com into Troye!

And to the yonder hille I gan hire gyde!
Allas! and ther I took of hire my leeve,
And yonde I saugh hire to hire fader ryde,
For sorwe of which myn herte shal tocleve,
And hider hom I com, when it was eve,
And here I dwelle, out cast from alle joye,
And shal, til I may seen her eft in Troye!

And of hym self ymagyned he ofte,
To be defet and pale and waxen lesse,
Than he was wont, and that men seyde sotte:
„What may it be? who kan the soth*e* gesse,
Why Troylus hath alle this hevynesse?"
And al this nas but his melencolye,
That he hadde of hym self swich fantasye.

Another tyme ymagynen he wolde,
That every wyght, that wente by the weye,
Hadde of him routhe and that they seyne sholde:
„I am right sory, Troilus wol deye!"
And thus he drof a day yit forth or tweye,
As ye han herde, swich lyf right gan he lede,
As he, that stood bitwixen hope and drede.

For which hym liked in his songes shew*e*
Thencheson of his wo, as he best myghte,
And made a song of wordes but a fewe,
Somwhat his woful herte for to lighte;
And, when he was from every mannes sighte,
With soft*e* vois he of his lady deere,
That absent was, gan synge, as ye may here:

„O sterre, of which I lost have alle the lighte,
With herte soore wel oughte I to bewaylle,
That evere derk in tormente, nyght by nyght,
Towarde my deth with wynde in steere I saylle,
For whiche the tenthe nyght, if that I faile
The gidynge of thi bemes bright an houre,
My schip and me Caribdes wol devoure!"

This songe when he thus songen hadde soone,
He fel ayein into his sikes olde
And every nyght, as was his wone to doone,
He stood the bryght*e* mone to beholde

And al his sorwe he to the moone tolde
And seyde: „Iwis, when thow ert horned newe,
I shal be glad, if alle the world be trewe!

I saugh thyne hornes old ek by the morwe,
Whan hennes rode my right*e* lady deere,
That cause is of my torment and my sorwe;
For which, o bryght*e* Lucina, the cleere,
For love of god, renne fast aboute thy spere,
For, when thyne hornes new*e* gynnen sprynge,
Than shal she come, that may my blisse brynge!“

The day is moore and longer evere nyght,
Than they ben wonte to be, hym thought*e* tho;
And that the sonne wente his course unright
By longer weye, than it was wonte to go,
And seyde: „Iwis, me dredeth everemo,
The sonnes sonne, Pheton, be on lyve
And that his fader carte amys he dryve!“

Upon the walles fast ek wold he walke
And on the Grekes oost he wold*e* se
And to hymself right thus he wold*e* talke:
„Lo, yonder is myn owene lady free,
Or elles yonder, ther the tentes bee,
And thennes cometh this eyr, that is so soote,
That in my soule I feele, it doth me boote!

And hardyly this wynde, that moore and moore
Thus stoundemele encresseth in my face,
Is of my ladys depe sykes sore,
I preve it thus, for in noon nother place
Of al this town, save oonly in this space,
Feele I no wynde, that souneth so lyke peyne,
It seith: Allas, whi twynned be we tweyne!“

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26. John Lidgates geschichte von Theben.

Druck von 1561 — Um 1430.

Here beginneth the Prologue of the Storie of Thebes.

fol. 356a. When bright Phebus passed was the ram,
Midde of April, and into bulle cam,
And Saturne olde with his frostie face
In virgine taken had his place,

Malencolike and slough of mocion,
And was also in thopposicion
Of Lucina, the moone, moiste and pale,
That many shoure fro heauen made auaile,
When Aurora was in the morowe redde
And Iupiter in the crabbes hedde
Hath take his paleis and his mansion,
The lustie tyme and ioly freshe season,
When that Flora, the noble mightie quene,
The soile hath clad in newe tender grene
With her floures, craftely meint,
Braunche and bough with red and white depeint,
Fletyng the baume on hilles and on vales,
The tyme, in soth, when Canterburie tales
Complet and tolde at many sondrie stage
Of estates in the pilgrimage:
Eueriche man, like to his degree,
Some of disporte, some of moralitee,
Some of knighthode, loue and gentillnesse,
And some also of parfite holinesse
And some also, in soth, of ribaudrie,
To make laughter in the companie,
Eche admitted, for none would other greue,
Like as the coke, the miller and the reue,
Aquite hem self, shortly to conclude,
Boistouslie in her termes rude,
When thei hadden well dronken of the bolle,
And eke also with his pilled nolle
The pardoner, beerdles all his chin,
Glasic iyes and face of cherubin,
Tellyng a tale to anger with the frere,
As openly the storie can you lere
Worde by worde with euery circumstance,
Echone iwrite and put in remembrance
By hym, that was, if I shall not faine,
Floure of poetes throughout all Bretaine,
Whiche sothly had moste of excellence
In rhetorike and in eloquence.
Rede his makyng, who liste the trouthe finde,
Whiche neuer shall appallen in my minde,
sp. 2. But al waie freshe been in myne memorie,
To whom be youe prise, honour and glorie
Of well seyng first in our language,
Chief registrer in this pilgrimage
All, that was tolde, foryetyng nought at all,
Feined tales nor thing historiall
With many prouerbes, diuers and vncouthe,
By rehearsaile of his sugred mouthe,
Of eche thyng, kepyng in substaunce
The sentence hole without variaunce,

Voidyng the chaffe, sothly for to saine,
Enluminyng the true piked greine
By craftie writyng of his sawes swete,
Fro the tyme, that thei did mete.
First the pilgrimes, sothly, euerichone
At Tabarde assembled one by one
And fro Sothwerke, sothly for to seye,
To Canterburie ridyng on her weye,
Tellyng a tale, as I rehearse can,
Lich as the hoste assigned euery man,
None so hardie his biddyng disobeye.
And this while, that the pilgrimes leie
At Canterburie, well lodged one and all,
I not, in sothe, what I maie it call
Hap or fortune in conclusion,
That me befill to entre into the toun,
The holy sainct plainly to visite,
After my sickenesse vowes to acquite,
In a cope of blacke and not of grene,
On a palfray slender, long and lene,
With rustic bridell, made not for the sale,
My man toforne with a voide male,
That of fortune tooke myne inne anone,
Where the pilgrimes wer lodged euerichone.
The same tyme her gouernour, the hoste,
Stondyng in halle, full of winde and boste,
Lich to a man, wonders sterne and fers,
Which spake to me and saied anon: „dan Pers,
Dan Dominike, dan Godfray or Clement,
Ye be welcome newly into Kent,
Though your bridle haue nother boos ne bel,
Besechyng you, that ye will tell,
First of your name and what countre,
Without more shortly, that ye be,
That loke so pale, all deuoide of blood,
Upon your hedde a wonder thredbare hood,
Well arraied for to ride late.“
I answered, myne name was Lidgate,
Monke of Burie, nie fiftie yere of age,
Come to this toune to doe my pilgrimage,
As I haue hight, I haue thereof no shame!“
„Dan Ihon, quod he, well brouke ye your name,
Though ye be sole, bith right glad and light.
Praiyng you to supe with vs this night
99 And ye shall haue made at your deuis
356b. A greate pudding or a rounde bagis,
A franche moile, a tanse or a froise,
To been a monke, slender is your coise;
Ye haue been sicke, I dare myne hed assure,
Or lette fede in a faint pasture!

Left vp your hedde, be glad, take no sorowe,
And ye should home ride with vs to morowe,
I saie, when ye rested haue your fill;
After soper slepe will doen none ill,
Wrap well your hedde, clothes round aboute,
Strong nottie ale will make you to route,
Take a pilowe, that ye lye not lowe.
If nede be, spare not to blowe:
To holde winde, be myne oppinion,
Will engendre colles passion
And make men to greuen on her roppes,
When thei haue filled her mawes and her crops.
But toward night eate some fenell rede,
Annis, comin or coriander sede,
And, like as I power haue and might,
I charge you, rise not at midnight,
Though it so be, the moone shine clere;
I will myself be your orlogere
To morowe early, when I se my tyme,
For we will forthe parcell afore prime,
Accompanie, parde, shall doe you good.
What, looke vp, monke! for, by cockes blood,
Thou shalt be merie, who so that say „naie.“
For to morowe anon, as it is daie
And that it ginne in the east dawe,
Thou shalt be bounde to a newe lawe
At goyng out of Canterburie toun
And lien aside thy profession,
Thou shalt not chese nor thy self withdrawe,
If any mirthe be founde in thy mawe,
Like the custome of this companie!
For none so proude, that dare me denie,
Knight nor knaue, chanon, priest ne none,
To tell a tale plainly, as thei konne,
When I assigne and se tyme oportune.
And for that we our purpose wol contune,
We will home ward the same custome vse
And thou shalt not pleinly thee excuse,
Be now well ware, studie well to night,
But for all this, be of harte light:
Thy witte shall be the sharper and the bet!“
And we anon were to soper set
And serued well vnto our pleasance,
And sone after by good gouernance
Unto bedde goeth euery maner wight.
And toward morowe, as sone as it was light,
Euery pilgrime, bothe bet and wors,
As bad our hoste, tooke anon his hors,
When the sonne rose in the east full clere,
Fully in purpose to come to diner

sp. [2]. Unto Ospring and breake there our faste.
And when we wern fro Canterburie paste,
Nought the space of a bowe draught,
Our hoste in haste hath my bridell raught
And to me saied, as it were in game:
„Come forth, dan Ihon, by your christen name!
And let vs make some maner mirth or play,
Shete your portes a twentie deuill waie,
Is no disporte so to patere and saie,
It woll make your lippes wonder draie!
Tell some tale and make thereof a iape,
For by my rouncie thou shalt it not escape,
But preache not of none holinesse.
Ginne some tale of mirthe or of gladnesse
And nodde not with thine heuie becke.
Tell vs some thing, that draweth to effecte
Onely of ioye, make no lenger let!“
And when I sawe, it would be no bet,
I obeied vnto his biddyng,
So as the lawe me bounde in all thing;
And, as I coud, with a pale chere
My tale I gan anone, as ye shall here.

Finitur prologus de Thebes.

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27. Arthurs tod.

E. Engl. Text Soc. No. 8 — hs. um 1440.

Than the royall*e* roy of þe rownde table
Rydes one a riche stedes, arrayes his beryns,
Buskes his awawmwarde, als hym beste likes:
Syr Ewayne and syr Errake and othire gret lordes.
Demenys the medilwarde menskefully thare aftyre
With Merrake and Menyduke, myghty of strenghes,
Idirous and Alymere, þire avenaunt children*e*,
Ayers with Arthure with seven*e* score of knyghtes,
He rewlis þe rerewarde redyly thare aftyre,
The rekeneste redy men*e* of þe rownde table.
And thus he fittis his folke and freschely askryes
And syen*e* comforthes his men*e* with knyghtlyche wordes:
„I beseke ȝow, sirs, for sake of oure lorde,
That ȝe doo wele to daye and dredis no wapen*e*!
Fighttes fersely nowe and fendis ȝoure selven*e*,
Fellis down*e* ȝone feye folke, the felde sall*e* be owrs!
They are Sarazenes, ȝone sorte, unsownde motte they worthe.
Sett one them*e* sadlye, for sake of oure lorde!

Ȝif us be destaynede to dy to daye one this erthe,
We sall*e* be hewede unto hevene, or we be halfe colde!
Loke, ȝe lett, for no lede, lordly to wirche,
Layes ȝone laddes lowe, be the layke ende!
Take no tente unto me ne tale of me rekke,
Bes besy one my baners with ȝoure brighte wapyns,
That they be strenghely stuffede with steryn*e* knyghtes
And holden*e* lordly one lofte ledys to schewe,
Ȝif any renke them*e* arase, reschowe theme sone!
Wirkes now my wirchipe, to daye my werre endys!
Ȝe wotte my wele and my wo, wirkkys, as ȝow likys.
Crist comly with crown*e* comforthe ȝow all*e*;
For þe kyndeste creatours, that ever kynge ledde,
I gyffe ȝow all*e* my blyssyng with a blithe will*e*
And all*e* Bretowns bolde, blythe mote ȝe worthe!"
They pype upe at pryme tyme approches them*e* nere,
Pris men*e* and priste proves their strenghes.
Bremly the brethemen bragges in troumppes,
In cornettes comlyly, when*e* knyghttes assembles,
And thane jolyly enjoynys þeis jentyll*e* knyghttes.
A jolyere journe ajuggede was never,
Whene Bretones boldly embraces theire scheldes
And cristyn*e* encroyssede them*e* and castis in fewtire.
Than syr Arthure oste his enmye askryes
And in they schokke theire scheldes, schontes no lengare,
Schotte to þe schiltrones and schowttes full*e* heghe,
Thorowe scheldis, full*e* schene, schalkes they touche.
Redily thas rydde men*e* of the rownde table,
With ryall*e* raunke stele rittys theire mayles,
Bryneys browdden*e* they briste and burneste helmys,
Hewes haythen*e* men*e* down*e*, halses in sondre,
Fyghtande with fyne stele, þe feye blod rynnys,
Of þe frekkeste of frounte unfers ere belevede.
Ethyns of Argayle and Irische kynges
Enverounes oure avawmwarde with venymmos beryns,
Peghttes and paynymes with perilous wapyns,
With speres disspetousely disspoylles our knyghttes
And hewede down*e* the hendeste with hertly dynttys,
Thorow the holle batayle they holden*e* theire wayes.
þus fersly they fyghte appon*e* sere halfes,
That of þe bolde Bretones myche blode spillis.
Thare durste non rescowe them*e* for reches in erthe,
þe steryn*e* ware þare so stedde and stuffede wit othire;
He durste noghte stire a steppe, bot stodde for hym*e* selwen*e*,
Tille thre stalis ware stroyede be strenghe of hym*e* one.
„Idrous, quod Arthure, ayre the byhoves,
I see syr Ewayne oversette with Sarazenes kene,
Redy the for rescows, arraye thee sone,
Hye þe with hardy men*e* in helpe of thy fadire,
Sett in one the syde and socoure ȝone lordes,

Bot they be socourrede and sowndc, unsawghte be I never!"
Idrous hym*e* ansuers ernestly þare aftyre:
„He es my fadire in faithe, forsake sall*e* I never!
He has me fosterde and fedde and my faire brethern*e*!
Bot I forsake this gate, so me gode helpe,
And sothely all*e* sybredyne bot thyselfe one,
I breke never his biddyng*e* for beryn*e* on lyfe,
Bot ever bouxom*e* as beste blethely to wyrke:
He commande me kyndly with knyghtly wordes,
That I schulde lelely one þe lenge and one noo lede elles.
I salle hys commandement holde, ȝif Criste wil me thole!
He es eldare than I, and ende sall*e* we bothen*e*,
He sall*e* ferkke before and I sall*e* come aftyre,
Ȝiffe hym*e* be destaynede to dy to daye one þis erthe,
Criste comly with crown*e* take kepe to hys saule!"
Than remys the riche kyng*e* with rewthe at his herte,
Hewys hys handys on heghte and to þe heven*e* lokes,
„Qwythen*e* had dryghttyn*e* destaynede at his dere will*e*,
Þat he hade demyd me to daye to dy for ȝow all*e*,
That had I lever, than be lorde all*e* my lyfe tym*e*
Off all*e*, þat Alexandere aughte, qwhilles he in erthe lengede."
Sir Ewayne and syr Errake, þes excellente beryns,
Enters in one þe oste and egerly strykes,
The ethenys of Orkkenaye and Irische kynges,
Þay gobone of þe gretteste with growndone swerdes,
Hewes one þas hulkes with þeire harde wapyns,
Layed down*e* þas ledes with lothely dynttys
Schuldirs and scheldys þay schrede to þe hawnches
And medilles thourghe mayles þay merken*e* in sondire.
Siche honoure never aughte none erthely kyng
At theire endyng daye, bot Arthure hym*e* selven*e*!
So þe droughte of þe daye, dryede theire hertes,
That bothe drynkles they dye, dole was þe more!
Now mellys oure medill*e* warde and mengen*e* togedire,
Sire Mordrede, þe Malebranche, with his myche pople,
He had hide hym*e* behynde within thas holte eynys
With hall*e* bataile on*e* hethe, harme es þe more!
He hade sene þe conteke al clene to þe ende,
How oure chevalrye chevyde be chaunces of armes,
He wiste, oure folke was forfoughtten*e*, þat þare was feye levede,
To encowntere þe kyng*e* he castes hym*e* sone;
Bot the churles chekyn*e*, hade chaungyde his armes,
He had sothely forsaken*e* þe sawturoure engrelede
And laughte upe thre lyons, all*e* of whitte silvyre,
Passande in purpre of perrie full*e* ryche.
For þe kyng*e* sulde noghte knawe þe cawtelous wriche,
Be cause of his cowardys he keste of his atyre.
Bot the comliche kyng knewe hym full*e* swythe,
Karpis to syr Cadors þes kyndly wordez:
„I see the traytoure come, ȝondyr trynand*e* full*e* ȝerne,

Ȝone ladde with þe lyones es like to hym*e* selfen*e*!
Hym sall*e* torfere betyde, may I touche ones,
For all*e* his tresone and trayne, alles I am trew lorde.
To day Clarente and Caliburne sall*e* kythe them*e* to gedirs,
Whilke es kenere of kerse or hardare of eghge;
Fraiste sall*e* we fyne stele appone fyne wedis:
Itt was my derlyng*e*, dayntevous and full*e* dere holden*e*,
Kepede fore encorownmentes of kynges enoynttede
One dayes, when I dubbyde dukkes and erlles.
It was burliche borne be þe bryghte hiltes,
I durste never dere it in dedis of armes,
Bot ever kepide clene be cause of myselven*e*.
For I see Clarent unclede, þat crowne es of swerdes,
My wardrop of Walyngfordhe, I wate, es distroyede.
Wist no wy of wone bot Waynor hir selven*e*.
Scho hade þe kepynge hirselfe of þat kydde wapyn*e*,
Off cofres enclosede, þat to þe crown*e* lengede,
With rynges and relikkes and þe regale of Fraunce,
That was fownden*e* on*e* syr Froll*e*, when*e* he was feye levyde.“
Than syr Marrike in malyncoly metys hyme sone,
With a mellyd mace myghtyly hym strykes,
The bordoure of his bacenett he bristes in sondire,
þat þe schire rede blode over his brene rynnys.
The beryn*e* blenkes for bale and all*e* his ble chaunges,
Bot ȝitt he byddys as a bore and brymly he strykes.
He braydes owte a brande, bryghte als ever ony sylver,
þat was syr Arthure awen*e* and Utere, his fadirs,
In þe wardrop of Walyngfordhe was wonte to be kepede.
þare with þe derfe dogge syche dynttes he rechede.
þe toþer withdrewe onedreghe and durste do none oþer,
For syr Marrake was man*e*, merrede in elde,
And syr Mordrede was myghty and his moste strenghes,
Come non*e* within the compas, knyghte ne non*e* oþer,
Within þe swyng of swerde, þat ne he þe swete levyd.
þat persayfes oure prynce and presses to faste,
Strykes into þe stowre by strenghe of hys handis,
Metis with syr Mordrede, he melis unfaire:
„Turne, traytoure untrewe, þe tydys no bettyre,
Be gret gode! thow sall*e* dy with dynt of my handys!
The schall*e* rescowe no renke ne reches in erthe!“
The kyng with Calaburn*e* knyghtly hym strykes,
The cantell*e* of þe clere schelde he kerfes in sondyre,
In to þe schuldyre of þe schalke a schaftmonde large,
þat þe schire rede blode schewede one þe maylys.
He schodirde and schrenkys and schontes bott lyttil*e*,
Bott schokkes in scharpely in his schene wedys.
The felonne with þe fyne swerde freschely he strykes,
The felettes of the ferrere syde he flassches in sondyre,
Thorowe jopowne and jesserawnte of gentille mailes
The freke fichede in þe flesche an halfe fotte large,

That derfe dynt was his dede and dole was þe more,
That ever þat doughtty sulde dy, bot at dryghttyns wyll*e*.
Ȝitt with Calyburn*e*, his swerde, full*e* knyghttly he strykes,
Kastes in his clere schelde and coveres hym full*e* faire,
Swappes of þe swerde hande, als he by glenttis,
Ane inche fro þe elbowe he ochede it in sondyre,
þat he swounnes one þe swrathe and one swym fallis,
Thorowe brater of brown*e* stele and the bryghte mayles,
That the hilte and þe hande appon*e* þe hethe ligges.
Thane frescheliche þe freke the fente upe rererys,
Brochis hym in with the bronde to þe bryghte hiltys
And he brawles one the bronde and bownes to dye:
„In faye, says þe feye kynge, sore me forthynkkes,
That ever siche a false theefe so faire an end haves!“
Qwen*e* they had fenyste þis feghte, thane was þe felde wonnen*e*
And the false folke in þe felde feye are bylevede;
Till*e* a foreste they fledde and fell*e* in the grevys
And fers foghtande folke folowes them*e* aftyre,
Howntes and hewes down*e* the heythen*e* tykes,
Mourtherys in the mowntaygnes syr Mordrede knyghtes.
Thare chapyde never no childe, cheftayne ne oþer,
Bot choppes them*e* down*e* in the chace, it chargys bot littyll*e*.
Bot when*e* syr Arthure anone syr Ewayne he fyndys
And Errake, þe avenaunt, and oþer grett lordes,
He kawghte up syr Cawdor with care at his herte,
Sir Clegis, syr Cleremonde, þes clere men*e* of armes,
Sir Lothe and syr Lyonelle, syr Lawncelott and Lowes,
Marrake and Meneduke, þat myghty ware ever,
With langoure in the launde thare he layes them*e* togedire,
Lokede one theyre lighames and with a lowde steven*e*
Alles lede, þat liste noghte lyfe and loste had his myrthis.
Than he stotays for made and all*e* his strenghe faylez,
Lokes upe to þe lyfte and all*e* his lyre chaunges,
Downne he sweys full*e* swythe and in a swoune fallys.
Upe he coveris on kneys and kryes full*e* often*e*:
„Kyng, comly with crowne, in care am I levyde:
All*e* my lordchipe lawe in lande es layde undyre,
That me has gyfen*e* gwerdones be grace of hym selven*e*,
Mayntenyde my manhede be myghte of theire handes,
Made me manly one molde and mayster in erthe;
In a tenefull*e* tym*e* this torfere was rereryde,
That for a traytoure has tynte all*e* my trewe lordys.
Here rystys the riche blude of the rownde table,
Rebukkede with a rebawde and rewthe es the more!
I may helples one hethe house be myn*e* one,
Alles a wafull*e* wedowe, þat wanttes hir beryne.
I may werye and wepe and wrynge myn*e* handys,
For my wytt and my wyrchipe awaye es for ever,
Of alle lordchips I take leve to myn*e* ende.
Here es þe Bretones blode broughte owt of lyfe

And nowe in þis journee all*e* my joy endys!“
Thane relyes þe renkes of all*e* þe rownde table,
To þe ryall*e* roy thay ride þam all*e*.
Than assembles full*e* sone seven*e* score knyghtes
In sighte to þaire soverayne, þat was unsownde levede.
Than knelis the crownede kynge and kryes one lowde:
„I thanke þe, gode, of thy grace with a gud wyll*e*,
That gafe us vertue and witt to vencows þis beryns
And us has grauntede þe gree of theis gret lordes.
He sent us never no schame ne schenchipe in erthe,
Bot ever ȝit þe overhande of all*e* oþer kynges:
We hafe no laysere now þese lordys to seke,
For ȝone laythely ladde me lamede so sore!
Graythe us to Glaschenbery, us gaynes non*e* oþer,
Thare we may ryste us with roo and raunsake oure wondys
Of þis dere day werke! þe dryghttene be loved*e*,
That us has destaynede and demyd to dye in oure awen*e*!“
Thane they holde at his heste hally at ones
And graythes to Glasschenberye þe gate at þe gayneste,
Entres þe ile of Aveloyne and Arthure, he lyghttes,
Merkes to a manere there, for myghte he no forthire.
A surgyn*e* of Salerne enserches his wondes;
The kyng sees be asaye, þat sownde bese he never,
And sone to his sekire men*e* he said theis wordes:
„Doo calle me a confessour with Criste in his armes,
I will*e* be howselde in haste, whate happe so betyddys.
Constantyn*e*, my cosyn*e*, he sall*e* the corowne bere,
Alles becommys hym of kynde, ȝife Criste will*e* him thole!
Beryne, fore my benysone, thowe berye ȝone lordys,
That in baytaille with brondez are broghte owte of lyfe.
And sythen*e* merke manly to Mordrede children*e*,
That they bee sleyghely slayne and slongen*e* in watyrs.
Latt no wykkyde wede waxe ne wrythe one this erthe:
I warne fore thy wirchipe, wirke alles I bydde.
I foregyffe all*e* greffe for Cristez lufe of heven*e*,
Ȝife Waynor hafe wele wroghte, wele hir betydde!“
He saide *In manus* with mayne one molde, whare he ligges,
And thus passes his speryt and spekes he no more.
The baronage of Bretayne thane, bechopes and othire,
Graythes them*e* to Glaschenbery with gloppynnande hertes
To bery thare the bolde kynge and brynge to the erthe
With all*e* wirchipe and welthe, þat any wy scholde.
Throly belles thay rynge and *Requiem* syngys.
Dosse messes and matyns with mournande notes.
Relygeous, reveste in theire riche copes,
Pontyficalles and prelates in precyouse wedys,
Dukes and dusszeperis in theire dule cotes,
Cowntasses, knelande and claspande theire handes,
Ladys, languessande and lowrande to schewe;
All*e* was buskede in blake, birdes and othire,

That schewede at the sepulture with sylande teris;
Whas never so sorrowfull*e* a syghte scen*e* in theire tym*e*.

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28. Lancelot vom see.

E. Engl. Text Soc. No. 6. — Um 1500.

The very knychtis passing to there rest,
Of Melyholt the ladeis knychtis ilkone
Went home and to hir presens ar thei gon.
At qwhome ful sone than gan scho to inquere
And al the maner of the ostis till spere,
How that it went and in what maner wyß,
Who haith most worschip and who is most to pryß.
„Madem, quod thei, o knycht was in the feild,
Of red was al his armour and his sheld,
Whois manhed can al otheris to exced,
May nan report in armys half his deid;
Ne wor his worschip, shortly to conclud,
Our folk of help had ben al destitud.
He haith the thonk, the vorschip in hyme lyis,
That we the feld defendit in sich wyß.“
The lady thane one to hir self haith thocht:
„Whether is ȝone my presonar ore noght?
The suthfastneß, that shal y wit onon!“
When euery wight vnto ther rest war gon,
She clepith one hir cwsynes ful nere,
Wich was to hir most speciall and dere,
And saith to hir: „Qwheyar if yone bee
Our presoner, my consell is, we see!“
With that the maden in hir hand hath ton
O torche and to the stabille ar thei gon
And fond his sted lying at the ground,
Wich wery was, ywet with mony wounde.
The maden saith: „Vpone this horß is sen,
He in the place, quhar strokis was, hath ben*ne*
And ȝhit the horß, it is nocht, wich that hee
Furth with hyme hade, the lady said, per dee!
He vsyt haith mo horß than one or two;
I red one to his armys at we go.“
Tharwith one to his armys ar thei went,
Thei fond his helm, thei fond his hawbrek rent,
Thei fond, his scheld was fruschit al to nocht:
At schort, his armour in sich wyß vas vrocht
In euery place, that no thing was left haill
Nore neuer eft accordith to bataill.

Than saith the lady to hir cusyneß:
„What sal we say, what of this mater geß?"
„Madem, I say, thei have nocht ben abwsyt,
He, that them bur, schortly he has them vsyt.
That may ȝe say, suppos the best, that lewis,
Or most of worschip in til armys prewis
Or ȝhit haith ben in ony tyme beforn*ne*,
Had them in feld in his mast curag born*ne*."
„Now, quod the lady, will we paß and see
The knycht hyme self and ther the suth may we
Knaw of this thing." Incontynent them boith
Thir ladeis vnto his chambre goith.
The knycht, al wery, fallyng was on slep,
This maden passith in and takith kep.
Sche sauch his brest with al his schowderis bare,
That bludy war and woundit her and thare;
His face was al tohurt and al toschent,
His newis swelling war and al torent.
Sche smylyt a lyt and to hir lady said:
„It semyth weill this knycht has ben assaid"
The lady sauch and rewit in hir thoght
The knychtis worschip, wich that he haith vroght;
In hire remembrance loues fyre dart
With hot desyre hir smat one to the hart.
And then a quhill withouten wordis mo
In to hir mynd thinking to and fro
She studeit so and at the last abraid
Out of hir thocht and sudandly thus said:
„Withdraw, quod she, one syd a lyt the lyght,
Or that I paß, that I may kyß the knyght."
„Madem, quod sche, what is it at ȝe men*ne*?
Of hie worschip our mekill have ȝe sen*ne*
So sone to be supprisit with o thoght.
What is it at ȝhe think? preswm ȝe noght,
That, if yon knycht wil walkin and persaif,
He shal tharof no thing bot ewill consaif?
In his entent ruput yow therby
The ablare to al lychtneß and foly
And blam the more al vtheris in his mynd,
If your gret wit in sich desire he fynde."
„Nay, quod the lady, no thing may I do,
For sich o knycht may be defam me to."
„Madem, I wot, that for to loue yone knycht
Considir his fame, his worschip and his mycht
And to begyne, as worschip wil dewyß,
Syne he ayaine mycht lowe yow one such wyß
And hold yow for his lady and his loue,
It war to yow no maner of reprwe.
But quhat, if he appelit be and thret
His hart to lowe and ellis whar yset?

And wel y wot, madem, if it be so,
His hart hyme sal not suffir to loue two.
For noble hart wil have no dowbilneß,
If it be so, ȝhe tyne yowr low, I geß;
Than is your self, than is your loue refusit,
Your fam is hurt, your gladneß is conclusit.
My consell is, therfore, you to absten,
Whill that to yow the werray rycht be sen*ne*
Of his entent, the wich ful son ȝhe may
Have knawlag, if yow lykith to assay!“
So mokil to hir lady haith she vroght,
That at that tyme she haith returnyt hir thocht
And to hir chambre went withouten more,
Whar loue of new assaith hir ful sore.
So well long thei speking of the knycht
Hir cusynace hath don al at she mycht
For to expel that thing out of hir thocht:
It wil not be, hir labour is for nocht!

V. LYRISCHE DICHTUNGEN.

29. Chaucer zugeschriebne sprüche.

Druck von R. Morris. — Letztes viertel des 14. jh.

I.

What shul these clothes, thus manyfolde,
Loo, this hoote somers day?
After greet hete cometh colde,
No man caste his pilch away.
Of al this worlde the large compace,
It wil not in myn armes tweyne;
Whoo so mochel wol embrace,
Litel thereof he shal distreyne!

II.

The worlde so wide, thaire so remuable,
The sely man so litel of stature;
The grove and grounde and clothinge so mutable,
The fire so hoote and subtil of nature,
The water never in oon — what creature,
That made is of these foure, thus flyttynge,
May stedfast be, as here in his lyvinge?

III.

The more I goo, the ferther I am behinde,
The ferther behinde, the ner my wayes ende;
The more I seche, the worse can I fynde,
The lighter leve, the lother for to wende,
The bet Y serve, the more al out of mynde:
Is thys fortune, not I, or infortune,
Though I go lowse, tyed am I with a lune.

30. Rondels, Chaucer zugeschrieben.

Druck von R. Morris. — Ende des 14. jh.

I.

Youre two eyn will sle me sodenly,
I may the beaute of them not sustene,
So wendeth it thorow out my herte kene.

And but your words will helen hastely
My hertis wound, while that it is grene,
Youre two eyn will sle me sodenly.
Upon my trouth I sey yow feithfully,
That ye ben of my liffe and deth the quene,
For with my deth the trouth shal be isene:
Youre two *etc.*

II.

So hath youre beauty fro your herte chased
Pitee, that me navaileth no to pleyn*e*,
For daunger halt your mercy in his cheyn*e*,
Giltless my deth thus have ye purchased,
I sey yow soth, me nedeth not to fayn*e*;
So hath your beaute fro your herte chased *etc.*
Alas, that nature hath in yow compassed
So grete beaute, that no man may atteyn*e*
To mercy, though he stewe for the peyn*e*.
So hath youre beaute *etc.*

---

31. Virelai, vielleicht von Chaucer.

Druck von R. Morris. — Ende des 14. jh.

Alone walkyng,
In thought pleynyng
And sore syghyng,
Al desolate,
Me remembryng
Of my lyvyng,
My deth wyshyng
Bothe erly and late.

Infortunate
Is soo my fate,
That (wote ye whate?)
Oute of mesure
My lyfe I hate:
Thus desperate,
In suche pore estate
Do I endure.
Of other cure
Am I nat sure;
Thus to endure
Ys hard certayn.
Suche ys my ure,
I yow ensure,
What creature
May have more payn?

My trouth so pleyn
Ys take in veyn,
And gret disdeyn
  In remembraunce.
Yet I full feyn*e*
Wold*e* me compleyn*e*,
Me to absteyn*e*
  From thys penaunce.
But in substaunce
Noo allegeaunce
Of my grevaunce
  Can I nat fynde.
Ryght so my chaunce
With displesaunce
Doth me avaunce
  .And thus an ende.

---

32. Das goldne zeitalter, Chaucer zugeschrieben.
Druck von R. Morris. — Letztes viertel des 14. jh.

A blisful lyfe, a peseable and a swete,
Leddyn the peplis in the former age;
Thei held them paied with the frutes, that they ete,
Wich that the feldes gafe them by usage,
Thei ne were forpamprid with owtrage,
Vnknowen was the qwerne and eke the melle;
Thei etyn mast, hawys and suche pownage
And dronken watyr of the cold*e* well*e*.

Yit was the ground not woundyd with the plowgh,
But corne upsprange, onsowe of mannys hand,
The which thei knoddyd and ete not half inow:
No man yit knew the forous of hys land,
No man yit fier owt of the flynt fand;
Vncarvyn and vngrobbyd lay the vyne;
No man in the morter yit spices grand
To clarre ne to sause of galantine.

No madder, wellyd or woode no lister
Ne knew, the flese was of hys former hewe;
Ne flesche ne wyst offence off egge or spere,
Ne coyne ne knew man, whiche was fals or trewe;
No shyppe yit karfe the wawys, grene and blew*e*,
Ne marchand yit ne fet owtlandische ware,
No bataylls trumpys for the warre folk ne knew,
Ne towrys hight and wallys, rownd and sqware.

What shuld it haf avaylyd to warrey?
Ther lay no profite, ther was no richesse,
But cursyd was the tyme, I dar well say,
That men dyd first hyr swety besinesse
To grobbe up metall, lurkyng in derknesse,
And in the ryuers first gemmys sowght*e*;
Alas! than sprang up all owre cursidnesse
Of couetyse, that first owre sorow browght*e*!

Theys tirantes put hem gladly not in prese,
No place of wildnesse ne no busshys for to wynne.
There povert is, as sayth Dyogenes,
There as vitall eke is, so skars and thynne,
That nowt but mast or applys is therin;
But ther as bagges ben and fatte vitayle,
There wylle they gone and spare for no synne,
With all hyr ost the cite for to asayle.

Yit were no palys chambris ne no hallys;
In cavys and wodes, soft and swete,
Sleptyn thys blessyd folk withowt*e* wallys
On grasse or levys in parfite joy and quiete.
No downe of fedrys ne no blechyd schete
Was kyde to hem, but in surte they slept*e*;
Hyr herte were alle oone without gallys,
Everyche of hem to odyr hys fayth kept*e*.

Vnforgyd was the hauberke and the plate;
The lambisshe pepyl, voyd of all*e* vice,
Hadden noo fantasye to debate,
But eche of hem wold oder well cheriche.
No pride, none envy, none avarice,
No lord, no taylage by no tyrannye:
Humblesse and pease, good fayth the emprise.

Yit was not Jupiter, the likerous,
That first was fadyr of delicacye,
Come in thys world, ne Nembroth desirous
To raygne hadde not made hys towrys hygh*e*.
Alas, alas! now may men wepe and crye,
For in owre days is not but covetyse,
Doublenesse, treson and envye,
Poysonne, manslawtyr, mordre in sondri wyse.

Finit etas prima Chaucer.

33. Rätselgedicht.

Sloane hs. 2593 — 15. jahrhundert.

fol. 11[a]. I haue a ȝong suster fer be ȝondyr þe se,
Many be þe drowryis, þat che sente me.
Che sente me þe cherye withoutyn ony ston,
And so che dede dowe withoutyn ony bon,
Sche sente me þe brer*e* withoutyn ony rynde,
Sche bad me loue my lemman withoute longgyng.
How xuld ony cherye be withoute ston?
And how xuld ony dowe benn*e* withoute bon?
How xuld ony brer*e* ben withoute rynde?
How xuld y loue myn lemman without longyng?
fol. 11[b]. Quen þis cherye was a flour, þan hadde it non ston,
Quen þe dowe was an ey, þan*ne* hadde it non bon,
Quen þe brer*e* was on bred, þan hadde it non rynd,
Quen þe maydyn haȝt þat che loueth, che is without longing!

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34. Gedichte Karls von Orleans.

Harleian hs. 682. — Erste hälfte des 15. jahrhunderts.

I.

fol. 109[b]. Alas, fortune, alas, myn hevynes,
As cast yow, hit shall*e* holde me euermore,
Thorough whiche y haue greves a thousand score
Withouten thought, that sowneth to gladnes.
Vnto my deth þis dewre y day bi day,
Most ferrist ay from ioy or recomfort,
Syn ther is welthe, þat me rekevir may,
The mortall*e* crampe, this felly, me resort.
Alas fortune, as shape me sum redres
To hele me of þis karfull*e* grevous sore,
That y may ben, as y haue ben tofore,
Or doo me sone to sterve in my distres!
Alas, fortune, alas!
Hope to me saith, that y am past the worst,
And praieth me to ben of right good chere,
But evirmore y fynde to me acurst
The false and crewell*e* full*e* daungere,
Which doth me haue, alas, so gret dewresse!
But helpe, fortune, þat y be not forlore,
And set me of my grevous som a schore
Or y am ded, god take y to witnes,
Alas, fortune, alas!

II.

fol. 110[a]. Avaunce thee, hope, as myn affyaunce,
Comfort my hert now in his grevous woo;
For ellis, allas, he may not bere it no,
This outrageous payne and gret penaunce!
Sum tyme y had ine thoughtis many oon
To iape me with, but now trewly
They are me fled and fro me goon
To purchase me an howre, in which to dey.
Therfore, gef so thou nave puysshaunce
Of alle my grevis forto ese me so,
Then spedith the hit forto light me, lo,
As sumwhat at the lest of my grevaunce.
Avaunce thee, hope!
Parde, thou hast him made promys,
That at his nede thou shuldist him sokore
And forto take him from all*e* hevynes,
But all*e* to longe thou dost him to langore.
O haue him yet sumwhat in remembraunce
And helpe him onys at large to skape and goo
The prison of daunger, his cursid foo,
Or he must die in payne and displesaunce!
Avaunce thee, hope!

III.

fol. 126[b]. Aftir wyntir the veer with foilys grene,
Aftir the sterry nyght the morow gray,
Lucyna, chaungyng in her hornys shene,
The enpese made of many gret affray,
The sondry chaunge of thingis se y may,
But ye, swet hert, so voyde are of pite,
That for no thyng y kan yow write or say:
The chaunge of yowre mystrust kan y not se!
Bothe fowle and best with word entamyd bene,
The spirit also with speche enforsid say
The trouthe of thing, þat man wol litill wene,
With speche the heven to perse, this is no nay;
But what promys or oth y make, ma fay,
As in no wise kan y entristid be,
So to vntrewe ye thynke me, welaway,
The chaunge of yowre mystrust kan y not see!
But, though that ye me throwe þus in ruyne,
It in me shall*e* be founde to that y day,
Mi trouth as fresshely newe forto be sene,
As y it had begonne yestirday.
But, and it myght like yow to putt away

Yowre daunger and mystrust, þat grevith me,
I shulde be bound to yow for onys and ay,
That cause me to mystrust ye shal not se.
Though that my wordis be not ovirgay,
They ben yseid with as trew fantase,
As thei say, whiche make more fresshe aray;
fol. 127[a]. The chaunge of yowre mistrust if y myght se!

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35. Das parlament der liebe.

E. Engl. Text Soc. No. 15. — 15. jahrhundert.

What so euyr I syng or sey,
My wyll is good too preyse here well!

Now ȝee, that wull of loue lere,
I counsell yow, þat ȝe cum nere,
To tell yow now is myne entent,
Houth loue made late his parleament
And sent for ladyes of euery londe,
Both mayde and wyfe, þat had housbonde,
Wythe gentyll wymmen of lower degre
And marchauntz wyfes grete plente,
Wythe maidenes eke, þat where theym vndre,
Of wyche ther*e* were a rygthe grete numbre.
And all tho men, þat louers were,
They had there charge for too be there;
And when they wer*e* assembled all
(Yf I the werre sothe sey schall,)
Within a castell, feyre ande stronge,
And as y lokyd them amonge,
I sawe a ryȝth grete cumpany
Of gentill wummen, that were there by,
The whyche, as the custum was,
Songe a balad stede of the masse
For goode spede of thes folkys all,
þat where assemblede in the hall.
And, yf ȝe lyst, ley too yowre ere,
Ryght thys they songe, as ȝee schall heyre:
„O god of loue! wyche lorde, hart and souereyne,
Send downe thy grace amonge thys louerys all,
Soo þat þey may too thy mercy atteyne.
At thys parlament most in asspeciall,
As þou art oure iuge, so be egall
Too euery wygth, þat louyth feythefully,
And aftyr hys dyssert grante hym mercy!“
And whan this songe was songe and done,

Then went these ladyes eueryschone
Vntoo a schambyr, where they scholde
Take theire places, yong and olde,
Like as þat they where of astate
For tescheue all maner debate.
There sawe I first the goddesse of loue
In here see sitte rigth ferre aboue,
And many othyr, þat ther where.
Yitt for too tell, whem y sawe there,
It passit now rigth ferre my wytte;
But among all I sawe one sitte,
Whiche was the feyryst creature,
þat euer was furmyd by nature;
And here beaute now too dyscryvye
There can noo mannes vyttes alywe.
Yet, as ferre as y can or may
Oof here beaute sumwhat too say,
I will applye my wittes all;
For here I am and euyr schall
Too speke of schape and semelynesse,
Off stature and of goodlynesse,
Here sydes longe with myddyll smale,
Here face well coulord and not pale.
With white and rode ryth well mesuryd,
And thertoo schee was well emyred
And stode in euery mannes grace,
This goodly yong and fresche of face;
And too speke of condicion,
Coude noo man fynde, in noo region,
One of soo grete gentillnesse,
Of curtaise and lowlynesse,
Of chere, of port and dalyaunce,
And mastres eke of all pleasaunce,
All soo welle of secretenesse,
The werray merroure of stedfastnesse.
Of onest merth sche cowde rith mosche,
Too daunce and synge and othre suche;
Soo well assuryd in here hert,
That none il worde from here scholde stert.
And thus on here y set my mynde
And left all othere thyng byhynde,
As touchyng too these louers all,
Whysche on here causes fast kan call.
And, for too tell theire all cumplayntes,
In sothe too me the matire queynte is;
For as too hem i toke none hede,
But, in myne nowne causes to prosede,
I drowe me by my sylf allone
And into a corner gan too gone,
And there I satte me downe a while

A litle bill for too compile
Vntoo thys lady, wych was soo faire
And in here doyng soo debonaire;
And, if ye list too hyre and rede,
Theffect of whych was thus in dede:
„O souereyn prince of all gentillnesse,
Too whom I haue and euyr more schall bee
Trewe seruant with all maner humblenesse,
What peyne I haue or what aduersyte,
Yet ȝee schall euyr fynde suche feyth on me,
þat I schall doo that may be your plesaunce,
If god of his grace list me so avaunce!
And yow, I pray, as lowly as I can,
Too take my seruice, if hyt myth yow please
And if ȝee list too reward thus yowre man,
Than mygth hee say, he were in hertis easee,
For, by my trouth, y wulde not yow displease
For all the goode, þat euer I hadde or schall,
By my goode wille, what euer me befall.
And if I haue seide my thynge amysse,
Too pardon me I yow besech and pray,
For as wishh as euer y cum too blisse,
My will is goode, what euer y write or say.
Go thow, litle songe, thow hast a blisful day,
For sche, þat is the floure of wommanhede,
At her oown leyser schall the syng and rede!

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36. Die mitleidlose schöne.

E. Engl. Text Soc. No. 15. — Um 1460.

La dame.

Curtesye is allied wonder nere
With worship, which hym loueth*e* best and tendirly,
And he wil not be bounde for noo praier*e*
Nor for no yifte, I sey you verily,
But his good chier*e* departe ful largely,
Where hym likith*e*, as his conceyte wil falle:
Guerdon constreynte, a yifte doo thankfully,
These tweyne may not accorde ne neuere shalle.

L'amant.

As for guerdoun, I seche none in this caas,
For that deserte to me is to high*e*,
Wherefore I ashe you pardoun and your*e* grace,
Sithe me behoveth deth or your*e* mercye;
To yif þe good, wher*e* it wantith*e* truly,

That were resoun and curtesye manere
And to your*e* owene moche better were worthi,
Thanne to straungiers to shewe hem louely chere.

La dame.

What calle ye goode? fayn wold I, that I wiste:
That plesith one, a nothir smertith*e* soore,
But of his owen to large is he, that liste
Yeve moche and lese al his good fame þer fore.
On shulde not make a graunte, litle nor more,
But the requeste were right weel accordyng;
Yf worship be not kepte and sette bifore,
All*e*, that is loste, is but a litle thyng.

L'amant.

In to this worlde was neuere fourmed none,
Ner vnder heven o creature ybore,
Ner neuere shal, sauf only your persone,
To whom your worship touchith*e* half so soore;
But me, which haue no seson, lesse ne moore,
Of youth*e* ner age, but stille in your*e* seruise,
I haue non yeen, no witt, no mouthe in store,
That ne alle ar yevyn to the same office.

La dame.

A ful grete charge hath he, withoutyn*e* faile,
That his worship kepith*e* in sikernesse,
But in dangier he settith*e* his travaile,
That feffithe it with others busynesse.
To hym, þat longeth*e* honour*e* and noblesse,
Vp on non othir shulde not he awayte,
For of his owen*e*, soo moche, hathe he the lesse,
That of othir muche folwith*e* the conceyte.

L'amant.

O marbil herte and yet more harde, parde,
Which*e* mercy may not perce for no laboure,
More strong to bowe, thanne is a myghti tre.
What vaileth you to shewe soo grete rigoure?
Please it you more to see me dye this houre
Before your yeen for your*e* disporte and playe,
Thanne for to shewe som comforte or socoure,
To respite dethe, that chaseth me alwaye?

La dame.

Of your*e* disease ye may haue allegeance
And, as for myn, I lete it ouer*e* shake;
Also ye shal nat dye for my plesaunce
Ner for your heele, I can no. suerte make.
I nyl not hate myn herte for othris sake:
Weepe thei, laugh*e* thei or syng, þis I warante,
For þis matier soo weel to vndertake,
That none of you shal make þer of avaunte.

L'amant.

I can noo skille of song, by god allone,
I haue more cause to weepe in your presence;
And wele I wote, a vauntour am I none,
For certeynly I love better silence.
On shuld not love by his hertis credence,
But he were sure to keep it secretly,
For a vantour is of noo reuerence,
Whanne that his tonge is his most enemy.

La dame.

Malbouche in courte hath grete comaundement,
Eche man studieth to sey the worste he may,
These fals lovers, in this tyme now present
Thei serue to boste, to iangle as a iay.
The moste secrete wil wele, that sum men say,
How he mystrustid is on som partyes,
Where fore to ladies what men speke or pray,
It shal not be bilevid in noo wise.

L'amant.

Of good and ille shal be and is alway,
The worlde is suche, the dethe, it is not playne.
Thei, þat be good, the preve shewith*e* euery day
And othirwise grete velany certayne.
It is reson, though*e* one his tonge distayne,
With cursid speche to doo hym silf a shame,
That suche refuse shulde wrongfully remayne
Vpon the good, renommeed in her fame.

La dame.

Suche as ben nought*e*, whanne þei herd*e* tidynges newe,
That eche trespas shal lightly haue pardoune,
Thei, that purposen to be good and trewe,
Weel sette by noble disposicioun
To contynue in good condicioun,
Thei are the first, that fallen in damage
And ful frely theym abandoun*e*
To litle feithe with faire and softe langag*e*.

L'amant.

Now knowe I wele of verry certeynte,
Thogh*e* one doo trewly, yet shal he be shente.
Sithe al manere of iustice and pyte
Is banshid out of a ladies entente,
I can not see, but al is at oo stente,
The good and ille, þe vice and eke þe vertue,
Suche as be good shal haue þe punysshement
For þe trespace of them, þat ben vntrewe.

La dame.

I haue noo power you to doo greuaunce
Ner to punyssh*e* non othir creature,
But, to eschiewe the more encombraunce,
To keep*e* vs fro you alle, I holde it sure.

Fals semblaunce hath a visage ful demure,
Lightly to catche the ladies in a waite.
Wher*e* fore we must, if that we wil endure,
Make right good watche: loo, þis is myn conceite!

L'amant.

Sithe that of grace oo goodly worde allone
May not be hadde, but alwey kepte in store,
I pele to god, for he may here my mone
Of the duresse, which greuyth*e* me so sore.
And of pyte I pleyne me ferther*e* more,
Which he forgate in all*e* his ordynaunce,
Or elles my liff to haue endid bifore,
Which he soo soone put out of remembraunce.

La dame.

Myn hert ner I haue doon you noo forfeyte,
By which ye shulde compleyne in any kynde,
There hurteth you noo thyng but your*e* conceyte,
Be iuge your*e* self, for soo shal ye it fynde.
Ones for alwey lete þis synk in your*e* mynde,
That ye desire shal neuer reioysed be:
Ye noye me soore in wastyng al þis wynde,
For I haue seide ynogh*e*, as semeth*e* me!

VI. DRAMATISCHE DICHTUNGEN.

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37. Coventry-mysterien.

Cotton hs., Vespasian, D. VIII. — hs. aus dem 15. jh.

Abrahams opfer.

Of Abraham is þe fyfte pagent — fol. 2^{a}.
And of Ysaac, his sone so fre,
How þat he xulde with fere be brent
And slayn with sword, as ȝe xal se.
Abraham toke with good atent
His sone Ysaac and knelyd on kne;
His suerd was than ful redy bent,
And thouth, his chylde þer offered xuld be
Vpon an hyll*e*, ful ryff.
Than god toke tent to his good wyl
And sent an angel ryth sone hym tyl
And bad Abraham a shep to kyl
And sauyd his chyldys lyff.

Introitus Abrahe *etc.* — fol. 25^{b}.

Most myghty maker*e* of sunne and of mone,
Kyng of kynges and lord ouer all*e*,
All*e*myghty god in heuyn trone,
I þe honowr*e* and euyr mor*e* xal!
My lord, my god, to þe I kall*e*,
With herty wyll*e*, lord, I þe pray,
In synfull*e* lyff lete me neuyr fall*e*,
But lete me leue euyr to þi pay!

Abraham my name is kydde
And patryarke, of age ful olde,
And ȝit, be the grace of god, is bredde
In myn olde age a chylde, full*e* bolde.
Ysaac, lo! her*e* his name is tolde,
My swete sone, þat stondyth me by;
Amonges all*e* chylderyn, that walkyn on wolde,
A louelyer chylde is non trewly!

I thanke god with hert, wel*le* mylde,
Of his gret mercy and of his hey grace,
And pryncepaly for my suete chylde,
That xal to me do gret solace.
Now, suete sone, fay*re* fare thi face, 26[a].
Ful hertyly do I loue the,
For trewe herty loue now in þis place,
My swete childe, com, kysse now me!

Ysaac. At ȝou*re* byddynge ȝour mouthe I kys,
With lowly hert I ȝow pray,
Ȝou*re* fadyrly loue lete me neuyr mysse,
But blysse me, ȝour chylde, bot*he* nyght and day!

Abraham. Almyghty god, þat best may,
His de*re* blyssyng he graunt þe!
And my blyssyng thou haue al*le* way,
In what place þat euyr þou be!
Now, Isaac, my sone so suete,
Almyghty god, loke, thou honou*re*,
Wich*e* þat made bot*he* drye and wete,
Shynyng sunne and scharpe schou*re*.
Thu art my suete childe and paramou*re*,
Ful wele in herte do I the loue,
Loke, þat þin herte in heuyn tou*re*
Be sett to serue ou*re* lord god aboue.
In thi ȝonge lerne god to plese,
And god xal quyte þe weyl thi mede!
Now, suete sone, of wordys these
With al*le* thin hert thou take good hede!
Now fa*re* weyl, sone, god be thin spede,
Euyn he*re* at hom thou me abyde!
I must go walkyn, for I haue nede,
I come aȝen withinne a tyde.

Ysaac. I pray to god, fadyr of myght, 26[b].
þat he ȝow spede in al*le* ȝour waye,
From shame and shenshipp day and nyht
God mote ȝow kepe in ȝour iornay!

Abraham. Now fare weyl*le*, sone, I þe pray,
Euyr in þin hert, loke, god þou wynde,
Hym to serue bothe nyght and day,
I pray to god, send þe good mynde!
Ther may no man loue bettyr his childe,
þan Isaac is louyd of me,
Almyghty god, mercyful and mylde,
For my swete son I wurchyp þe!
I thank þe, lord, with hert ful fre,
For þis fayr frute þu hast me sent.
Now, gracyous god, wher so he be,
To saue my sone euyr mo*re* be bent!
De*re* lord, I pray to þe also
Me to saue for þi seruuaunte,

And sende me grace neuyr for to do
Thyng, þat xulde be to þi displesaunte,
Bothe for me and for myn infaunte
I pray þe, lord god, vs to help,
Thy gracyous goodnes þou us grawnt
And saue þi serwaunt from helle qwelp!
Angelus. Abraham, how, Abraham!
Lyst and herke weyll*e* onto me!
Abraham. Al redy, ser*e*, her*e* I am,
Tell*e* me ȝour wyll*e*, what þat it be!
Angelus. Almyghty god þus doth bydde þe: 27[a].
Ysaac, þi sone, anon þou take
And loke, hym þou slee anon, lete se,
And sacrafice to god hym make.
Thy welbelouyd childe þou must now kylle,
To god þou offyr hym, as I say,
Euyn vpon ȝon hey hylle,
þat I þe shewe her*e* in the way!
Tarye not be nyght nor day,
But smertly þi gate þou goo,
Vpon ȝon hille þou knele and pray
To god and kylle þe childe þer and scloo!
Abraham. Now goddys comaundement must nedys be done,
All*e* his wyl is wourthy to be wrought!
But ȝitt, þe fadyr to scle þe sone,
Grett car*e* it causyt*h* in my thought.
In byttyr bale now am I brought,
My swete childe with knyf to kylle!
But ȝit my sorwe auaylith ryght nowth,
For nedys I must werke goddys wylle.
With euy hert I walke and wende
My childys deth now for to be,
Now must þe fadyr his suete sone schende,
Alas! for ruthe, it is pete!
My swete sone, come hedyr to me!
How, Isaac, my sone dere,
Com to þi fadyr, my childe so fre,
For we must wende togedyr in fer*e*!
Isaac. All*e* redy, fadyr, euyn at ȝour wyll*e*
And at ȝour byddyng I am ȝow by,
With ȝow to walk ouyr dale and hill*e* 27[b].
At ȝour*e* callyng I am redy!
To þe fadyr euyr most comly
It ouyth þe childe euyr buxom to be;
I wyl obey ful hertyly
To all*e* thyng, þat ȝe bydde me!
Abraham. Now, son, in þi necke þis fagot þou take
And þis fyr*e* ber*e* in þinne honde,
For we must now sacrefyse go make
Euyn aftyr þe wyll*e* of goddys sonde!

Take þis brennyng bronde,
My swete childe, and lete vs go,
Ther may no man, þat leuyth in londe,
Haue mor*e* sorwe, than I haue wo!
Ysaac. Fayr*e* fadyr, ȝe go ryght stylle!
I pray ȝow, fadyr, speke onto me!
Abraham. Mi gode childe, what is þi wylle,
Telle me thyn hert, I pray to the!
Ysaac. Fadyr, fyr*e* and wood her*e* is plente,
But I kan se no sacryfice,
What ȝe xulde offre, fayn wold I se,
þat it were don at þe best auyse!
Abraham. God xal þat ordeyn, þat sytt in heuynne!
My swete sone, for this offryng,
A derrer*e* sacryfice may no man nempne,
þan þis xal be, my der*e* derlyng!
Ysaac. Lat be, good fadyr, ȝour sad wepynge,
Ȝour heuy cher agreuyth me sor*e*,
Tell*e* me, fadyr, ȝour grett mornyng
And I xal seke sum help þerfor*e*!
Abraham. Alas, der*e* sone! for nedys must me 28[a].
Euyn her*e* þe kylle, as god hath sent,
Thyn owyn fadyr þi deth must be!
Alas! þat euyr þis bowe was bent,
With þis fyr*e* bryght þoú must be brent:
An aungelle seyd to me ryght so.
Alas, my chylde! þou xalt be shent,
þi careful fadyr must be þi fo!
Ysaac. Almyghty god, of his grett mercye
Ful hertyly I thanke the sertayne;
At goddys byddyng her*e* for to dye
I obeye, me her*e* for to be sclayne,
I pray ȝow, fadyr, be glad and fayne
Trewly to werke goddys wyll*e*!
Take good comforte to ȝow agayn
And haue no dowte ȝour childe to kyll*e*,
For godys byddyng, forsothe, it is,
þat I of ȝow my deth schulde take!
Aȝens god ȝe don amys,
His byddyng yf ȝe xuld forsake;
Ȝowr*e* owyn dampnacion xulde ȝe bake,
If ȝe me kepe from þis reed,
With ȝour swerd my deth ȝe make
And werk euyr mor*e* þe wyll*e* of god!
Abraham. The wyll*e* of god must nedys be done,
To werke his wyll*e* I seyd neuyr nay,
But ȝit, þe fadyr to sle þe sone,
My hert doth clynge and cleue as clay!
Ysaac. Ȝitt werk goddys wyll*e*, fadyr, I ȝow pray! 28[b].
And sle me here anoon forth*e* ryght

And turne fro me ȝour face away,
Myne heed whan þat ȝe xul of smyght!
Abraham. Alas! dere childe, I may not chese!
I must nedys my swete sone kylle,
My dere derlyng now must me lese,
Myn owyn sybb blood now xal I spylle.
Ȝitt, þis dede or I fulfylle,
My swete sone, þi mouth I kys!
Ysaac. Al redy, fadyr, euyn at ȝour wylle,
I do ȝour byddyng, as reson is!
Abraham. Alas! dere sone, here is no grace,
But nedis ded now must þou be,
With þis kerchere I kure þi face
In þe tyme, þat I sle the!
Thy louely vesage wold I not se,
Not for alle this werdlys good!
With þis swerd, þat sore greuyht me,
My childe I sle and spylle his blood!
Angelus. Abraham, Abraham, þou fadyr fre!
Abraham. I am here redy! what is ȝour wylle?
Angelus. Extende þin hand in no degre,
I bydde, þou hym not kylle!
Here do I se by ryght good skylle,
Allemyghty god þat þou dost drede,
For þou sparyst nat þi sone to spylle,
God wylle aqwhyte þe welle þi mede!
Abraham. I thank, my god, in heuyn aboue, 29ᵃ.
And hym honowre for þis grett grace,
And, þat my lord me þus doth proue,
I wylle hym wurchep in euery place!
My childys lyff is my solace,
I thank myn god euyr for his lyff!
In sacrifice here, or I hens pace,
I sle þis shepe with þis same knyff!
Now þis shepe is deed and slayn
With þis fyre it xal be brent;
Of Isaac, my sone, I am ful fayn,
þat my swete childe xal not be shent!
This place I name with good entent
„The hille of godys vesytacion“
For hedyr god hath to vs sent
His comforte aftyr grett trybulacion!
Angelus. Herke, Abraham, and take good heyd:
By hym self god hath þus sworne,
For þat þou woldyst a done þis dede,
He wylle þe blysse bothe euyn and morne.
For þi dere childe þou woldyst haue lorn
At goddys byddyng, as I þe telle,
God hath sent þe word beforn
þi seed xal multyplye, wher so þou duelle,

As sterres in heuyn byn many and fele,
So xal þi seed encrese and growe!
þou xalt ouyrcome in welthe and wele
Alle þi fomen, reknyd be rowe,
As sond in þe se doth ebbe and flowe 29[b].
Hath cheselys many vnnumerabylle,
So xal þi sede, þou mayst me trowe,
Encres and be euyr prophytabylle,
For to my speche þou dedyst obeye!
Thyn enmyes portes þu shalt possede
And alle men on erthe, as I þe seye,
Thei xal be blyssed in þi sede!
Almyghty god þus þe wylle mede,
For þat good wylle, þat þou ast done!
Therfore thank god in word and dede,
Bothe þou þiself and Ysaac, þi sone!
Abraham. A, my lord god, to wurchep on kne now I falle,
I thank þe, lord, of þi mercy!
Now, my swete childe, to god thou kalle
And thank we þat lord now hertyly!
Isaac. With lowly hert to god I crye,
I am his seruuant bothe day and nyght,
I thank þe, lord, in heuyn so hyȝe,
With hert, with thought, with mayn, with myght!
Abraham. Gramercy, lord and kyng of grace!
Gramercy, lord ouer lordys alle!
Now my joye returnyth his trace,
I thank þe, lorde, in heuyn þin halle!
Isaac. Ouyr alle kynges crownyd kyng, I þe kalle;
At þi byddyng to dye with knyff
I was ful buxvm euyn as þi thralle,
Lord, now I thank the, þou grauntyst me lyff!
Abraham. Now we haue wurchepyd oure blyssyd lorde 30[a].
On grounde knelyng vpon oure kne!
Now lete vs tweyn sone ben of on acorde
And goo walke hom in to oure countre!
Ysaac. Fadyr, as ȝe wylle, so xal it be!
I am redy with ȝow to gon,
I xal ȝow folwe with hert fulle fre,
Alle, þat ȝe bydde me, sone xal be don!
Abraham. Now, god, alle thyng of nowth þat made,
Euyr wurcheppyd he be on watyr and londe!
His grett honowre may neuyr more fade
In felde nor town, se nor on sonde!
As althyng, lord, þou hast in honde,
So saue vs alle, wher so we be,
Whethyr we syttyn, walk or stonde:
Euyr on þin handwerke þou haue pyte! *Explicit.*

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38. Chester-spiele.

Brit. Mus., Addit. Mss. 10305. — hs. aus dem 16. jh.

Christi höllenfahrt.

fol. 120[b]. The Cookes Plaie.

Hic incipit pagina decima septima de decensu ad inferna et de his, que ibidem fiebant, secundum evangelium Nicodemi; et primo fiat lux in inferno materialis, aliqua subtilitate machinata, et postea dicat Adam:

Adam:
O, lorde and soveraigne savyour,
Our comforte and our counsceloure,
Of this lighte thou arte auctour,
As I see well in sighte!
This is a signe, thou will succoure
Thy folkes, that lyne in great langoure,
And of the devil be conquerour,
As thou hase eyer beheighte!
Me thou madeste, lorde, of claye
And gave me parradise in to plaie,
But through my synne, the south to saie,
Deprived I was therfroo,
And from that wayle put awaie
And heare hath longed, south to saye,
In thesternes bouth nighte and daye
And all my kinde also!
Nowe by this lighte, that I nowe see,
Joye is comon, lorde, through thee!
And of thy people thou hase pittye
To put them out of paine,
Sicker it maye non*e* other be.
But nowe thou hase mercye on me
And my kinde through thy postye
Thou wylte restore againe!

Esayus:
Yea suerlye, this same lighte
Comes from godes sonne allmight,
For so I prophescied arighte,
While that I was livinge:
Then I to all men behighte,
As I ghostlye sawe in sighte,
Thes wordes, that I shall to my mighte
Rehearse without tarryinge:

121[a]. *Populus, qui ambulabat in tenebris, vidit lucem magnam.*
The people, I sayde that tyme exspresse,
That eylden about in theesternes,
Sei then a full greate lightnes,
As you do nowe icheone.
Nowe is fullfilled my prophescye,
That I, the prophett Esaye,
Wrote in my boke, that will not lye,

Whoe so will loke ther one!
Simeon Justus: And I, Semion, south to saye,
For, when Christe child was in good faye,
In temple I hym toke
And, as the holye ghoste that daie
Taughte me, or I wente awaie,
Thes wordes I sayde to godes paye,
That men maie fynde in boke:
Nunc dimittis servum tuum, domine, secundum verbum tuum in pace.
Ther I prayed withouten lesse,
That god will let me be in peace,
For he is Christe, that comen was,
I hade bouth felde and seene,
That he had ordeyned for mans heale,
Joye to the people of Isarell!
Nowe is it wone, that eke wayle,
To vs withouten wene!
Johanes Baptista: Yea, lorde, I am that prophett John,
That baptised thee in floude Jordan!
And preached to everye nacion
To warne of thy cominge,
To bringe the people to savlvacion
By mirrette of thy bitter passion,
Through faith and pennance to have remission
And with thee to have woninge:
Penetenciam agite, appropinquat enim regnum celorum et dicat:
And with my finger I shewe exspress,
Mercye concluded rightwisenes!
Therfore thes wordes I doe rehearse
With honour vnto thee:
121b. *Ecce agnus dei, ecce, qui tollit peccata mundi.*
Seith: And I, Seith, Adames sonne, am heare,
That livinge wente withouten were
To aske a parradice a prayer
At god, as I shall saye,
That he woulde graunte an angell in hye
To geve to me oyle of his mercye,
To anoynte my father in his anoye,
In sicknes when he laye.
Then to me appeared Michell
And bade me travayle never a deale
And sayde, for reminge nor praiers fell,
That graunte me not to seeke;
Ner of that oyle mighte I have non,
Made I never so moche mone,
Tell five thousande yeairs were gone
And fyve hundreth eke.
Omnibus flectentibus dicat:
David: A, highe god and kinge of blesse!

Worshiped be thy name, iwisse;
I hope, that tyme nowe comen is
Delivered to be of langure!
Come, lorde, come to hell anon
And take out thy folke everye eichone!
For the yeaires al be comon and gone,
Since mankinde came firste here!

Tunc Sathan sedens in cathedra dicat demonibus:

Hell houndes all, that bene heare,
Make you bowne with boste and beare,
For to this fellowshipe in feare
Theyr hyes a fearlye freacke:
A noble morscell you have mon,
Iesus, that is godes sonne,
Comes he heither with vs to wonne,
On hym nowe ye you wrecke;
A man he is, fullye in faye,
For greatlye death he dread to daie
122ª. And thes wordes I harde hym saye:
„My soule is thirste to death."
Suche, as I made haulte and blynde,
He hase them healed to ther kinde,
Therfore this bolster, loke, that you bynde
In balle of hell breath!

Secundus Demon: Sir Sathanas, what man is he,
That shoulde thee prive of thy postie?
Howe dare he doe againste thee
And dread his death to daye?
Grater then thou hym seemes to be,
For degrated of thy degree
Thou muste be sone, well I see,
And prived of thy praye!

Tercius Demon: Who is he, so stiffe and stronge,
That so maisterlike comes vs amonge,
Our felowshipe as he would fonge,
But their of he shall fayle.
Witte he vs with anye wronge,
He shall singe a sorye songe,
But on thee, Sathan, that it belonge
And his will oughte avayle!

Sathanas: Againste this shrewe, that sittes here,
I tempted the folke in fowle manere,
Ascill and gall to his dynere
I made them for to dighte,
And since to hange hym on rood tree!
Nowe is he dead righte so through me
And to hell, as you shall se,
He comes anon in heighte!

Secundus Demon: Sir Sathanas, is not this that syer,
That raysed Lazarre out of the fier?

Sathanas: Yea, this is he, that would conspier
Anon to reve vs all!
Tercius Demon: Out, out, alas, alas! 122[b].
Heare I counger thee, Sathanas!
Thou suffer hym not come in this place
For oughte, that maye befall!
Secundus Demon: Yea, sekerlye and he come heare,
Passed is cleane our power;
For all this felowshipe in feare
Have whom aweie he woulde.
For at his comaundmente
Lazarre, that with vs was lente,
Mawgere our teeth he wente
And hym mighte we not houlde!

Tunc venit Iesus et fiat clamor vel sonitus magnus materialis et dicat Iesus: Attolite portas, principes, vestras et elevamini porte eternalles et introibit rex glorie.

Iesus: Open vp hell gates anone,
You princes of pyne, everye eichone,
That godes sonne maie in gone
And the kinge of blesse!
Secundus Demon: Goe hense, popilarde, out from this place
Or thou shalt haue a sorye grace;
For all thy boste and thy manace
Thes men thou shalt mysse!
Sathanas: Out alas! what is this?
Seinge I never so moche blesse
Towardes hell come, iwisse,
Seithen I was warden here.
My maisterdome fares amisse,
For yender a stobarne fellowe ys,
Righte as hollye hell were his,
To reve me of my power!
Tercius Demon: Yea, Sathanas, thy soveraigntie 123[a].
Failes cleane, ther fore thou fleye!
For no longer in this see
Here shalte thou not sitte!
Goe fourth, feighte for thy degree,
Or elles our prince thou shall not be:
For nowe passes thy postye
And hense thou muste flytte!

Tunc surgens Sathanas de sede et dicat:

Sathanas: Out alas! I am shente,
My mighte fayles, veramente!
This prince, that is nowe presente,
Will powle from me my praie!
Adam by my intistmente
And all his blood through me were shente.
Nowe hense the shall al be hente

And I in hell for aye.

David Rex: I, kinge David, nowe well maye saye,
My prophesye fulfilled is in faye,
As nowe shewes in sighte verreye
And southlye here is seene.
I taughte men this here, in my life daie,
To worshipe god by all waie,
That hell gates he shall affraye
And wone, that his hath bene.

Confiteantur domino misericordie eius et mirabilia eius; filius hominis contrivit portas aereas et victes ferreas confreget. Tunc item dicat.

Iesus: Open vp hell gates, yet I saye,
You princes of pine, that be presente,
And let the kinge of blisse this waie,
That he maie fulfill his intente!

Sathanas: Staye, what is he, that kinge of blesse? 123b.

David Rex: That lorde, the whiche allmightie is!
In warre no power like to his,
Of all blesse is greateste kinge,
And to hym is non lyke, iwysse,
As is southlye seene by this;
For men, that some tyme did amisse,
To his blesse he will vs bringe!

Hic extrahuntur patriarchi. Here God doth take out Adam.

Iesus: Peace to thee, Adam, my darlinge,
And eke to all thy ofspringe,
That rightious were in eirth livinge!
From me you shall not sever,
To blesse nowe I will you bringe,
Their you shal be without endinge!
Michell, leade thes men singinge
To blesse, that lasteth ever!

Micheall: Lorde, your will done shal be!
Come fourth, Adam, come with me!
My lorde vppon the roode tree
Your synnes hath forboughte,
Nowe shall you have likinge and lee
And be restored to your degree,
That Sathan with his suttiltie
From blesse to balle had broughte!

Tunc Michael adducet Adam et sanctos ad paradisum et in obviam venient Henoc et Helias et latro salvatus; et Sathan dicat:

Sathanas: Out, alas! nowe goes awaie
All my prisoneres and my praie
And I my selfe maie not starte awaie,
I am so straitlye tyed!
Nowe comes Christe, sorowe I maie
For me and my meanye for aye,

Never, seith god made the firste daie,
Were we soe sore afreyde.

Heare muste Adam speake to Enocke and Ely.

Adam: Sires, what manner of men be ye,
That bodelye meete vs, as I see,
That dead came not to hell, as well as wee,
Seinge all men dampned were?
When I treasspaseth, god heighte me,
That this place clossed shoulde be
From eirthlye men to have enterye
And yet I fynde you here?

Enocke: Sir, I am Enocke, the south to saye,
Put in this place to goods paye
And heare have lived ever since aye
At likinge all my fill.
And my felowe heare, in good faye,
Is Hely, the prophette, se you maie,
That ravished was in this araye,
As it was godes will!

Hely Prophette: Yea, bodelye death, leeve thou me,
Yet neuer suffred we,
But heare ordayned we are to be,
Tell Antechriste come,
To feighte againste vs shall he
And sleay vs in this holye cittie,
But, suerlye, in daies three
And an halfe we shall rise!

Adam: And who is this, that comes here,
That lives with you in this manere?

Latro: I am that theiffe, my father deare,
That honge one roode tree,
For I beleved without were,
That Christe mighte save vs bouth in feare!
To hym I made my praier,
The which was graunted me,
124[b]. When I se signes vereye,
That he was godes sonne, south to saye,
To hym devoutlye did I praye:
In his region when he came,
That he woulde thinke on me all waye
And he answered and sayde: „this daie
In paradice thou shalte with me plaie
Heitherwarde anon.“
Then he betaughte me this tockeninge,
This crosse, vpon my backe hanginge,
To Michell angell for to bringe,
That I mighte have enterye.

Adam: Nowe goe we to blesse, bouth oulde and yonge,
And worshipe god allwillinge;
And theiderwarde, I rede, we singe

With greate solempenitie!

Tunc eunt omnes et incipiat Michell „Te Deum laudamus“; dicat:

Mulier: Wo be to the tyme, that I came heare!
I saye to thee nowe, Lucifier,
With all thy felowshipe in feare,
That presente be in place,
Wofull am I with thee to dwell,
Sir Sathanas, sergante of hell,
Endles paines and sorowe cruell
I suffer in this place!
Some tyme I was a tavernere,
A gentill gossipe and a tapstere,
Of wyne and ale a trustie brewer,
Which wo hath me wroughte!
Of cannes I kepte no trewe measuer,
My cuppes I soulde at my pleasuer,
Deceavinge manye a creature,
Tho my ale were naughte!
And, when I was a brewer longe,
With hoopes I made my ale stronge,
Ashes and erbes I blende amonge
And marred so good mavlte!
Therfore I maye my handes wringe,
Shake my cannes and cuppes ringe,
Sorowfull maie I sicke and singe,
That ever I so dealed!
125a. Taverners, tapsters of this cittie,
Shal be promoted heare by me
For breakinge statutes of this cuntrey,
Hurtinge the common welth,
With all tiplinge tapsters, that are cuninge,
Mysspendinge moche maulte, brewinge so theyne,
Sellinge small cuppes moneye to wyn
Againste all truth to deale!
Therfore this place ordeyned is
For suche ylle doeres, so moche amisse,
Here shall the have ther joye and blesse,
Exsaulted by the necke
With my mayster, mightye Mahounde,
For castinge maulte besyddes the combe,
Moche watter takinge for to compounde
And litill of the secke;
With all mashers minglers of wyne in the nighte,
Brewinge so blendinge againste daye lighte;
Suche newe made clarytte is cavse full righte
Of sicknes and deseace!
This I betake you, more and lesse,
To my sweete mayster, sir Sathanas,
To dwell with hym in his place,
When it shall you please!

Sathanas: Welckome, deare darlinge, to vs all three,
Though Iesus be gone with our meanye,
Yet shall thou abyde heare still with me
In paine withoute ende!

Secundus Demon: Welckome, dere ladye, I shall thee wedd,
For manye a heavye and droncken head,
Cavse of thy ale, were broughte to bed,
Farre worse then anye beaste!

Tercius Demon: Welckome, deare daughter, to endles balle,
Vsinge cardes, dice and cupes smalle
With manye false outhes to sell thy ale,
Nowe thou shall have a feaste!

VII. GEISTLICHE PROSA UND HEILIGENLEBEN.

39. Bibelübersetzung von Niclas von Hereford, nebst der überarbeitung von John Purvey.

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Ecclesiastes.

Cap. I.

The wrdis of Ecclesiastes, sone of Dauid, king of Jerusalem. Vanite of vanites, seide Eclesiastes; vanite of vanytes and alle thingus vanyte. What hath a man more ouer of al his trauaile, that he trauaileth vnder the sunne? Jeneracioun goth and ieneracioun cometh; the erthe, forsothe, in to withoute ende stant. The sunne risith vp and goth doun and to his place turneth aȝeen; and there aȝeen risende goth aboute bi the south and turneth aȝeen to the north. Enuyrounende alle thingus the spirit in cumpas passeth and in to his cercles turneth aȝeen. Alle flodis entren in to the se and the se redoundith not; to the place, whennes the flodis wenten out, thei turnen aȝeen, that eft thei flowen out. Alle thingus harde; and a man mai not them tellen out pleynli with wrd; the eȝe is not fild with siȝte ne fulfild is the ere with heering. What is, that was? it, that is to come? What is, that is mad, it, that is to be maad? No thing vnder the sunne newe, ne any man mai seyn: Lo! this is fresh newe; now, forsothe, it wente beforn in worldis, the whiche weren beforn vs. Ther is not mynde of the rathere thingus, but and of tho thingis, forsothe, that ben aftir to come, shal not ben recording anent hem, that be to come in the laste time. I, Eclesiastes, was king of Irael in Jerusalem; and I purposide in myn inwit to seche and enserchen wisli of alle thingus, that ben mad vnder sunne. This werste ocupacioun ȝaff god to the sonus of men, that thei shulden ben ocupied in it. I saȝ alle thingus, that ben mad vnder the sunne, and, lo! alle thingus vanitę and tormenting of spirit! Peruertid men of hard ben amendid; and withoute ende is the noumbre of foolis. I spac in myn herte, seiende: Lo! gret I am mad, and I wente beforn alle in wisdam, that weren beforn me in Jerusalem; and my mynde beheeld manye thingus wisli, and I lernede. And I ȝaf myn herte, that I knewe prudence and doctrine and errouris and folie. And I knewȝ, that in these thingis also was trauaile

Cap. I.

The wordis of Ecclesiastes, sone of Dauid, the kyng of Jerusalem. The vanyte of vanytees, seide Ecclesiastes; the vanyte of vanytees and alle thingis ben vanite. What hath a man more of alle his trauel, bi which he traueilith vndur the sunne? Generacioun passith awei and generacioun cometh; but the erthe stondith withouten ende. The sunne risith and goith doun and turneth aȝen to his place; and there it risith aȝen and cumpassith bi the south and turneth aȝen to the north. The spirit, cumpassynge alle thingis, goith in cumpas and turneth aȝen in to hise cerclis. Alle floodis entren in to the see, and the see fletith not ouer the markis, set of God; the floodis turnen aȝen to the place, fro whennus tho comen forth, that tho flowe eft. Alle thingis ben hard; a man may not declare tho thingis bi word; the iȝe is not fillid bi siȝt nether the eere is fillid bi hering. What is that thing, that was? that, that schal come? What is that thing, that is maad? that, that schal be maad? No thing vndir the sunne is newe, nether ony man may seie: Lo! this thing is newe; for now it ȝede bifore in worldis, that weren bifore vs. Mynde of the formere thingis is not, but sotheli nether thenkyng of tho thingis, that schulen come afterward, schal be at hem, that schulen come in the last tyme. I, Ecclesiastes, was king of Israel in Jerusalem; and Y purposide in my soule to seke and enserche wiseli of alle thingis, that ben maad vndur the sunne. God ȝaf this werste ocupacioun to the sones of men, that thei schulden be ocupied therynne. I siȝ alle thingis, that ben maad vndur the sunne; and lo! alle thingis ben vanyte and turment of spirit. Weiward men ben amendid of hard; and the noumbre of foolis is greet withouten ende. I spak in myn herte and Y seide: Lo! Y am made greet and Y passide in wisdom alle men, that weren bifore me in Jerusalem; and my soule siȝ many thingis wiseli and Y lernede. And Y ȝaf myn herte, that Y schulde knowe prudence and doctryn and

and tormenting of spirit; for thi that in myche wisdam is myche indignacioun, and that addith kunnyng, addeth and trauaile.

Cap. II.

I seide in myn herte: I shal go and flowe delices and I shal take the frutis in goodis; and I saȝ also, that that was vanyte. And laȝhing I heeld errour and to ioȝe I seide: Wherto in veyn thou art bigilid? I thoȝte in myn herte to withdrawe fro wyn my flesh and myn inwit to bern ouer to wisdam, and that I shulde eschewe folie, to the tyme that I shulde seen, what were profitable to the sonus of men; the whiche thing don nede is to ther lif in the noumbre of daȝes vnder the sunne. I magnefiede my werkis, I bilde to me houses and plauntide vynes; I made gardynes and appilgardynes, and I plauntide them with the trees of alle kinde; and I made out to me cysternes of watris, that I shulde watren the wode of the buriounynge tres. I weldide seruauns and handwymmen, and myche meyne I hadde; droues also and grete flockis of sheep ouer alle men, that weren befor me in Jerusalem. I hepede to me siluer and gold and substaunces of kingus and of prouynces; I made to me singeris and singeresses and the delices of sonus of men, cuppis and pottis in seruise to wynes to ben held; and I passede in richesses alle, that beforn me weren in Jerusalem. Wisdam also abod stille with me, and alle thingus, that desireden myn eȝen, I denyede not to them, ne I forfendide myn herte, but that of alle voluptuouste he shulde take frut and al delicen hym self in these thingus, that I hadde greithid; and this I alouwide my part, for I shulde vsen my trauaile. And whan me I hadde turned to alle the werkis, that myn hondis hadden don, and to the trauailes, in whiche in veyn I hadde swat, I saȝ in alle thingus vanyte and tormenting of inwit and no thing to dwelle stille vnder the sunne. I passede, and to ben beholden wisdam and erroures and folie; what is, forsothe, a man, that he mowe folewen the king, his makere? And I saȝ, that so myche wisdam wente beforn folie, hou myche liȝt is in difference fro derenesses. Of the wise man the eȝen in his hed, the fool goth in derenesses; and I lernede, that o diyng was of euere either. And I seide in myn herte: If oon, and of the fool and my diyng, shal be, what to me profiteth, that more bisynesse I ȝaf to wisdam? And spoken with my mynde, I toc heed, that that also was vanyte. Forsothe, ther shal not be the mynde of the wise man lic maner, as of the fool, in to withoute ende, and the times to come with forȝeting alle thingus shul couere togidere; the taȝt man dieth also and the vntaȝt. And therfore it noȝede me of my lif, seende. alle euelis to ben vnder the sunne and alle thingus vanytes and tormenting of spirit. Eft I wlatede alle my bisynesse, that vnder the sunne most studiousli I trauailede, to han an eir after me, whom I

errours and foli! And Y knew, that in these thingis also was trauel and turment of spirit; for in myche wisdom is myche indignacioun, and he, that encressith kunnyng, encreessith also trauel.

Cap. II.

Therfor Y seide in myn herte: Y schal go and Y schal flowe in delicis and Y schal vse goodis; and Y siȝ also, that this was vanyte. And leiȝyng Y arrettide errour and Y seide to ioye: What art thou disseyued in veyn? I thouȝte in myn herte to withdrawe my fleisch fro wyn, that Y schulde lede ouer my soule to wisdom and that Y schulde eschewe foli, til Y schulde se, what were profitable to the sones of men, in which dede the noumbre of daies of her lijf vndur the sunne is nedeful. Y magnefiede my werkis, Y bildide housis to me and Y plauntide vynes; Y made ȝerdis and orcherdis and Y settide tho with the trees of al kynde; and Y made cisternes of watris for to watre the wode of trees growynge. I hadde in possessioun seruauntis and handmaidis; and Y hadde myche meynee, and droues of grete beestis and grete flockis of scheep ouer alle men, that weren bifore me in Jerusalem. Y gaderide togidere to me siluer and gold and the castels of kingis and of prouyncis; Y made to me syngeris and syngeressis and delicis of the sones of men, and cuppis and vessels in seruyce to helde out wynes; and Y passide in richessis alle men, that weren bifor me in Jerusalem. Also wisdom dwellide stabli with me, and alle thingis, whiche myn iȝen desiriden, Y denyede not to hem; nether Y refreynede myn herte, that ne it vside al lust and delitide it silf in these thingis, whiche I hadde maad redi; and Y demyde this my part, if Y vside my trauel. And whanne Y hadde turned me to alle werkis, whiche myn hondys hadden maad, and to the trauels, in whiche Y hadde swet in veyn, Y siȝ in alle thingis vanyte and turment of the soule, and that no thing vndir sunne dwellith stabli. I passide to biholde wisdom, errours and foli; Y seide: What is a man, that he may sue the king, his maker? And Y siȝ, that wisdom ȝede so mych bifor foli, as miche as liȝt is dyuerse fro derknessis. The iȝen of a wijs man ben in his heed, a fool goith in derknessis; and Y lernede, that o perisching was of euer either. And Y seide in myn herte: If o deth schal be bothe of the fool and of me, what profitith it to me, that Y ȝaf more bisynesse to wisdom? And Y spak with my soule and perseyuede, that this also was vanyte. For mynde of a wijs man schal not be in lijk maner, as nether of a fool, withouten ende, and tymes to comynge schulen hile alle thingis togidere with forȝetyng; a lerned man dieth in lijk maner and an vnlerned man. And therfor it anoiede me of my lijf, seynge, that alle thingis vndur sunne ben yuele and that alle thingis ben vanyte and turment of the spirit. Eft Y curside al my bisynesse, bi which Y trauelide moost studiousli vndur sunne, and Y schal haue an eir after me, whom Y knowe not,

knowe not, whether wis or fool he be to ben; and shal lordshipen in my trauailes, in the whiche I haue myche swat and ben bisy; and alle thing is so veyn. Wherfore I cesede and myn herte forsoc more to trauailen vnder the sunne. For whan an other shal trauailen in wisdam and doctrine and besynesse, and to an idil man the purchasid thingus lefeth; and that thanne vanyte and gret euel. What, forsothe, shal profite to a man of al his trauaile and of the tormenting of spirit, that vnder the sunne he is tormentid? Alle the daȝes of hym of sorewes and myseyse ben ful, and bi the nyȝt in mynde he resteth not; and whether is not that vanyte? Whether is it not betere to eten and drinke and to shewe to his lif the goodis of his trauailes? and that is of the hond of God. Who shal so deuouren and delicis flowen as I? To a good man in his siȝte God ȝaf wisdam and kunnyng and vnderstonding; to the synnere, forsothe, he ȝaf tormenting and wast bisynesse, that he adde and gedere togidere and take to hym, that shal plesen to God; but and this vanite and wast besynesse of mynde.

Cap. III.

Alle thingus han time and in ther spaces passen alle thingus vnder the sunne. Time of hauyng birthe and time of diyng; time of plaunting and time of pulling vp that is plauntid. Time of sleying and time of heling; time of destroȝing and time of bilding. Time of weping and time of laȝhing; time of weiling and time of leping. Time of sprenging abrod stones and time of gadering togidere; time of clipping and time to ben maad aferr fro clippingus. Time of purchasing and time of leesing; time of keping and time of casting awei. Time of kutting and time of souwing togidere; time of holding pes and time of speking. Time of loouing and time of hate; time of bataile and time of pes. What hath a man more of his trauaile? I saȝ the affliccioun, that God ȝaf to the sonus of men, that thei be tormentid in it. Alle thingus he made goode in ther time and the world he toc to the disputisoun of them, that a man finde not the werc, that God wroȝte fro the bigynnyng to the ende. And I kneȝ, that ther was not betere, but to gladen and to do good in ther lif. Eche man, forsothe, that etith and drinketh and seeth good of his trauaile; that the ȝifte of God is. I lernede, that alle werkis, that God made, dwellen stille in to withoute ende; wee moun not to them any thing adden or taken awei, that God made, that he be drad. That is maad, it dwellith stille; that ben to come, now weren; and God restoreth that, that ȝide awei. I saȝ vnder sunne in the place of dom vnpitousnesse and in the place of riȝtwisnesse wickidnesse. And I seide in myn herte: The riȝtwise and the vnpitouse the Lord shal demen and tyme of alle thing thanne shal be. I seide in myn herte of the sonus of men, that God shulde prouen hem and shewen to ben lic to bestis.

whether he schal be wijs ether a fool; and he schal be lord in my trauels, for whiche Y swatte greetli and was bisi; and is ony thing so veyn? Wherfor Y ceesside and myn herte forsook for to trauele fertherе vnder sunne. For whi whanne another man trauelith in wisdom and techyng and bisynesse, he leeueth thingis getun to an idel man; and therfor this is vanyte and greet yuel. For whi what schal it profite to a man of al his trauel and turment of spirit, bi which he was turmentid vndur sunne? Alle hise daies ben ful of sorewis and meschefs, and bi nyȝt he restith not in soule; and whether this is not vanyte? Whether it is not betere to ete and drynke and to schewe to hise soule goodis of hise trauels? and this thing is of the hond of God. Who schal deuoure so and schal flowe in delicis, as Y dide? God ȝaf wisdom and kunnyng and gladnesse to a good man in his siȝt; but he ȝaf turment and superflu bisynesse to a synnere, that he encreesse and gadere togidere and ȝyue to hym that plesith God; but also this is vanyte and veyn bisynesse of soule.

Cap. III.

Alle thingis han tyme and alle thingis vndur sunne passen bi her spaces. Tyme of birthe and time of diyng; tyme to plaunte and tyme to drawe vp that, that is plauntid. Tyme to sle and tyme to make hool; tyme to distrie and tyme to bilde. Tyme to wepe and tyme to leiȝe; tyme to biweile and tyme to daunse. Tyme to scatere stoonys and tyme to gadere togidere; tyme to colle and tyme to be fer fro collyngis. Tyme to wynne and tyme to leese; tyme to kepe and tyme to caste awei. Tyme to kitte and tyme to sewe togidere; tyme to be stille and tyme to speke. Tyme of loue and tyme of hatrede; tyme of batel and tyme of pees. What hath a man more of his trauel? I siȝ the turment, which God ȝaf to the sones of men, that thei be occupied therynne. God made alle thingis good in her tyme and ȝaf the world to disputyng of hem, that a man fynde not the werk, which God hath wrouȝt, fro the bigynnyng til in to the ende. And Y knew, that no thing was betere to a man, no but to be glad and to do good werkis in his lijf. For whi ech man, that etith and drinkith and seeth good of his trauel; this is the ȝifte of God. I haue lerned, that alle werkis, whiche God made, lasten stidfastli til in to withouten ende; we moun not adde ony thing to tho nether take awei fro tho thingis, whiche God made, that he be dred. That thing, that is maad, dwellith perfitli; tho thingis, that schulen come, weren bifore; and God restorith that, that is goon. I siȝ vndur sunne vnfeithfulnesse in the place of doom; and wickidnesse in the place of riȝtfulnesse. And Y seide in myn herte: The Lord schal deme a iust man and an vnfeithful man; and the tyme of ech thing schal be thanne. I seide in myn herte of the sones of men, that God schulde preue hem

Therfore oon is the diyng of men and of bestis, and euene the condicioun of euere either; as a man dieth, so and tho dien; lic maner brethen alle thingus, and no thing hath a man more than a beste. Alle thingus vnderlin to vanyte and alle thingus gon to o place; of erthe thei ben maad and in to erthe togidere thei turnen aȝeen. Who kneȝ, if the spirit of the sonus of Adam steȝe vp aboue and if the spirit of bestis go doun bynethe? And I parceyuede no thing to ben betere, than a man to gladen in his were, and that to ben the part of hym; who, forsothe, hym shal leden to, that aftir hym he knowe thingis to come?

Cap. IV.

I turnede me to othere thingus and I saȝ chalenges, that vnder the sunne ben don, and the teres of innocens and no man coumfortende; ne to moun withstonde the violence of them, benomen the helpe of alle. And I preisede more the deade than the liuende; and I demede hym welsumere than either, that ȝit is not born ne saȝ the euelis, that ben don vnder the sunne. Eft I beheeld alle the trauailis of men and the besynesses I tooc heed to ben opened to the enuye of neȝhebore; and in that thanne vanyte and wast besynesse is. The fool foldeth togidere his hondis and eteth his flesh, seiende: Betere is a litil handful with reste than ful either hond with trauaile and tormenting of inwit. Beholdende I founde and an other vanyte vndir the sunne; oon is, and the secunde hath not, nouther sone ne brother; and ner the latere to trauailen he ceseth not and ner the latere his eȝen ben not fild with richesses; ne he thenketh aȝeen, seiende: To whom trauaile I and begile my soule of goodis? In that also ys vanyte and werst tormenting. Betere is, that two ben togidere than oon; forsothe, thei han auauntage of ther felashipe. If oon shul fallen, of the tother he shal ben holden vp; wo to the alone: for, whan he shal fallen, he hath not a man, rerende hym vp. If two shul slepe, thei shul ben nurshid togidere; oon, what maner shal he be maad hot? If any man haue the ouere hond aȝen oon, two withstonden to hym; a threfold corde hard is tobroken. Betere is a child, pore and wis, than a king, old and fool, that cannot seen beforn in to aftir. That and fro prisoun and cheynes otherwhile sum man goth out to a reume; and an other, born into a reume, with myseise is wastid. I saȝ alle liuende men, that gon vnder the sunne, with the ȝunge, ful waxynge the secunde, that shal rise for hym. Withoute ende is the noumbre of puple of alle, that weren beforn hym, and that aftir ben to comen, shul not gladen in hym; but and this vanyte and tormenting of spirit. Kep thou thi foot, goende in to the hous of God, and

and schewe, that thei ben lijk vnresonable beestis. Therfor oon is the perisching of man and of beestis, and euene condicioun is of euer eithir; as a man dieth, so and tho beestis dien; alle beestis brethen in lijk maner, and a man hath no thing more than a beeste. Alle thingis ben suget to vanyte and alle thingis goen to o place; tho ben maad of erthe and tho turnen aȝen togidere in to erthe. Who knowith, if the spirit of the sones of Adam stieth vp ward and if the spirit of beestis goith dounward? And Y perseyuede, that no thing is betere, than that a man be glad in his werk, and that this be his part; for who schal brynge hym, that he knowe thingis, that schulen come after hym?

Cap. IV.

I turnede me to othere thingis and Y siȝ fals chalengis, that ben don vndur the sunne, and the teeris of innocentis, and no man coumfortour; and that thei, forsakun of the help of alle men, moun not aȝenstonde the violence of hem. And Y preiside more deed men than lyuynge men; and Y demyde hym, that was not borun ȝit and siȝ not the yuels, that ben don vndur the sunne, to be blisfulere than euer eithir. Eft Y bihelde alle the trauelis of men and bisynesses; and Y perseyuede, that tho ben opyn to the enuye of neiȝbore; and therfor in this is vanyte and superflu bisynesse. A fool foldith togidere his hondis and etith hise fleischis and seith: Betere is an handful with reste than euer either hondful with trauel and turment of soule. I bihelde and foond also another vanytee vndir the sunne; oon is, and he hath not a secounde; not a sone, not a brother; and netheles he ceesith not for to trauele nether hise iȝen ben fillid with richessis; nether he bithenkith and seith: To whom trauele Y and disseyue my soule in goodis? In this also is vanyte and the worste turment. Therfor it is betere, that tweyne be togidere than oon; for thei han profite of her felouschipe. If oon fallith doun, he schal be vndurset of the tothere; wo to hym, that is aloone; for whanne he fallith, he hath noon, reisynge him. And if tweyne slepen, thei schulen be nurschid togidere; hou schal oon be maad hoot? And if ony man hath maistri aȝens oon, tweyne aȝen stonden hym; a threfolde corde is brokun of hard. A pore man and wijs is betere, than an eld kyng and fool, that kan not bifore se in to tyme to comynge. For sum tyme a man goith out bothe fro prysoun and chaynes to a rewme; and anothir, borun in to a rewme, is wastid bi nedynesse. I siȝ alle men lyuynge, that goen vndur the sunne, with the secounde ȝong wexynge man, that schal rise for hym. The noumbre of puple of alle, that weren bifore hym, is greet withouten mesure, and thei, that schulen come aftirward, schulen not be glad in hym; but also this is vanyte and turment

neȝhe, that thou heere; forsothe, myche betere is obeisaunce than victorie sacrifises of foolis, that wite not, what thei don of euel.

Cap. V.

And speke thou not folili any thing, ne thin herte be swift to bringe forth a wrd beforn God; God, forsothe, in heuene and thou vp on erthe, and therfore fewe be thi wrdis. Sweuenus folewen manye besynesses and in manye wrdis shal ben founde folie. If any thing thou haue vouwid to God, ne tarie thou to ȝelde; forsothe, displesith to hym vnfeithful and fool beheste; but, what euere thou auouwist, ȝeeld; and myche betere it is to not auouwen than aftir the vow the bihestis to not ȝelde. Ne ȝiue thou thi mouth, that thou make thi flesh to synnen; ne sey thou biforn the aungil: „There is not purueying“, lest parauenture the Lord, wroth vp on thi wrdis, scatere alle the werkis of thin hondis. Wher many sweuenes ben, many vanytes and wrdis vnnoumbreable; thou, forsothe, dred God. If thou shalt seen wronge chalengis of nedi men and violent domes, and riȝtwisnesse to be turned vp so doun in prouynce, wndre thou not vp on this nede; for than the heeȝ an other is heȝere, and vp on these othere also ben heȝere stondende; and ferthermore the king of al erthe comaundith to the seruende. The auerouse shall not ben fulfild with monee; and that looueth richesses, frut shal not take of them; and this thanne vanyte. Wher ben many richesses, and manye, that eten hem; and what profiteth to the weldere, but that he seeth the richesses with his eȝen? Swete is slep to the werchere, whether litil or myche he ete; fulnesse, forsothe, of the riche man suffrith hym not to slepen. Ther is and an other infirmyte werst, that I saȝ vndir the sunne; richesses, kept in to euel of his

of the spirit. Thou, that entrist in to the hous of God, kepe thi foot and neiȝe thou for to here; for whi myche betere is obedience than the sacrifices of foolis, that witen not, what yuel thei don. Speke thou not ony thing folily, nether thin herte be swift to brynge forth a word bifore God; for God is in heuene and thou art on erthe, therfor thi wordis be fewe. Dremes suen many bisynessis and foli schal be foundun in many wordis. If thou hast avowid ony thing to God, tarie thou not to ȝelde; for an vnfeithful and fonned biheest displesith hym; but ȝelde thou, what euer thing thou hast avowid; and it is myche betere to make not a vowe than aftir a vowe to ȝelde not biheestis. Ȝyue thou not thi mouth, that thou make thi fleisch to do synne; nether seie thou bifor an aungel: „No puruyaunce is“, lest perauenture the Lord be wrooth on thi wordis and distruye alle the werkis of thin hondis. Where ben many dremes, ben ful many vanytees and wordis without noumbre; but drede thou God. If thou seest false chalengis of nedi men and violent domes, and that riȝtfulnesse is distried in the prouynce, wondre thou not on this doyng for another is hiȝere than an hiȝ man, and also othere men ben more hiȝe aboue these men; and ferthermore the kyng of al erthe comaundith to the seruaunt.

Cap. V.

An auerouse man schal not be fillid of monei; and he, that loueth richessis, schal not take fruytis of tho; and therfor this is vanyte. Where ben many richessis, also many men ben, that eten tho; and what profitith it to the haldere, no but that he seeth richessis with hise iȝen? Slepe is swete to hym, that worchith, whether he etith litil ether myche; but the fulnesse of a ryche man suffrith not hym to slepe. Also anothir sijknesse is ful yuel, which Y siȝ vndur the sunne; richessis ben kept in to the yuel of her lord. For thei perischen in the worste turment; he gendride a sone, that schal be in souereyn nedynesse. As he ȝede nakid out of his modris wombe, so he schal turne aȝen; and he schal take awei with hym no thing of his trauel. Outirli it is a wretchid sijknesse; as he cam, so he schal turne aȝen. What therfor profitith it to hym, that he trauelide in to the wynde? In alle the daies of his lijf he eet in derknessis and in many bisinessis and in nedynesse and sorewe. Therfor this semyde good to me, that a man ete and drynke and vse gladnesse of his trauel, in which he trauelide vndir the sunne, in the noumbre of daies of his lijf, which God ȝaf to hym; and this is his part. And to ech man, to whom God ȝaf richessis and catel, and ȝaf power to hym to ete of tho and to vse his part and to be glad of his trauel; this is the ȝifte of God. For he schal not bithenke miche on the daies of his lijf; for God ocupieth his herte with delicis.

lord. Forsothe, thei pershen in the werste tormenting; he gat a sone, that in heȝest nedynesse shal be. As he wente out nakid of the wombe of his moder, so he shal turne aȝeen; and no thing he shal take with hym of his trauaile. Wreccheful, forsothe, infirmyte; what maner he cam, so he shal turne aȝeen. What thanne profiteth to hym, that he trauailede in to wind? Alle the daȝes of his lif he eet in dercnesses and in many besynesses and myseise and sorewe. And so this to me is seen good, that a man ete and drinke and vse gladnesse of his trauaile, that he trauailede vnder the sunne, in noumbre of the daȝes of his lif, the whiche God ȝaf to hym; and this is his part. And to eche man, to whom God ȝaf richesses and substaunce, and power he ȝaf to hym, that he ete of hem and take the frut of his part and glade of his trauaile; this is the ȝifte of God. Forsothe, not a seeth he shal recorde of the daȝes of his lif, ther thurȝ that God ocupie in delicys his herte.

Cap. VI.

Ther is and an other euel, that I saȝ vnder the sunne; and, forsothe, ofte anentis men. A man, to whom God ȝaf richesses and substaunce and wrshepe; and no thing lacketh to his soule of alle thingis, that he desireth; and God ȝyueth not power to hym, that he ete of it, but a straunge man shal deuouren it. This is vanyte and gret wrecchidnesse. If any man geete an hundred free childer and liue many ȝeris and many daȝes of his age hadde, and the soule of hym vse nott the goodis of his substaunce and lacke sepulture; of that I pronounce, that betere than he be maad a deadborn. In veyn, forsothe, he cam and wente to dercnesses; and bi forȝeting shal be don awei the name of hym. He saȝ not the sunne ne kneȝ the distaunce of good and euel; also if two thousend ȝeer he shulde liue and hadde not ful vsid the goodis; whether not to o place gon alle? Al the trauaile of man in the mouth of hym, but the soule of hym shal not be fulfild with goodis. What more hath a wis man than a fool? and what a pore, but that he go thider, wher is lif? Betere is to seen that thou coueitist, than to desire that thou wost not; but and this is vanyte and presumpcioun of spirit. Who is to come, now is clepid the name of hym, and is knowen, that he be a man and mai not aȝen a strengere than hymself striuen with in dom. Wrdis ben manye and myche in disputing vanyte hauende.

Cap. VI.

Also another yuel is, which Y siȝ vndur the sunne; and, certis, it is oft vsid anentis men. A man is, to whom God ȝaf richessis and catel and onour; and no thing failith to his soule of alle thingis, which he desirith; and God ȝyueth not power to hym, that he ete therof, but a straunge man shal deuoure it. This is vanyte and a greet wretchidnesse. If a man gendrith an hundrid fre sones and lyueth many ȝeris and hath many daies of age, and his soule vsith not the goodis of his catel and wantith biriyng; Y pronounce of this man, that a deedborun child is betere than he. For he cometh in veyn and goith to derknessis; and his name schal be don awei bi forȝetyng. He siȝ not the sunne nether knew dyuersyte of good and of yuel; also thouȝ he lyueth twei thousynde ȝeeris and vsith not goodis; whether alle thingis hasten not to o place? Al the trauel of a man is in his mouth, but the soule of hym schal not be fillid with goodis. What hath a wijs man more than a fool? and what hath a pore man, no but that he go thidur, where is lijf? It is betere to se that, that thou coueitist, than to desire that, that thou knowist not; but also this is vanyte and presumpcioun of spirit. The name of hym, that schal come, is clepid now, and it is knowun, that he is a man and he mai not stryue in doom aȝens a strongere than hym silf. Wordis ben ful manye and han myche vanyte in dispuytinge. What nede is it to a man to seke grettere thingis than hym silf; sithen he knowith not, what schal bifalle to hym in his lijf, in the noumbre of daies of his pilgrimage and in the tyme, that passith as schadowe? ether who may schewe to hym, what thing vndur sunne schal come aftir hym?

Cap. VII.

What nede is to a man more thingus than hymself to sechen; whan he vnknowith, what it bringe to hym in his lif, bi noumbre of dazes of his pilgrimage and bi time, that as shadewe passede? or who to hym shal moun shewen, what after hym be to come vnder the sunne? Betere is a good name than precious oynementes; and the dai of deth than the dai of birthe. Betere is to go to the hous of weiling than to the hous of a feste; in it, forsothe, the ende of alle men is warned, and liuende he thenketh, what be to come. Betere is wrathe than lazhing; for bi sorewe of the chere the wil of the trespasere is amendid. The herte of wise men, where is sorewe; and the herte of foolis, where is gladnesse. Betere is to be chastisid of a wis man, than bi flatering of foolis to be desceyued; for as the soun of brennende thornes vnder a pot, so the lazhing of a fool. But and this vanyte. Chaleng disturbeth the wise man and shal leesen the strengthe of his herte. Betere is, forsothe, the ende of orisoun than the begynnyng. Betere is a pacient man than the enhauncende hymself. Be thou not swift to wrathen; for wrathe in the bosum of a fool restith. Ne seye thou: What wenest thou of cause is, that the rathere tymes betere weren, than now ben? folie, forsothe, is such a maner asking. Profitablere, forsothe, is wisdam with richesses and more profitith to men, seende the sunne. Forsothe, as wisdam defendith, so monee; this, forsothe, more hath lernyng and wisdam, that lif thei zeelden to ther weldere. Behold the werkes of God, that no man mai amende, whom he despiside. In the goode dai vse goodes and the euele dai be war biforn; as, forsothe, this, so and it God made, that a man finde not azen hym riztwis pleyntes. These thingus also I sawz in the dazes of my birthe: the riztwis pershede in his riztwisnesse and the vnpitous myche time lineth and in his malice. Wile thou not ben myche riztwis ne more sauouren, than is nede, lest thou become stoneid. Ne myche vnpytousli do thou and wile thou not ben a fool, lest thou die in the time, not thin. Good is thee to sustenen the riztwis; but and fro hym ne withdrawe thou thin hond; for, who dredeth God, no thing neegligentli leueth. Wisdam coumfortede the wise ouer ten princes of the cite. Ther is not, forsothe, a riztwis man in the erthe, that do good and not synne. But and to alle wrdis, that ben seid, ne leeue thou thin herte, lest parauenture thou here a seruaunt cursende to thee; thi conscience, forsothe, wot, for and thou ofte sithes cursedist to othere. Alle thingis I sazede in wisdam; I seide: Wis I shal be maad, and it ferthere wente awei fro me, myche more than it was; and heez depnessse, who shal finde it? I cumpassede alle thingus in myn inwit, that I shulde witen and beholde and sechen wisdam and resoun and that I shulde knowe the vnpitousnes of the fool and the errour of vnprudent men. And I fond womman, bitterere than deth, the whiche is the grene of hunteres, and a net the herte of hir, bondis ben the hondis of hir; who

Cap. VII.

A good name is betere than preciouse oynementis; and the dai of deth is betere, than the dai of birthe. It is betere to go to the hous of morenyng than to the hous of a feeste; for in that hous of morenyng the ende of alle men is monestid, and a man lyuynge thenkith, what is to comynge. Yre is betere than leiȝyng; for the soule of a trespassour is amendid bi the heuynesse of cheer. The herte of wise men is, where sorewe is; and the herte of foolis is, where gladnesse is. It is betere to be repreued of a wijs man, than to be disseyued bi the flateryng of foolis; for as the sown of thornes, brennynge vndur a pot, so is the leiȝyng of a fool. But also this is vanyte. Fals chalenge disturblith a wijs man and it schal leese the strengthe of his herte. Forsothe, the ende of preyer is betere than the bigynnyng. A pacient man is betere than a proud man. Be thou not swift to be wrooth; for ire restith in the bosum of a fool. Seie thou not: What gessist thou is of cause, that the formere tymes weren betere, than ben now? for whi siche axyng is fonned. Forsothe, wisdom with richessis is more profitable and profitith more to men, seynge the sunne. For as wisdom defendith, so money defendith; but lernyng and wisdom hath this more, that tho ȝyuen lijf to her weldere. Biholde thou the werkis of God, that no man may amende hym, whom God hath dispisid. In a good day vse thou goodis and bifore eschewe thou an yuel day; for God made so this dai as that dai, that a man fynde not iust playnyngis aȝens hym. Also Y siȝ these thingis in the daies of my natyuyte; a iust man perischith in his riȝtfulnesse and a wickid man lyueth myche tyme in his malice. Nyle thou be iust myche nether vndurstonde thou more, than is nedeful, lest thou be astonyed. Do thou not wickidli myche and nyle thou be a fool, lest thou die in a tyme, not thin. It is good, that thou susteyne a iust man; but also withdrawe thou not thin hond from hym; for he, that dredith God, is not necligent of ony thing. Wisdom hath coumfortid a wise man ouer ten pryncis of a citee. Forsothe, no iust man is in erthe, that doith good and synneth not. But also ȝyue thou not thin herte to alle wordis, that ben seid, lest perauenture thou here thi seruaunt cursynge thee; for thi conscience woot, that also thou hast cursid ofte othere men. I asayede alle thingis in wisdom; Y seide: I schal be maad wijs, and it ȝede awei ferthere fro me, myche more than it was; and the depthe is hiȝ, who schal fynde it? I cumpasside alle thingis in my soule to kunne and biholde and seke wisdom and resoun and to knowe the wickidnesse of a fool and the errour of vnprudent men. And Y foond a womman, bitterere than deth, which is the snare of hunteris, and hir herte is a net and hir hondis ben boondis; he, that plesith God, schal ascape hir, but he, that is a synnere, schal be takun of hir. Lo! Y foond this, seide Ecclesiastes, oon and other, that Y schulde fynde resoun, which my soule sekith ȝit; and Y foond not. I foond o man of a thousynde; Y foond

plesith to God, shal ascapen hir, who, forsothe, is a synnere, shal be cagt of hir. Lo! this I fond, seide Eclesiastes, oon and other, that I shulde finde resoun, that git sechith my soule; and I fond not. A man of a thousend oon I fond, a womman of alle I fond not. Onli this I fond, that God made man rigt; and he hymself mengde with questiouns withoute ende. Who such oon as the wise is? and who knew the solucioun of the wrd?

Cap. VIII.

The wisdam of a man ligtneth in the chere of hym; and the most mygti the face of hym shal chaungen. I the mouth of the king kepe and hestes and the othis of God. Ne hege thou to gon awei fro the face of hym ne abide thou stille in euel were. For al, that he wille, he shal do; and the sermoun of hym is ful of power, ne any man mai sey to hym: Whi dost thou thus? Who kepeth the hest, shal not ben expert any thing of euel; time and answering the herte of the wise man vnderstant. To alle nede time is and couenablenesse; and myche tormentyng of a man, that vnknowith the passide thingus, and the to comen bi no messager he may wite. It is not in a mannys power to defende the spirit, ne he hath power in the dai of deth, ne it is suffrid to resten bataile agencomende; ne vnpitousnesse shal saue the vnpitouse. Alle these thingus I beheeld and gaf myn herte in alle werkis, that ben mad vnder sunne. Otherwhile a man lordshipeth to a man in to his euel. I sag vnpitous men biried, that alsoo, whan git thei liueden, in holi place weren; and thei weren preised in the cite, as of rigtwis werkis; but and this is vanyte. Forsothe, for ther is not brogt forth anoon agen euele men sentence, withoute any drede the sones of men werchen eueles. And ner the latere the synnere of that, that an hundrid sithes he doth euel and bi pacience is sustened, I knew, that ther was good to men, dredende God, that reuerentli dreden the face of hym. Be ther not good to the vnpitouse ne be ther aferr longid the dages of hym; but as shadewe passe they, that dreden not the face of the Lord. Ther is and an other vanyte, that is don vp on erthe. Ther ben rigtwis men, to the whiche eueles comen forth, as werkes thei diden of vnpitous men; and ther ben vnpitous men, that ben so sikir, as thog thei hadden the deedis of rigtwis men; but and this most veyn I deme. I preisede therfore gladnesse, that ther was not to man good vnder sunne, but that he ete and drinke and ioge; and that onli with hym he take of his trauaile, in the dages of his lif, that God gaf to hym vnder the sunne. And I leide to myn herte, that I wite wisdam and vnderstande distincioun, that goth on erthe. Ther is a man, that dages and nigtus slep taketh not to his egen. And I vnderstod, that of alle the werkis of God no resoun of them mai a man finde, that ben mad vnder the sunne; and hou myche more he trauailede to sechen, so myche lasse he shal finde; also if the

this oonli, that God made a man riȝtful; and he medlide hym silf with questiouns without noumbre. Who is siche as a wijs man? and who knowith the expownyng of a word? The wisdom of a man schyneth in his cheer; and the myȝtieste schal chaunge his face.

Cap. VIII.

I kepe the mouth of the kyng and the comaundementis and sweryngis of God. Haste thou not to go awei fro his face and dwelle thou not in yuel werk. For he schal do al thing, that he wole; and his word is ful of power, and no man mai seie to hym: Whi doist thou so? He, that kepith the comaundement of God in this lijf, schal not feele ony thing of yuel; the herte of a wijs man vndurstondith tyme and answer. Tyme and cesoun is to ech werk; and myche turment is of a man, for he knowith not thingis passid, and he mai not knowe, bi ony messanger, thingis to comynge. It is not in the power of man to forbede the spirit, nethir he hath power in the dai of deth nethir he is suffrid to haue reste, whanne the batel neiȝeth; nethir wickidnesse schal saue a wickid man. I bihelde alle thes thingis and Y ȝaf myn herte in alle werkis, that ben don vndur the sunne. Sum tyme a man is lord of a man to his yuel. Y siȝ wickid men biryed, which, whanne thei lyueden ȝit, weren in hooli place; and thei weren preisid in the citee as men of iust werkis; but also this is vanyte. Forsothe, for the sentence is not brouȝt forth soone aȝens yuele men, the sones of men doon yuels withouten ony drede. Netheles of that, that a synnere doith yuel an hundrid sithis and is suffrid bi pacience, Y knew, that good schal be to men dredynge God, that reuerensen his face. Good be not to the wickid man nethir hise daies be maad longe; but passe thei as schadewe, that dreden not the face of the Lord. Also another vanyte is, which is don on erthe. Iust men ben, to whiche yuels comen, as if thei diden the werkis of wickid men; and wickid men ben, that ben so sikur, as if thei han the dedis of iust men; but Y deme also this moost veyn. Therfor Y preysid gladnesse, that no good was to a man vndur the sunne, no but to ete and drynke and to be ioiful; and that he schulde bere awei with hym silf oneli this of his trauel, in the daies of his lijf, whiche God ȝaf to hym vndur the sunne. And Y settide myn herte to knowe wisdom and to vndurstonde the departing, which is turned in erthe. A man is, that bi daies and niȝtis takith not sleep with iȝen. And Y vndurstood, that of alle the werkis of God, a man may fynde no resoun of tho thingis, that ben don vndur the sunne; and, in as myche as he traueilith more to seke, bi so myche he schal fynde lesse; ȝhe, thouȝ a wijs man seith, that he knowith, he schal not mow fynde.

wise man shal sei hymself to han knowen, he shal not moun finde. Alle these thingus I tretede in myn herte, that I vndirstonde curyously.

Cap. IX.

Ther ben riȝtwise and wise men, and the werkis of hem in the hond of God; and ner the latere a man wot not, whether looue or hate he be wrthi. But alle thingus, in to time to come, ben kept vncerteyn; for thi that alle thingus euenli comen to the riȝtwis and to the vnpitous, to the goode and to the euele, to the clene and to the vnclene, to the offrende ostis and victorie sacrifises and to the despisende sacrifises; as a good man, so and a synnere; as a forsworn, so and he, that soth swerth. This is the werste among alle thingis, that vnder the sunne ben don, for the same thingus to alle men fallen; wherfore and the hertes of the sonus of men ben fulfild with malice and with dispising in ther lif; and aftir these to helle thei shul ben broȝt doun. No man is, that euermor liue and that of this thing haue trost; betere is a quyc dogge thanne a leoun dead. Lyuende men, forsothe, witen themself to be to dien; deade, forsothe, no thing knewen more ne han ouer meede; for to forȝeting taken is the mynde of hem. Looue also and hate and enuyes togidere pershеden; and thei han not part in this world and in the werk, that vnder the sunne is don. Go thanne and ett in gladnesse thi bred and drinc with ioȝe thi win; for to God plesen thi werkis. Alle times be thi clothis white and oile fro thin hed faile not. Parfitli vse lif with the wif, that thou loouest, alle the daȝes of thi lif of thin vnstablenesse, that ben ȝyue to thee vnder sunne, al the time of thi vanyte; this is, forsothe, part in lif and in thi trauaile, that thou trauailist vnder sunne. What euere thing mai thin hond don, besili werc; for nouther werc ne resoun ne wisdam ne kunnyng is anent helle, whider thou gost. I turnede me to an other thing and I saȝ vnder sunne neither cours to ben of swifte men ne bataile of stronge men ne bred of wise men ne richesses of taȝt men ne grace off craftis men; but time and chauns in alle thingus. A man wot not his ende; but as fisshis ben take with the hoc and as briddes ben caȝt with the grene, so ben taken men in euel time, whan to them sodeynli it cometh ouer. This also vnder sunne I saȝ wisdam and prouede the moste. A litil cite and fewe men in it; ther cam aȝen it a gret king and besegede it and made out strengthis bi envyroun, and ful mad is the sege. And ther is founden in it a pore man and a wis; he delyuerede the cite bi his wisdam, and no man therafter recordede of that pore man. And I seide, betere to ben wisdam than strengthe; what maner thanne the wisdam of the pore man is despisid and the wrdis of hym ben not herd? The wrdis of wise men ben herd in silence, more than the cri of a prince among foolis. Betere is

Cap. IX.

I tretide alle these thingis in myn herte to vndirstonde diligentli. Just men and wise men ben, and her werkis ben in the hond of God; and netheles a man noot, whether he is worthi of loue or of hatrede. But alle thingis ben kept vncerteyn in to tyme to comynge; for alle thingis bifallen euenli to a iust man and to a wickid man, to a good man and to an yuel man, to a cleene man and to an vnclene man, to a man, offrynge offryngis and sacrifices, and to a man, dispisynge sacrifices; as a good man, so and a synnere; as a forsworun man, so and he, that greetli swerith treuthe. This thing is the worste among alle thingis, that ben don vndur the sunne, that the same thingis bifallen to alle men; wherfor and the hertis of the sones of men ben fillid with malice and dispisyng in her lijf; and aftir these thingis thei schulen be led doun to hellis. No man is, that lyueth euere and that hath trist of this thing; betere is a quik dogge than a deed lioun. For thei, that lyuen, witen, that thei schulen die; but deed men knowen no thing more nether han meede ferthere; for her mynde is ȝouun to forȝetyng. Also the loue and hatrede and enuye perischiden togidere; and thei han no part in this world and in the werk, that is don vndur the sunne. Therfor go thou, iust man, and ete thi breed in gladnesse and drynke thi wiyn with ioie; for thi werkis plesen God. In ech time thi clothis be white and oile faile not fro thin heed. Vse thou lijf with the wijf, which thou louest, in alle the daies of lijf of thin vnstablenesse, that ben ȝouun to thee vndur sunne, in al the tyme of thi vanyte; for this is thi part in thi lijf and trauel, bi which thou trauelist vndur the sunne. Worche thou bisili, what euer thing thin hond mai do; for nether werk nether resoun nethir kunnyng nether wisdom schulen be at hellis, whidir thou haastist. I turnede me to another thing and Y siȝ vndur sunne, that rennyng is not of swift men nethir batel is of stronge men nether breed is of wise men nether richessis ben of techeris ne grace is of crafti men; but tyme and hap is in alle thingis. A man knowith not his ende; but as fischis ben takun with an hook and as briddis ben takun with a snare, so men ben takun in yuel tyme, whanne it cometh sudeynli on hem. Also Y siȝ this wisdom vndur the sunne and Y preuede it the mooste. A litil citee and a fewe men ther ynne; a greet kyng cam aȝens it and cumpasside it with palis, and he bildide strengthis bi cumpas; and bisegyng was maad perfit. And a pore man and a wijs was foundun ther ynne; and he delyuerede the citee bi his wisdom, and no man bithouȝte aftirward on that pore man. And

wisdam than armes for bataile; and who in oon shal synnen, many goodis shal leese.

Cap. X.

Fleȝis diende leesen the swotnesse of the oynement. More precious is wisdam and litil glorie at tyme than folie. The herte of the wise man in the riȝthalf of hym; and the herte of the fool in the lifthalf of hym. But and in the weie a fool goende, whan he be an vnwis man, alle foolis eymeth. If the spirit of the hauende power steȝe vp vp on thee, thi place ne lefe thou; for kuring maketh to cese most synnes. Ther is euel, that I saȝ vnder the sunne, as bi errour goende out fro the face of the prince; a fool, set in heeȝ dignete, and riche men to seete benethe. I saȝ seruauntis in hors and princes goende as seruauns vp on erthe. Who delueth a dich, fallith in to it; and who scatereth the hegg, shal biten hym the shadewe eddere. Who berth ouer stones, shal be tormentid in hem; and who hewith trees, shal be woundid of hem. If aȝeen smyten were the iren, and that not as bifore, but were bluntid, with myche trauaile shall be whettid out; and aftir the besynesse shal folewe wisdam. If the eddere bijte in silence, no thing lasse than he hath, that priueli bacbiteth. The wrdis of the wise mouth grace; and the lippis of the vnwise shuln stumblen hym doun. The bigynnyng of the wrdis of hym folie and the last thing of the mouth of hym werst errour. A fool multeplieth wrdes; a man vnknowith, what beforn hym was, and what after is to come, who to hym shal moun shewe? The labour of foolys shal tormenten hem, that kunnen not in to the cite gon. Wo to thee, thou lond, whos king is a child and whos princes erli eten. Blisful the lond, whos king is noble and whos princes eten in ther time to fillen and not to leccherie. In slouthis shal be mekid the ioynyng of sparres; and in infirmyte of hondis the hous shal droppe thurȝ. In laȝhing thei make bred and wyn, that thei ete drinkende; and to monee obeshen alle thingus. In thi thenking ne bacbite thou to the king and in the priuyte of thi bed ne curse thou to the riche man; for and the foulis of heuene shulen bern thi vois, and that hath federes, shal telle out sentence.

Cap. XI.

Send thi bred vp on men, passende watris; for after manye times thou shalt finden it. Ȝif partis seuene and also eiȝte; for thou knowist not, what be to comen of euelis vp on erthe.

Y seide, that wisdom is betere than strengthe; hou therfor is the wisdom of a pore man dispisid and hise wordis ben not herd? The wordis of wise men ben herd in silence more than the cry of a prince among foolis.

Cap. X.

Betere is wisdom than armuris of batel; and he, that synneth in o thing, schal leese many goodis. Flies, that dien, leesen the swetnesse of oynement. Litil foli at a tyme is preciousere than wisdom and glorie. The herte of a wijs man is in his riȝt side; and the herte of a fool is in his left side. But also a fool, goynge in the weie, whanne he is vnwijs, gessith alle men foolis. If the spirit of hym, that hath power, stieth on thee, forsake thou not thi place; for heeling schal make gretteste synnes to ceesse. An yuel is, which Y siȝ vndur the sunne, and goith out as bi errour fro the face of the prince; a fool, set in hiȝ dignyte, and riche men sitte bynethe. I siȝ seruauntis on horsis and princes as seruauntis goynge on the erthe. He, that diggith a diche, schal falle in to it; and an eddre schal bite hym, that distrieth an hegge. He, that berith ouer stoonys, schal be turmentid in tho; and he, that kittith trees, schal be woundid of tho. If yrun is foldid aȝen, and this is not as bifore, but is maad blunt, it schal be maad scharp with myche trauel; and wisdom schal sue aftir bisynesse. If a serpent bitith, it bitith in silence; he, that bacbitith priueli, hath no thing lesse than it. The wordis of the mouth of a wijs man is grace; and the lippis of an vnwijs man schulen caste hym doun. The bigynnyng of hise wordis is foli and the laste thing of his mouth is the worste errour. A fool multiplieth wordis; a man noot, what was bifore hym, and who mai schewe to hym that, that schal come aftir hym? The trauel of foolis shal turment hem, that kunnen not go in to the citee. Lond, wo to thee, whos kyng is a child and whose princes eten eerli. Blessid is the lond, whos kyng is noble and whose princis eten in her tyme to susteyne the kynde and not to waste. The hiȝnesse of housis schal be maad low in slouthis; and the hous schal droppe in the feblenesse of hondis. In leiȝyng thei disposen breed and wyn, that thei drynkynge ete largeli; and alle thingis obeien to monei. In thi thouȝt bacbite thou not the kyng and in the priuete of thi bed curse thou not a riche man; for the briddis of heuene schulen bere thi vois, and he, that hath pennys, schal telle the sentence.

Cap. XI.

Sende thi breed on watris, passynge forth; for aftir many tymes thou schalt fynde it. Ȝyue thou partis seuene and also eiȝte; for thou woost not, what yuel schal come on erthe. If

If the cloudis weren fulfild, weder vp on erthe thei shul heelden out; if the tree shul falle to the south or to the north, in what euere place it shul falle, there it shal be. Who waiteth wind, sowith not; and who biholdith cloudis, neuermore shal repe. What maner wise thou knowest not, what be the weie of the spirit and bi what resoun bones ben ioyned in the wombe of the womman with childe, so thou wost not the werkes of God, that is forgere of alle thingus. Erli sowe thi seed and at eue ne cese thin hond; for thou wost neuer, whiche more growe, this or that; and, if either togidere, the betere shal be. Sweete the tree, and delitable is to eȝen to seen the sunne. If manye ȝeres a man lyuede and in alle these thingus were glad, he owith to han mynde of the derke tyme and of many daȝes; the whiche, whan thei shul come, of vanyte shul ben vndernomen the passed tymes. Thanne glade thou, ȝunge man, in thi waxende age and in good be thin herte in the daȝes of thi ȝouthe, and go in the weies of thin herte and in the siȝte of thin eȝen; and wite thou, that for alle these thingus God shal bringe thee in to dom. Do awei wrathe for thin herte and put awei malice fro thi flesh; forsothe, waxende age and voluptuouste ben veyn.

Cap. XII.

Haue mynde of thi creatour in the daȝis of thi ȝouthe, and er time come of tormenting and neȝhen the ȝeres, of the whiche thou seye: Thei plesen not to me. Er the sunne waxe derc and liȝt and sterres and moone; and the cloudis turnen aȝeen after reyn. Whan shul be moued the keperes of the hous and the most strong men wageren; and idil shuln ben the wymmen, grindende in a litil noumbre, and seende bi holes shul waxe derc, and closen the dores in the strete, in the meknesse of the vois of hir grindende; and thei shul rise at the vois of the brid, and alle the doȝtris of the song shul become doumb. Heȝe thingus also shul dreden and quaken in the weie; the almaunder shal flouren and the locust shal be mad fat and the erbe caperis shal be scatered; for a man shal gon in to the hous of his euerlastingnesse and men weilende shul gon aboute in the strete. Er be tobroke the silueren corde and aȝeen come the goldene filet, and the stene be tobrosid vp on the welle and tobroke be the wheel vp on the cisterne; and pouder turne aȝeen in to his erthe, whenes he was, and the spirit go aȝeen to God, that ȝaf it. Vanyte of vanytes, seide Eclesiastes, vanyte of vanytes and alle thingus vanyte. And whan Eclesiastes was most wis, he taȝte the puple and tolde out, what he hadde do, and enserchende made manye parablis; he soȝte profitable wrdis and wrot most riȝt sermounes and ful of treuthe. The wrdis of wise men as prickes and as nailes, in to heiȝte piȝt, that bi the counseiles of maistris ben ȝiuen of oon shepperde. More than these, sone myn,

cloudis ben filled, tho schulen schede out reyn on the erthe; if a tre fallith doun to the south ether to the north, in what euer place it fallith doun, there it schal be. He, that aspieth the wynd, sowith not; and he, that biholdith the cloudis, schal neuere repe. As thou knowist not, which is the weye of the spirit and bi what resoun boonys ben ioyned togidere in the wombe of a womman with childe, so thou knowist not the werkis of God, which is makere of alle thingis. Eerli sowe thi seed and thin hond ceesse not in the euentid; for thou woost not, what schal come forth more, this ethir that; and, if euer eithir cometh forth togidere, it schal be the betere. The liȝt is sweet, and delitable to the iȝen to se the sunne. If a man lyueth many ȝeeris and is glad in alle these, he owith to haue mynde of derk tyme and of many daies; and whanne tho schulen come, thingis passid schulen be repreued of vanyte. Therfor, thou ȝonge man, be glad in thi ȝongthe and thin herte be in good in the daies of thi ȝongthe, and go thou in the weies of thin herte and in the biholdyng of thin iȝen; and wite thou, that for alle these thingis God shal brynge thee in to doom. Do thou awei ire fro thin herte and remoue thou malice fro thi fleisch; for whi ȝongthe and lust ben veyne thingis.

Cap. XII.

Haue thou mynde on thi creatour in the daies of thi ȝongthe, bifore that the tyme of thi turment come and the ȝeris of thi deth neiȝe, of whiche thou schalt seie: Tho plesen not me. Haue thou mynde on thi creatour, bifor that the sunne be derk and the liȝt and sterrys and the mone; and cloude turne aȝen after reyn. Whanne the keperis of the hous schulen be mouyd and strongeste men schulen tremble; and grynderis schulen be idel, whanne the noumbre schal be maad lesse, and seeris bi the hoolis schulen wexe derk; and schulen close the doris in the street, in the lownesse of vois of a gryndere; and thei schulen rise at the vois of a brid, and alle the douȝtris of song schulen wexe deef. And hiȝ thingis schulen drede and schulen be aferd in the weie; an alemaundetre schal floure, a locuste schal be maad fat and capparis schal be distried; for a man schal go in to the hous of his euerlastyngnesse and weileris schulen go aboute in the street. Haue thou mynde on thi creatour, byfore that a siluerne roop be brokun and a goldun lace renne aȝen, and a watirpot be al tobrokun on the welle and a wheele be brokun togidere on the cisterne; and dust turne aȝen in to his erthe, wherof it was, and the spirit turne aȝen to God, that ȝaf it. The vanyte of vanytees, seide Ecclesiastes, the vanyte of vanytees and alle thingis ben vanyte. And whanne Ecclesiastes was moost wijs, he tauȝte the puple and he telde out the thingis, whiche he dide, and he souȝte out wisdom and made many parablis; he souȝte profitable wordis and he wroot moost riȝtful wordis and ful of treuthe.

ne seche thou; of making manye bokis is noon ende, and ofte bethenking is tormenting of the flesh. Eende of speking alle heere wee togidere. Dred God and his hestis kep; that is, eche man. Alle thingus, that ben mad, he shal bringe in to dom; for eche errid thing, whether good or euel it be.

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40. John Wycliffes bibelübersetzung.

Druck von Forshall u. Madden. — Um 1380.

Here bygynneth the gospel of Mark.

Cap. I.

The bigynnynge of the gospel ot Jhesu Crist, the sone of God. As it is writun in Ysaie, the prophete: „Lo! I sende myn angel bifore thi face, that schal make thi weye redy bifore thee.“ The voice of oon, cryinge in desert: „Make ʒe redy the weye of the lord, make ʒe his pathis riʒtful.“ Jhon was in desert baptisynge and prechinge the baptym of penaunce in to remiscioun of synnes. And alle men of Jerusalem wenten out to him and al the cuntre of Judee; and weren baptisid of him in the flood of Jordan, knowlechinge her synnes. And John was clothid with heeris of camelis and a girdil of skyn abowte his leendis; and he eet locustus and hony of the wode, and prechide, seyinge: „A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo, or vnbynde, the thwong of his schoon. I haue baptisid ʒou in water; forsothe, he shal baptise ʒou in the holy goost.“ And it is don in thoo dayes, Jhesus came fro Nazareth of Galilee and was baptisid of Joon in Jordan. And anoon he, styinge vp of the water, sayʒ heuenes openyd and the holy goost, cummynge doun as a culuere and dwellynge in hym. And a voys is maad fro heuenes: „Thou art my sone loued, in thee I haue plesid.“ And anon the spirit puttide hym in to desert. And he was in desert fourty dayes and fourty niʒtis and was temptid of Sathanas, and was with beestis and angelis mynystriden to hym. Forsothe, after that Joon was taken, Jhesus came in to Galilee, prechinge the gospel of the kyngdam of God and seiynge: „For tyme is fulfillid and the kyngdam of God shal come niʒ; forthinke ʒee, or do ʒee penaunce, and bileue ʒee to the gospel.“ And he, passynge bisidis the see of Galilee, say Symont and Andrew, his brother, sendynge nettis in to the see;

The wordis of wise men ben as prickis and as nailis, fastned deepe, whiche ben ȝouun of o scheepherde bi the counsels of maistris. My sone, seke thou no more than these; noon ende is to make many bookis, and ofte thenkyng is turment of fleisch. Alle we here togydere the ende of spekyng. Drede thou God and kepe hise heestis; that is to seie: ech man. God schal brynge alle thingis in to dom, that ben don; for ech thing, don bi errour, whether it be good ether yuel.

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sothely, thei weren fishers. And Jhesus seide to hem: „Come ȝee after me; I shal make ȝou to be maad fishers of men.“ And anoon, the nettis forsaken, thei sueden hym. And he, gon forth thennes a litil, say James of Zebede and Joon, his brother, and hem in the boot, makynge nettis. And anoon he clepide hem; and Zebede, her fadir, left in the boot with hirid seruauntis, thei sueden hym. And thei wenten forth in to Cafarnaum, and anoon in the sabotis he, gon yn into the synagoge, tauȝte hem. And thei wondreden on his techynge; sothely, he was techynge hem, as hauynge power and not as scribis. And in the synagoge of hem was a man in an vnclene spirit and he criede, seyinge: „What to vs and to thee, thou Jhesu of Nazareth? haste thou cummen bifore the tyme for to destroie vs? Y woot, that thou art the holy of God.“ And Jhesus thretenyde to hym, seyinge: „Wexe dowmb and go out of the man.“ And the vnclene goost, debrekynge hym and cryinge with grete vois, wente awey fro hym. And alle men wondriden, so that thei souȝten togidre amonge hem, seyinge: „What is this thinge? what is this newe techyng? for in power he comaundith to vnclene spiritis, and thei obeyen to hym.“ And the tale, or tything, of hym wente forth anoon in to al the cuntree of Galilee. And anoon thei, goynge out of the synagoge, camen in to the hous of Symont and Andrew with James and Joon. Sothely, and the modir of Symontis wif sik in feueris restide, or lay; and anoon thei seien to hym of hir. And he, cummynge to, reride hir vp, the hond of hir taken, and anoon the feuere left hire and she mynystride to hem. Forsothe, the euenynge maad, whenne the sone wente doun, thei brouȝten to hym alle, hauynge yuel and hauynge deuelis. And al the cite was gaderid at the ȝate. And he helide many, that weren traueilide with dyuers soris, and he castide out many deuelis and he suffride hem nat for to speke, for thei knewen hym. And in the morewynge ful erly he rysynge, gon out, wente in to desert place and preiede there. And Symont suede hym and thei, that weren with hym. And whanne thei

hadden founden hym, thei seiden to hym: „For alle men seeken thee.“ And he seith to hem: „Go we in to the nexte townes and citees, that and there I preche, for to this thing I came.“ And he was prechynge in the synagogis of hem and in alle Galilee and castynge out fendis. And a leprous man cam to hym, bisechynge hym, and, the knee folden, seide: „Ȝif thou wolt, thou maist clense me.“ Forsothe, Jhesus, hauynge mercy on hym, streiʒt out his hond and, touchynge hym, seith to hym: „I wole, be thou maad clene.“ And whanne he hadde seide, anoon the lepre partide awey fro hym and he is clensid. And he thretenyde to hym and anoon he putte hym out and seith to hym: „Se thou, seie to no man; but go, shewe thee to the princis of prestis and offre for thi clensynge tho thingis, that Moyses hadde in to witnessynge to hem.“ And he, gon out, biganne to preche and diffame, or puplishe, the word, so that nowe he miʒte nat opynly go in to the citee, but be without forth in deserte placis; and thei camen togidre to hym on alle sydis.

Cap. II.

And eft he entride in to Capharnaum after eiʒte days. And it is herd, that he was in an hous, and many camen togidre, so that it tok nat nether at the ʒate. And he spac to hem a word. And there camen to hym men, bryngynge a man, sike in palesie, the whiche was borun of foure. And whanne thei miʒte nat offre hym to hym for the cumpanye of peple, thei maden the roof nakid, wher he was; and makynge opyn, thei senten doun the bedd, in whiche the sike man in palasie lay. Sothely, whanne Jhesus say the feith of hem, he seith vnto the sike man in palasie: „Sone, thi synnes ben forʒouen to thee.“ Forsothe, there weren summe of the scribis, sittynge and thenkynge in her hertis: „What spekith he thus? He blasfemeth; who may forʒeue synnes, no but God alone?“ The whiche thing anoon knowen by the holy goost, for thei thouʒten so withinne hem self, Jhesus seith to hem: „What thenken ʒee these thingis in ʒoure hertis? What is liʒtere for to seie to the sike man in palasie, Synnes ben forʒouen to thee, or for to seie, Ryse, take thi bed and walke? Sothely, that ʒee wite, that mannes sone hath powere in erthe to forʒeue synnes, he seith to the sike man in palasie: „I seie to thee, ryse vp, take thi bed and go in to thin hous.“ And anoon he roos vp and, the bed taken vp, he wente bifore alle men, so that alle men wondriden and honouriden God, seyinge: „For we sayen neuer so.“ And he wente out eftsone to the see, and al the cumpanye of peple cam to hym; and he tauʒte hem. And whenne he passide, he say Leui Alfey, sittynge at the tolbothe, and he seith to hym: „Sue thou me.“ And he rysynge suede hym. And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete

with Jhesu and his disciplis; sothely, there weren manye, that foleweden hym. And scribis and Pharisees seeyinge, for he eet with puplicanys and synful men, seiden to his disciplis: „Whi ȝoure maister etith and drinkith with puplicanys and synners?" This thing herd, Jhesus seith to hem: „Hoole men han no nede to a leche, but thei, that han yuele; forsothe, I cam not for to clepe iuste men but synners." And disciplis of Joon and the Pharisees weren fastynge; and thei camen and seien to hym: „Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat?" And Jhesus seith to hem: „Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste. Forsothe, dayes shulen come, whenne the spouse shal be taken awey from hem, and thanne thei shulen faste in thoo days. No man seweth a pacche of rude, or newe, clothe to an old clothe, ellis he takith awey the newe supplement, or pacche, and a more brekynge is maad. And no man sendith newe wyn in to oold*e* botelis, or wynevesselis, ellis the wyn shal berste the wynvesselis, and the wyn shal be held out and the wynevesselis shulen perishe. But newe wyn shal be sent in to newe wynvesselis." And it is don eftsoone, whanne the lord walkide in the sabothis by the cornes, and his disciplis bigunnyn to passe forth and plucke eris. Sothly, the Pharysees seiden: „Loo! what don thi disciplis in sabotis, that is nat leeueful." And he seith to hem: „Radde ȝee neuere, what Dauyth dide, whanne he hadde neede and he hungride, and thei, that weren with hym? Hou he wente into the hous of God, vndir Abiathar, prince of prestis, and eete loouys of proposicioun, the whiche it was nat leeful to ete, no but to prestis alone, and he ȝaue to hem, that weren with hym." And he seide to hem: „The sabote is maad for man and nat a man for the sabote; and so mannys sone is lord also of the saboth."

Cap. III.

And he entride eftsoone in to the synagoge, and ther was a man, hauynge a drye hond. And thei aspieden hym, ȝif he helide in sabothis, for to accuse hym. And he seith to the man, hauynge a drye honde: „Ryse in to the mydil." And he seith to hem: „Is it leeueful to do wel in the sabothis or yuele? for to make a soule saaf whether to lese?" And thei weren stille. And he, biholdynge hem aboute with wrathe, hauynge sorwe vpon the blyndnesse of her herte, seith to the man: „Holde forth thin honde." And he helde forth, and the honde is restorid to hym. Sothely, Pharisees, goynge out anoon, maden a counseil with Herodyans aȝeins hym, hou thei shulden lese hym. Forsothe, Jhesus with his disciplis wente to the see; and myche cumpanye from Galilee and Judee suede hym, and fro Jerusalem and fro Ydume and biȝendis Jordan, and thei, that aboute Tyre and

Sydon, a grete multitude, heerynge the thingis, that he dide, camen to hym. And Jhesus seith to his disciplis, that the litil boot shulde serue hym, for the cumpanye of peple, lest thei oppressiden hym; sothely, he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe, hou many euere hadden soris, or woundis, and vnclene spiritis, whenne thei seien hym, felden down to hym and crieden, seyinge: „Thou art the sone of God.“ And gretely he manasside hem, that thei shulden nat make hym opyn, or knowen. And he, styinge in to an hil, clepide to hym, whom he wolde; and thei camen to hym. And he made, that there weren twelue with hym, and that he shulde sende hem for to preche. And he ȝaue to hem power of heelynge siknessis and of castynge out fendis. And to Symount he putte name Petre, and James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thondrynge; and Andrew and Philip and Bartholomewe and Mathew and Thomas and James Alfey and Thadee and Symount Cananee and Judas Scarioth, that bitraide hym. And thei comen to an hous; and the cumpanye of peple came togidre eftsoone, so that thei miȝte not nether ete breed. And whanne his kynnesmen hadden herdde, thei wenten out for to holde hym; sothely, thei seiden, for he is turnyd in to wodenesse. And the scribis, that camen doun fro Jerusalem, seiden: „For he hath Belsebub, and for in the prince of dêuels he castith out fendis.“ And, hem gadrid togidre, he seide to hem in parablis: „Hou may Sathanas caste out Sathanas? And if a rewme be departide in itself, the ilke rewme may not stonde. And if an hous be disparpoilid on it self, thilke hous may not stonde. And if Sathanas hath risen aȝeins hym self, he is disparpoilid and he shal not mowe stonde, but hath an ende. No man, gon in to a stronge mannes hous, may take awey his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous. Trewly I seie to ȝou, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forȝouen to the sones of men. Sothely, he, that shal blasfeme aȝeins the holy gost, shal not haue remissioun in to withouten eend, but he shal be gilty of euerlastynge trespas.“ For thei seiden: „He hath an unclene spirit.“ And his modir and bretheren comen, and thei, stondynge withoute forth, senten to hym, clepynge hym. And a cumpany sat aboute hym; and thei seien to hym: „Lo! thi modir, and thi bretheren withouten forth seken thee.“ And he, answerynge to hem, seith: „Who is my modir and my bretheren?“ And biholdynge hem aboute, that saten in the cumpas of hym, he seith: „Lo! my modir and my bretheren. Forsoth, who that doth the will of God, he is my brother and my sister and modir.“

Cap. IV.

And eft Jhesus bigan for to teche at the see; and myche cumpany of peple is gedrid to hym, so that he, styinge in to a

boot, sat in the see, and al the cumpany of peple was aboute the see on the lond. And he tauȝte hem in parablis many thingis. And he seide to hem in his techynge: „Heere ȝee. Loo! a man sowynge goth out for to sowe. And the while he sowith, an other seed felde aboute the wey, and briddis of heuene, or of the eire, camen and eeten it. Forsothe, an other felde doun on stony placis, wher it had nat myche erthe; and anoon it sprong vp, for it hadde nat depnesse of erthe. And whenne the sunne rose vp, it welwide for heete and it dried vp, for it hadde not roote. And an other felde doun into thornes, and thornes stieden vp and strangliden it, and it ȝaue not fruyt. And an other felde doun in to good lond and ȝaue fruyt, styinge vp and wexinge; and oon brouȝte thrittyfold and oon sixtyfold and oon an hundridfold.“ And he seide: „He, that hath eris of heeryng, heere.“ And whenne he was singuler, or by hym silf, the twelue, that weren with hym, axiden hym for to expowne the parable. And he seide to hem: „To ȝou it is ȝouen for to knowe the mysterie, or pryuite, of the kyngdam of God. Sothely, to hem, that ben withoute forth, alle thingis ben maad in parablis, that thei seynge se and se nat, and thei heerynge heere and vnderstonde not; that sum tyme thei be conuertid and synnes be forȝouen to hem.“ And he seith to hem: „Witen not ȝee this parable? and howe ȝee shulden knowe alle parablis? He, that sowith, sowith a word. These, sothly, ben that aboute the weye, where the word is sowun; and whenne thei han herd, anoon cometh Sathanas and takith awey the word, that is sowun in her hertis. And also these ben, that ben sown on a stoon, the whiche, whanne thei han herd the word, anoon taken it with ioye and thei han nat roote in hem silf, but thei ben temporal, that is, lasten a lityl tyme; afterward, tribulacioun sprongen vp and persecucioun for the word, anoon thei ben sclaundrid. And there ben other, that ben sowun in thornis; these it ben, that heeren the word, and myseiste of the world and disseit of richessis and other charge of coueitise, entrynge ynne, strangulen the word, and it is maad withouten fruyt. And these it ben, that ben sowun on good lond, the whiche heren the word and taken and maken fruyt, oon thrittifold, oon sixtifold and oon an hundrid.“ And he seide to hem: „Wher a lanterne come, that it be put vndir a bushel? wher not, that it be put vpon a candilstike? Forsothe, ther is no thing hid, that shal not be maad opyn; nether ony thing is preuy, the whiche shal not come in to apert. If ony man haue eeris of heryng, heere he.“ And he seide to hem: „See ȝee, what ȝee heeren. In what mesure ȝee meten, it shal be meten to ȝou and be kast to ȝou. Sothely, it shal be ȝouen to hym, that hath, and it shal be taken awey from hym, that hath not, also that, that he hath.“ And he seide: „So the kingdom of God is, as if a man caste seed in to the erthe, and it slepe and ryse vp in niȝt and day and brynge forth seed and wexe faste, the while he wote not. Forsothe, the erthe by his owne worchynge makith fruyt, first an erbe, or grene corn, afterward an eere, afterward

ful fruyt in the ere. And whanne of it silf it hath brouȝt forth fruyt, anoon he sendith a sikil, or hook, for rype corn cometh.“ And he seide: „To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoune it? As a corn of seneueye, the which, whann it is sowun in the erthe, is lesse than alle seedis, that ben in erthe; and whanne it is bredd, or quykened, it styȝeth vp in to a tree and is maad more than alle wortis, or erbis; and it shal make grete braunchis, so that briddis of heuene mowe dwelle vndir the shadewe ther of.“ And in many siche parablis he spac to hem a word, as thei miȝten heere; sothely, he spak not to hem withouten parable. Forsothe, he expounyde to his disciplis alle thingis on sidis hond, or by hem self. And he seith to hem in that day, whenne euenyng was maad: „Passe we aȝeinward.“ And thei, leeuynge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym. And a greet storme of wynd is maad and sente wawis in to the boot, so that the boot was ful. And he was in the hyndir part of the boot, slepynge on a pilewe. And thei reysen hym and seien to hym: „Maistre, perteneth it nat to thee, that we perishen?“ And he, rysynge vp, manasside to the wynd and seide to the see: „Be stille, wexe doumb.“ And the wynd ceeside and greet pesiblenesse is maad. And he seith to hem: „What dreden ȝee? Nat ȝit han ȝee feith?“ And thei dredden with greete dreed and seiden to eche other: „Who, gessist thou, is this? for the wynd and the see obeyshen to hym.“

Cap. V.

And thei camen ouer the wawe of the see into the cuntree of Genazareth. And anoon a man in vnclene spirit ran out of a biryel to hym, goynge out of the boot. The whiche man hadde an hous in graues, or biriels, and nether with chaynis now miȝte eny man bynde hym. For oft tymes he, bounden in stockis and chaynes, hadde broken the chaynes and hadde brokun the stockis to smale gobetis, and no man miȝte daunte, or make tame, hym. And euer more, niȝt and day, in biriels and hillis he was cryinge and betynge hym silf with stoones. Sothely, he, seynge Jhesus afer, ran and worshipide hym. And he, cryinge with greet voice, seide: „What to me and to thee, thou Jhesu, the sone of God hieste? I conioure thee bi God, that thou tourmente not me.“ Forsothe, Jhesus seide to hym: „Thou vnclene spirit, go out fro the man.“ And Jhesus axide hym: „What name is to thee?“ And he seith to hym: „A legioun is name to me; for we ben manye.“ And he preide hym myche, that he shulde nat put hym out of the cuntreie. Forsothe, there was there aboute the hill a flock of hoggis, lesewynge in feeldis. And the spiritis preieden Jhesu, seyinge: „Sende vs into hoggis, that we entre in to hem.“ And anoon Jhesus grauntide to hem. And the vnclene spiritis entriden in to the hoggis, and with greet bire, or haste, the floc was cast

doun in to the see, to tweyne thousynde, and thei ben strangelid in the see. Sothely, thei, that fedden hem, fledden and tolden in to the citee and in to the feeldis; and thei wenten out for to see, what was don. And thei camen to Jhesu and thei seen hym, that was traueilid of the fend, sittynge clothid and of hoole mynde; and thei dreden. And thei tolden to hem, that sayen, hou it was don to hym, that hadde a fend, and of the hoggis. And thei bygunnen for to preie hym, that he shulde go awey fro her coostis. And when he stiede in to a boot, he, that was traueilid of the deuel, bygan to preye hym, that he shulde be with hym. Sothly, Jhesus resceyued hym nat, but seith to hym: „Go thou in to thin hous to thine and telle to hem, hou many thingis the lord hath don to thee and hadde mercy of thee.“ And he wente forth and bigan for to preche in Decapoly, that is, a cuntree of ten citees, hou manye thingis Jhesus hadde don to hym; and alle men wondriden. And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym and was aboute the see. And oon of the princis of synagogis, by name Jayrus, cam and, seyinge hym, fel doun at his feet and preiede hym myche, seyinge: „Forwhi my douʒter is in the laste thingis; come thou, putte thin hond on hire, that she be saaf and lyue.“ And he wente forth with hym, and myche cumpanye of peple suede hym and oppresside hym. And a womman, that was in the flux of blood twelue ʒere and hadde suffride many thingis of ful many lechis and spendid alle hir thingis and no thing prophitide, but more hadde worse; whanne she hadde herd of Jhesu, she cam in the cumpanye byhynde and touchide his cloth. Sothly, she seide, „For if I shal touche or his cloth, I shal be saaf.“ And anoon the welle of blood is dried vp, and she felide in body, that she was helid of the wound, or sikenesse. And anoon Jhesus, knowynge in hym silf the vertu, that was gon out of hym, he, turned to the cumpenye, seith: „Who touchede my clothis?“ And his disciplis seiden to hym: „Thou seest the cumpenye, pressinge thee, and seist thou: Who touchide me?“ And Jhesus lokide aboute for to see hir, that hadde don this thing. Forsothe, the womman, dredinge and quakynge, witynge, that it was don in hir, cam and fel down bifore him and seide to hym al treuthe. Forsothe, Jhesus seide to hir: „Douʒtir, thi feith hath maad thee saf; go in pees and be saf fro thi sykenes.“ Ʒit him spekynge, messageris camen to the prince of a synagoge, seyinge: „For thi douʒtir is deed; what traueilist thou the maistir ferthere?“ Forsothe, the word herd, that was seide, Jhesus seith to the prince of the synagoge: „Nyle thou drede, oonly byleue thou.“ And he resceyuede not ony man to sue him, no but Petre and James and John, the brother of James. And thei camen in to the hous of the prince of the synagoge. And he siʒ noyse and men, wepinge and weilinge moche. And he, gon yn, seith to hem: „What ben ʒee troublid and wepyn? The wenche is not deed, but slepith.“ And thei scorneden him. Forsothe, alle kast out, he takith the fadir and

modir of the wenche and hem, that weren with him, and thei entren yn, where the wenche lay. And he, holdinge the hond of the wenche, seith to hir: „Tabita cumy,“ that is interpretid, or expownid: „Wenche, to thee I seie, rise thou.“ And anon the wenche roos and walkide; sothly, she was of twelue ȝeer. And thei weren abaischt with greet stoneyinge. And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to ȝiue to hir for to ete.

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41. Chaucers Canterbury-geschichten.

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The Persones Tale.

Jer. 6⁰. *State super vias, et videte et interrogate de semitis antiquis quae sit via bona, et ambulate in ea, et invenietis refrigerium animabus vestris, etc.*

Owre swete lord God of heven, that no man wil perische, but wol, that we comen alle to the knowleche of him and to the blisful lif, that is perdurable, ammonestith us by the prophet Jeremye, that saith in this wise: Stondeth upon the weyes and seeth and axeth of olde pathes, that is to sayn, of old sentence, which is the good*e* way, and walketh in that weie, and ye schul fynde refresshyng for youre soules, etc. Many ben the wayes espirituels, that leden folk to oure lord Jhesu Christ and to the regne of glorie; of whiche weyes ther is a ful noble way and ful covenable, which may not faile to man ne to womman, that thorugh synne hath mysgon fro the right*e* way of Jerusalem celestial; and this wey is cleped penitence. Of which men schulden gladly herken and enquere with al here herte, to wyte, what is penitence and whens it is cleped penitence and in what maner, and in how many maneres been the acciones or workynges of penaunce and how many spieces ben of penitences and whiche thinges appertEynen and byhoven to penitence and whiche thinges destourben penitence.

Seint Ambrose saith, that penitence is the pleynyng of man for the gult, that he hath doon, and no more to do ony thing, for which him oughte to pleigne. And som doctour saith: penitence is the waymentynge of man, that sorweth for his synne and peyneth himself for he hath mysdoon. Penitence, with certeyn circumstaunces, is verray repentaunce of man, that holt himself in sorwe and in woo for his giltes; and for he schal be verray penitent, he schal first bywaile the synnes, that he hath do, and

stedfastly purposen in his hert to haven schrifte of mouth and to doon satisfaccioun, and never to do thing, for which him oughte more to bywayleor to complayne, and to continue in goode werkes; or elles his repentaunce may nought avayle. For, as saith seint Isidre, he is a japere and a gabbere and no verray repentaunt. that eftsoone doth thing, for which him oughte to repente. Wepynge, and nought for to stynte to doon synne, may nought avayle. But natheles, men schal hope, that at every tyme, that man fallith, be it never so ofte, that he may arise thorugh penitence, if he have grace; but, certeyn, it is a gret doute. For as saith seint Gregory, unnethe arist he out of his synne, that is charged with the charge of yvel usage. And therfore repentaunt folk, that stinte for to synne and forlete synne, er that synne forlete hem, holy chirche holt hem siker of her savacioun. And he, that synneth and verraily repentith him in his last ende, holy chirche yit hopeth his savacioun, by the grete mercy of oure lord Jhesu Crist, for his repentaunce; but take ye the siker way!

And now, sith that I have declared yow, what thing is penitence, now schul ye understonde, that ther ben thre accLouns of penitence. The first is that, if a man be baptized after that he hath synned. Seint Augustyn saith, but if he be penitent for his olde synful lif, he may not bygynne the newe clene lif. For certes, if he be baptized withoute penitence of his olde gilt, he receyveth the mark of baptisme, but nought the grace ne the remissioun of his synnes, til he have repentaunce verray. Another defaute is this, that men doon deedly synne after that thay have receyved baptisme. The thridde defaute is, that men fallen into venial synne after here baptisme fro day to day. Therof saith seint Austyn, that penitence of goode men and of humble folk is the penitens of every day.

The spices of penitence ben thre. That oon of hem is solempne, another is comune and the thridde is pryve.' Thilke penaunce that is solempne, is in tuo maners; as is to be put out of holy chirche in lente, for slaughtre of childre and such maner thing. Another is, whan a man hath synned openly, of which synne the fame is openly spoken in the contre; and thanne holy chirche by juggement streyneth him to doon open penaunce. Comune penaunce is, that prestes enjoynen men comunly in certeyn caas, as for to goon, peradventure, naked in pilgrimage or barfot. Prive penaunce is thilk, that men doon alday for prive synnes, of whiche we schryve us prively and receyven prive penaunce.

Now schalt thou understonde, what bihoveth and is necessarie to verray parfyt penitence; and this stondith in thre thinges, contricioun of hert, confessioun of mouth and satisfaccioun. For whiche saith seint Johan Crisostom: penitence distreyneth a man to accepte benignely every peyne, that him is enjoyned with contricioun of herte and schrift of mouth, with satisfaccioun and in werking of alle maner humblete. And this is fruytful penitence agayn tho thre thinges, in which we wraththe oure lord Jhesu

Crist; this is to sayn, by delit in thinking, by rechelesnes in speking and by wicked synful werkyng. Again these thre wickid gultes is penitence, that may be likned unto a tre.

The roote of this tre is contricioun, that hydith him in the hert of him, that is verray repentaunt, right as the roote of a tree hidith him in the eorthe. Of the roote of contricioun springeth a stalk, that bereth braunches and leeves of confessioun and fruyt of satisfaccioun. For whiche Crist saith in his gospel: doth digne fruyt of penitence, for by this fruyt may men knowe this tree and nought by the roote, that is hyd in the hert of a man, ne by the braunches ne the levys of confessioun. And therfore oure lord Jhesu Christ saith thus: by the fruyt of hem schul ye knowe hem. Of this roote eek springeth a seed of grace, the which seed is mooder of sikurnes, and this seed is egre and hoote. The grace of this seed springeth of God, thorugh remembraunce of the day of doom and of the peynes of helle. Of this matier saith Salomon, that in the drede of God man forleteth his synne. The hete of this seed is the love of God and the desiring of the joye perdurable. This hete draweth the hert of man to God and doth him hate his synne. For sothe, ther is nothing, that serveth so wel to a child, as the mylk of his norice, ne nothing is to him more abhominable than the milk, whan it is melled with othere mete. Right so the synful man, that loveth his synne, him semeth, it is to him most swete of eny thing; but fro that tyme that he loveth sadly oure lord Jhesu Crist and desireth the lif perdurable, ther nys to him nothing more abhominable. For, sothly, the lawe of God is the love of God. For which Davyd saith: I have loved thy lawe and hated wikkednesse and hate; he, that loveth God, keepeth his lawe and his word. This tree saugh the prophete Daniel in spirit, upon the avysioun of Nabugodonosor, whan he counseiled him to do penaunce. Penaunce is tre of lif to hem, that it receyven; and he, that holdeth him in verray penitence, is blessed, after the sentence of Salomon.

In this penitence or contricioun men schal understonde foure thinges, that is to sayn, what is contricioun and whiche ben the causes, that moeven men to contricioun, and how he schulde be contrit and what contricioun availeth to the soule. Thanne it is thus, that contricioun is the verray sorwe, that a man receyveth in his herte for his synnes, with sad purpos to schryve him and to doo penaunce and never more to don synne. And this sorwe schal be in this maner, as saith seint Bernard; it schal ben hevy and grevous and ful scharp and poynaunt in herte; first, for man hath agilted his lord and his creatour; and more scharp and poynaunt, for he hath agiltid his fader celestial; and yit more scharp and poynaunt, for he hath wratthed and agilt him, that bought him with his precious blood and hath delyvered us fro the bondes of synne and fro the cruelte of the devel and fro the peynes of helle.

The causes, that oughten to moeve a man to contricioun ben vj. First, a man schal remembre him of his synnes. But loke, that thilke remembraunce be to no delyt of him by no way, but

gret schame and sorwe for his gilt. For Job saith, that synful men doon werkes, worthy of confessioun. And therfor saith Ezechiel: I wol remembre me alle the yeres of my lyf in bitternesse of myn herte. And God saith in thapocalips: Remembre yow from whens that ye ben falle, for biforn that tyme that ye synned*e*, ye were the children of God and lyme of the regne of God; but for youre synne ye be woxe thral and foul and membres of the feend, hate of aungels, sclaunder of holy chirche and foode of the fals*e* serpent, perpetual matier of the fuyr of helle, and yet more foule and abhominable, for ye trespassen so ofte tyme, as doth the hound, that torneth to ete his spewyng; and yet ye ben fouler for youre longe continuyng in synne and youre synful usage, for whiche ye ben roten in youre synne, as a beest in his donge. Suche maner of thoughtes make a man have schame of his synne and no delit; and God saith by the prophete Ezechiel: ye schul remembre yow of youre weyes, and thay schal displese yow. Sothly, synnes ben the wayes, that leden folk to helle.

The secounde cause, that oughte make a man to have disdeyn of his synne, is this, that, as seith seint Petre, who so doth synne, is thral of synne, and synne put a man in gret thraldom. And therfore saith the prophete Ezechiel: I wente sorwful in disdeyn of myself. Certes, wel oughte a man have disdeyn of synne and withdrawe him fro that thraldom and vilonye. And, lo, what saith Seneca in this matiere? He saith thus: though I wiste, that neythere God ne man schulde never knowe it, yit wold I have disdeyn for to do synne. And the same Seneca also saith: I am born to gretter thinges than to be thral to my body, or than for to make of my body a thral. Ne a fouler thral may no man ne womman make of his body than yive his body to synne. And were it the foulest cherl or the foulest womman, that lyveth, and lest of value, yet is he chaunged thanne by synne and more foul and more in servitude. Ever fro the heigher degre, that man fallith, the more he is thral and more unto God and to the werlde vile and abhominable. O goode God! wel oughte a man have gret disdayn of such a thing, that thorugh synne, ther he was free, now is he maked bonde. And therfore saith seint Austyn: if thou hast disdayn of thy servaunt, if he agilte or synne, have thou than disdeine, that thou thiself schuldist doon synne. Tak reward of thy value, that thou be nought to foul in thiself. Allas! wel oughte men have disdeyn to be servauntes and thralles to synne, and sore ben aschamed of hemself, that God of his endeles goodnes hath set hem in heigh estate or yeven hem witte, strength of body, hele, beaute or prosperite and bought hem fro the deth with his herte blood, that thay so unkindely ayeinst his gentilesce quyten him so vileynsly, to slaughter of her oughne soules. O goode God! ye wommen, that ben of so gret beaute, remembreth yow of the proverbe of Salamon, that saith, he likeneth a fair womman, that is a fool of hir body, to a ryng of gold, that were in the groyn of a sowe; for right as a sowe wroteth in everich ordure, so wrootith sche hir beaute in stynkyng ordure of synne.

The thridde cause, that oughte moeve a man to contricioun, is drede of the day of doome and of the orrible peynes of helle. For as seint Jerom saith: at every tyme that I remembre me of the day of doom, I quake; for whan I ete or drinke, or what so that I doo, ever semeth me, that the trompe sowneth in myn eere: Riseth ye up, that ben deede, and cometh to the juggement. O goode God! mochil ought a man to drede such a juggement, ther as we schul be alle, as saith seint Poul, biforn the sete of our lord Jhesu Crist; wher as he schal make a general congregacioun, wher as no man may ben absent; for, certes, ther avayleth non essoyne ne excusacioun; and nought oonly, that oure defaute schal be juged, but eek that alle oure werkes schul be openly knowen. And, as seint Bernard saith, ther schal no pleynyng avayle ne no sleight; we schuln yive rekenyng of every ydel word. Ther schulle we have a juge, that may nought be disceyved ne corrupt; and why? for certes, alle oure thoug..tes ben descovered as to him, ne for prayer ne for meede he nyl not be corupt. And therfore saith Salamon: the wrath of God ne wol nought spare no wight for praier ne for yifte. And therfore at the day of doom ther is noon hope to eschape. Wherfore, as seint Anselm seith, ful greet anguisch schuln the synful folk have at that tyme; there schal be the sterne and the wroth juge sitte above, and under him the horrible put of helle, open to destroye him, that wolde not byknowe his synnes, which synnes openly ben schewed biforn God and biforn every creature; and on the lift syde mo divelis, than herte may thynke, for to hary and to drawe the synful soules to the pyne of helle; and withinne the hertes of folk schal be the bytyng conscience and withoute forth schal be the world, al brennyng. Whider schal thanne the wrecche synful man flee to hyden him? Certes, he may not hyde him, he moot come forth and schewe him. For certes, as seith seynt Jerom, the erthe schal caste him out of him, and the see also, and the aer also, that schal be ful of thunderclappes and lightnynges. Now sothly, whoso wel remembrith him of these tydynges, I gesse, his synne schal not torne him to delit, but to gret sorw for drede of the peyne of helle. And therfore saith Job to God: Suffre, lord, that I may a while biwayle and wepe, or I go withoute retournynge to the derk*e* lond, covered with derknes of deth, to the lond of mysese and of derknesse, wher as is the schadow of deth, wher as is noon order ne ordinaunce, but grislich drede, that ever schal last*e*. Loo, her may ye see, that Job prayde respit a while to wepe and biwayle his trespas; for, forsothe, oon day of respit is bettre than al the tresor in this world. And, for as moche as a man may aquyte himself byforn God by penaunce in this world and not by tresor, therfore schuld he praye to God yive him respit a while to wepe and to waile his trespas. For, certes, al the sorwe, that a man myht make fro the begynnynge of the werld, nys but a litel thing, at regard of the sorwe of helle. The cause, why that Job calleth helle the lond of derknes, understondith, that he clepith it lond or eorthe, for it is stable and never schal fayle;

and derk, for he, that is in helle, hath defaut of light material; for, certes, the derke light, that schal come out of the fuyr, that ever schal brenne, schal torne him to peyne, that is in helle, for it schewith him to thorrible develes, that him tormenten. Covered with the derknes of deth; that is to sayn, that he, that is in helle, schal have defaute of the sight of God; for, certes, the sight of God is the lif perdurable. The derknes of deth ben the synnes, that the wrecchid man hath doon, whiche that stourben him to see the face of God, right as a derk cloude doth bitwixe us and the sonne. Londe of myseyse; bycause that there ben thre maner of defautes agains thre thinges, that folk of this world han in this present lif; that is to sayn: honures, delices and richesses. Agayns honours han they in helle schame and confusioun; for wel yę witen, that men clepyn honure the reverence, that men doon to the man; but in helle is noon honour ne reverence; for, certes, no more reverence schal ben doon ther to a kyng than to a knave. For which God saith by the prophete Jeremie: thilke folk, that me displesen, schul be in despit. Honour is eke cleped gret lordschipe. There schal no wight serven othir, but of harm and of torment. Honour eek is cleped gret dignite and heighnes; but in helle schulle thay be al fortrode of develes. And God saith, thorrible develes schuln goon and comen upon the heedes of dampned folk; and this is, for als moche as the heyher, that thay were in this present lif, the more schuln thay ben abatid and defouled in helle. Agayns riches of this world schuln thay han mysese of povert, and this povert shal be in iiij. thinges: in defaut of tresor; of which, as David saith, the riche folk, that embraseden and onedin in al here herte the tresor of this world, schuln slepen in the slepyng of deth and nothing schuln thay fynde in her hondes of al her tresor. And moreover, the mysease of helle schal be in the defaut of mete and drink. For God saith thus by Moyses: thay schul be wasted by hunger and the briddes of helle schuln devoure hem with bittir teeth, and the galle of the dragoun schal be her drink and the venym of the dragoun here morsels. And forther moreover her misease schal be in defaut of clothing, for thay schul be naked in body as of clothing, save of fuyr, in which thay brenne, and other filthis; and naked schuln thay be of soule, of alle maner vertues, which that is the clothing of the soule. Wher ben thanne the gaye robes and the softe scheetis and the smale schirtes? Lo, what saith of hem the prophete Isaye: under hem schuln be strawed motthis and here covertours schuln ben of worms of helle. And forther morover here disease schal be in defaute of frendes, for he is not povere, that hath goode frendes; but here is no frend, for neyther God ne no creature schal be frend unto hem and everich of hem schal hate other with dedly hate. The sones and the doughtres schuln rebellen agayns the fader and the mooder, and kynrede agayns kynrede, and chiden and despisen everich of hem other, bothe day and night, as God saith by the prophete Michias: and the lovyng children, that whilom

loveden so fleisschlich everych other, wolden everych of hem eten other, if thay mighten. For how schulden thay loven hem togider in the peyne of helle, whan thay hated everich of hem other in the prosperite of this lif? For trustith wel, her fleisshly love was dedly hate; as saith the prophete David: who so that loveth wickidnes, he hateth his soule, and who so hatith his oughne soule, certis, he may love noon other wight in no manere. And therfore in helle is no solace ne frendschipe, but ever the more flesshly kynredes, that ben in helle, the more cursynge, the more chydynges and the more deedly hate ther is among hem. And fortherover thay schul have defaute of alle manere delices; for, certis, delices ben the appetites of thy fyve wittes; as sight, hieryng, smellyng, savoring and touching. But in helle here sight schal be ful of derknes and of smoke and her eyen therfore ful of teeris; and her hieryng ful of waymentynge and of gruntynge of teeth, as saith Jhesu Crist, her nosethurles schuln ben ful of stynkyng stynk; and, as saith Ysaye, the prophete: here savoringe schal be ful of bitter galle; and touchyng of al here body schal be ycovered with fuyr, that never schal quenche, and with wormes, that never schuln deyen, as God saith by the mouth of Ysaie. And, for al so moche as thay schuln nought wene, that thay may deyen for peyne and by here deth fle fro peyne, that may thay understonde in the word of Job, that saith: ther as is the schadow of deth. Certes, a schadow hath the liknesse of the thing, of which it is a schadow, bot the schadowe is nouht the same thinge, of whiche it is schadowe; right so fareth the peyne of helle; it is lik deth, for the horrible anguisshe; and why? for it peyneth hem ever, as though men scholden deye anon; but, certes, thay schul not deye. For as saith seint Gregory: to wrecchid caytifs schal be yive deth withoute deth and ende withouten ende and defaute withouten faylinge; for here deth schal alway lyven and here ende schal evermore bygynne and here defaute schal not fayle. And therfor saith seint Johan the Evaungelist: thay schul folwe deth and thay schuln nought fynde him, and thay schul desire to deyen and deth schal flee fro hem. And eek Job saith, that in helle is noon ordre of rule. And al be it, that God hath creat al thing in right ordre and no thing withoute ordre, but alle thinges ben ordeyned and noumbred, yit natheles thay, that ben dampned, been nought in ordre ne holden non ordre. For the eorthe schal bere hem no fruyt; (for, as the prophete David saith: God schal destroye the fruyt of the eorthe, as for hem) ne watir schal yive hem no moysture ne the aier non refreisching ne fuyr no light. For as seith seint Basile: the brennyng of the fuyr of this world schal God yive in helle to hem, that ben dampnyd, but the light and the clernesse schal be yeve in hevene to his children, right as the goode man yeve fleisch to his children and bones to his houndes. And, for thay schul have noon hope to eschape, saith seint Job, atte laste, that ther schal horrour and grisly drede duelle withouten ende. Horrour is alway drede of harm, that is

to come, and this drede schal ever duelle in the hertes of hem, that ben dampnyd. And therfore han thay lorn al here hope for vij. causes. First, for God, that is here jugge, schal be withoute mercy to hem; ne thay may not please him ne noon of his halwes; ne they may yive no thing for here raunsoun; ne thay have no voice to speke to him; ne thay may not fle fro peyne; ne thay have no goodnes in hem, that thay may schewe to delivere hem fro peyne. And therfore saith Salomon: the wikked man deyeth, and whan he is deed, he schal have noon hope to eschape fro peyne. Who so wolde thanne wel understonde these peynes and bythynke him wel, that he hath deserved thilke peynes for his synnes, certes, he schulde have more talent to sikyn and to wepe, than for to synge or pleye. For as that Salamon saith: Who so that hadde the science to knowe the peynes, that ben establid and ordeynt for synne, he wolde make sorwe. Thilke science, as saith seint Austyn, maketh a man to wayment in his herte.

The fourthe poynt, that oughte make a man have contricioun, is the sorwful remembraunce of the good, that he hath left to doon heer in eorthe, and eek the good, that he hath lorn. Sothly, the goode werkes, that he hath lest, eyther thay been the goode werkes, that he wrought, er he fel into deedly synne, or elles thai ben the goode werkes, that he hath wroughte, whil he laie in synne. Sothely, the gode werkes, that he dede, er he fel into synne, ben amortised and astoneyed and dullid by ofte synnynge; that othere goode werkes, that he wroughte, whil he lay in dedly synne, been outrely deede, as to the lif perdurable in heven.

Thanne thilke goode werkes, that ben mortified by ofte synnyng, whiche goode werkes he dede, whiles he was in charite, ne mowe never quyken agayn withouten verray penitence. And thereof saith God by the mouth of Ezechiel, that, if the rightful man retourne agayn fro his rightwisnesse and werke wikkednesse, schal he live? nay; for alle the goode werkes, that he hath wrought, ne schuln never be in remembraunce, for he schal dye in his synne. And upon thilke chapitre saith seint Gregory thus, that we schuln understonde this principally, that, whan we doon dedly synne, it is for nought thanne to reherse, or to drawe into memorie, the goode werkes, that we han wrought biforn; for, certis, in the werkyng of the dedly synne, ther is no trust to no good werkes, that we han don biforne this tyme; that is to say, as for to have therby the lif perdurable in heven. But natheles, the goode werkes quiken agayn and comen again and helpen and availen to have the lif perdurable in heven, whan we han contricioun; but, sothly, the goode werkes, that men doon, whil that thai ben in deedly synne, for as moche as thay were doon in dedly synne, thay may never quyken ayeine. For, certes, thinge, that never hadde lif, may never quykyne; and al be it so, that thay availen not to have the lif perdurable, yit avaylen thay to abrigging of the peyne of helle or elles to gete temporal riches or elles, that God wol the rather enlumyne and lightene the hert of the synful man to have repentaunce; and eek thay availen for

to usen a man to do goode werkes, that the feend have the lasse power of his soule. And thus the curteys lord Jhesu Crist ne wolde nought no good werk be lost, for in somwhat it schal availe. But, for als moche as the goode werkes, that men don, whil thay ben in good lif, ben amortised by synne folwyng, and eek sith that alle the goode werkes, that men doon, whil thay ben in dedly synne, been outrely deede as for to have the lif perdurable; wel may that man, that no goode werkes werkith, synge thilke newe Frenshe song: *J'ay tout perdu moun temps et moun labour.* For, certis synne byreveth a man bothe goodnes of nature and eek the goodnes of grace. For, sothly, the grace of the holy gost fareth lik fyre, that may not ben ydel; for fuyr, as it forletith his werkyng, it faileth anoon, and right so, when the grace faileth, than lesith the synful man the goodnes of glorie, that oonly is byhight to goode men, that labouren and werken. Wel may he be sory thanne, that oweth al his lif to God, as longe as he hath lyved, and eek as longe as he schal lyve, that no goodnes ne hath to paye with his dette to God, to whom he oweth al his lyf; for trusteth wel, he schal yive accompt, as saith seint Bernard, of alle the goodes, that han be yeven him in his present lif, and how he hath hem dispendid, nat so moche that ther ne schal not perische an heer of his heed, ne a moment of an hour ne schal not perische of his tyme, that he ne schal yive of it a rekenyng.

The fifte maner of contricioun, that moeveth a man therto, is the remembraunce of the passioun, that oure lord Jhesu Crist suffred for us and for oure synnes. For as saith seint Bernard: whil that I lyve, I schal have remembraunce of the passioun, that oure lord Jhesu Crist suffred for us in preching, his werynesse in travayling, his temptacioun, whan he fastid, his longe wakinges, whan he prayde, his teeres, whan he wepte for pite of good peple; the wo and the schame and the filthe, that men saide to him; of the foule spittyng, that men spitten on his face; of the buffettis, that men yaf him; of the foule mowes and of the reproves, that men to him saiden; of the nayles, with whiche he was nayled to the cros, and of al the remenaunt of his passioun, that he suffred*e* for my synnes and no thing for his owne gilt. And ye schal understonde, that in mannes synne is every maner ordre of ordinaunce turned up so doun. For it is soth, that God and resoun and sensualite and the body of man be so ordeyned, that everich of thise foure thinges schulde have lordschipe over that other, as thus: God scholde have lordschip over resoun, and resoun over sensualite, and sensualite over the body of man. But, sothly, whan man synneth, al this ordre, or ordinaunce, is torned up so doun; and thanne, for as moche as the resoun of a man ne wol not be subject ne obeissant to God, that is his lord by right, therfore lesith it the lordshipe, that it schulde have over sensualite and eek over the body of man; and why? for sensualite rebellith thanne agayns resoun; and by that way lesith resoun the lordschipe over sensualite and over the body. For right as resoun

is rebel to God, right so is bothe sensualite rebel to resoun and the body also. And, certis, this disordynaunce and this rebellioun, oure lord Jhesu Crist bought upon his precious body ful deere; and herkeneth, in which wise. For as moche as resoun is rebel to God, therfore is man worthy to have sorwe and to be deed. This suffred oure lord Jhesu Crist for man, after that he was bytraysed of his disciple and distreyned and bounde, so that the blood brast out at every nayl of his hondes, as saith seint Austyn. And fortherover, for as mochil as resoun of man wol nought daunte sensualite, whan it may, therfore is man worthy to have schame; and this suffered oure lord Jhesu Crist for man, whan thay spitten in his face. And fortherover thanne, for as moche as the caytif body of man is rebelle bothe to resoun and to sensualite, therfore it is worthy the deth; and this suffred oure lord Jhesu Crist for us upon the croys, wher as ther was no part of his body fre withoute gret peyne and bitter passioun. And al this suffred oure lord Jhesu Crist, that never forfeted; and thus sayd he: to mochil am I streyned, for the thinges, that I never deservyd; and to moche defouled for schendschip, that man is worthy to have. And therfore may the synful man wel seye, as saith seint Bernard: acursed be the bitternesse of my sinne, for which ther muste be suffered so muche bitternes. For, certis, after the dyvers discordaunces of oure wickednes was the passioun of oure lord Jhesu Crist ordeyned in divers thinges; as thus: certis, sinful mannes soule is bytraysid of the devel by coveitise of temporal prosperite and scorned by disceyt, whan he cheseth fleischly delytes; and yit is it tormentid by impacience of adversite and byspit by servage and subjeccioun of synne, and atte last it is slayn finally. For this discordaunce of synful man was Jhesu Crist first bytraised; and after was he bounde, that com for to unbynden us fro synne and of peyne. Than was he scorned, that oonly schulde be honoured in alle thing of alle thinges. Than was his visage, that oughte be desired to be seyn of al mankynde, in which visage aungels desiren to loke, vileynously byspit. Thanne was he scourged, that nothing had agilt; and fynally thanne was he crucified and slayn. Thanne was accomplised the word of Ysaye: he was woundid for oure mysdede and defouled by oure felonyes. Now, sith Jhesu Crist tok upon him thilke peyne of alle oure wikkednes, mochil oughte synful men wepe and bywayle, that for his synnes schulde Goddes sone of hevene al this endure.

The sixte thing, that oughte to moeve a man to contricioun, is the hope of thre thinges, that is to sayn: foryevenes of synne and the yifte of grace wel for to do and the glorie of heven, with which God schal guerdoune man for his goode deedis. And for als moche as Jhesu Crist yeveth us these yiftes of his largesse and of his soverayn bounte, therfore is he cleped: *Jhesus Nazarenus, rex Judaeorum.* Jhesus is for to saye, saveour or savacioun, of whom me schal hope to have foryevenes of synnes, which that is proprely savacioun of synnes. And therfore seyde the aungel

to Joseph: thow schalt clepe his name Jhesus, that schal save his poeple of here synnes. And herof saith seint Petir: ther is noon other name under heven, that is yeve to any man, by which a man may be savyd, but oonly Jhesus. Nazarenus is as moche to saye as „florisching", in which a man schal hope, that he, that yeveth him remissioun of synnes, schal yive him grace wel to doo. For in the flour is hope of fruyt in tyme comynge, and in foryivenes hope of grace wel to do. I was at the dore of thin herte, saith Jhesus, and cleped for to entre; he, that openith to me, schal have foryevenes of synne; I wol entre into him by my grace and soupe with him by the goode workes, that he schal doon, whiche werkes ben the foode of God, and he schal soupe with me by the grete joye, that I schal yive him. Thus schal man hope, that for his werkis of penaunce, God schal yive him his regne, as he bihetith him in the gospel.

Now schal man understonde, in what maner schal be his contricioun. I say, it schal be universal and total; this is to say: a man schal be verray repentaunt for alle his synnes, that he hath doon in delyt of his thought, for delit is foul perilous. For ther ben tuo maners of consentyng, that one of hem is cleped consentynge of affeccioun, whan a man is moeved to synne and delitith him longe for to thinke on that synne, and his resoun aparceyveth wel, that it is synne agayns the lawe of God, and yit his resoun refreyneth not his foule delit, or talent, though he seth wel apertly, that it is ayenst the reverence of God; although his resoun consente not to do the synne in dede, yit sayn some doctours, delyt, that duellith longe, it is ful perilous, al be it never so lite. And also a man schulde sorwe, namely for al, that he hath desired agayn the lawe of God, with parfyt consentynge of his hert and of his resoun, for therof is no doute, that it is dedly synne in the consentynge, for, certis, ther is no dedly synne, but, that it nas first in mannes thought and after that in his delit, and so forth into consentyng and into dede. Wherfore say I, that many men repente hem never of suche thoughtes and delites, ne never schrive hem of it, but oonly of the dede of grete synnes outward. Wherfore I say, that suche wickid delitis and wickid thoughtes ben subtile bigilours of hem, that schuln be dampned. Moreover man oughte to sorwe for his wicked wordes, as wel as his wikked dede; for, certis, the repentaunce of a singuler synne and nought repente of alle his other synnes, or elles repente him of alle his othere sinnes, and not of a singulere sinne, may nought availe. For, certis, God almighty is al good, and therfore he foryeveth al or elles right nought. And hereof saith seint Augustin: I wot certeynly, that God is enemy to every synnere; and how thanne he, that observith oon synne, schal he have remissioun of the remenant of his other synnes? Nay. And fortherover, contricioun schulde be wounder sorwful and anguisschous, and therfore yivith him God pleinly his mercy. And therfore, whan my soule was anguissheous withinne me, I hadde remembraunce of God, that my prayer mighte come to him. And fortherover, con-

tricioun moste be continuelly, and that a man have stedefast purpos to schryve him, and for to amende him of his lyf. For, sothly, whil contricioun lastith, man may ever hope of foryevenes. And of this cometh hate of synne, that destroyeth synne bothe in himself and eek in other folk at his power. And therfore saith David: ye, that loven God, hatith wikkidnesse; for trustith wel, for to love God is for to love that he loveth and hate, that he hateth.

The laste thing, that a man schuld understonde in contricioun, is this: wherof availith contricioun? I say, that som tyme contricioun delivereth man fro synne; of which that David saith: I say, quod David: that is to say*e*, I purposid fermely; toschryve me, and thou, lord, relesedist my synne. And right so as contricioun availith nat withoute sad purpos of schrift, if man have oportunite, right so litil worth is shrifte, or satisfaccioun, withoute contricioun. And moreover, contricioun destruyeth the prisoun of helle and makith wayk and feble the strengthes of the develes and restorith the yift of the holy gost and of alle vertues, and it clensith the soule of synnes and delivereth the soule fro the peynes of helle and fro the companye of the devel and fro the servage of synne, and restorith it to alle goodes espiritueles, into the companye and communioun of holy chirche. And fortherover, it makith him, that somtyme was sone of ire, to be the sone of grace; and alle these thinges he provith by holy writte. And therfore he, that wil sette his herte to these thinges, he were ful wys. For, sothe, he scholde not thanne in al his lyf have corrage to synne, but yiven his body and al his herte to the service of Jhesu Crist, and therof do him homage. For, certis, oure swete lord Jhesu Crist hath sparid us so debonerly in oure folyes, that, if he ne hadde pite of mannes soule, sory songe mighte we alle synge.

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42. Geschichte der drei könige.

Cotton hs., Vespasian, E. XVI. — 15. jahrhundert.

(fol. 64[b].) Whanne þe glorius emperour Constantyne þrough þe grace of god was conuertyd to Criste and to his lawe by seint Syluestr*e* and was made clene of his lepr*e*, in þe same tyme seinte Elene, þe quene, þat was modre to Constantyne, þe emperour*e* aforseid, was dwellynge amonge þe Jewys; and she was gretly defouled with þe (65[a]) Jewys lawe, but wondirly she was conuerted to þe lawe of Criste. Ryht*e* so after hir conuersion*e* she was þe grettest prechor of godde is lawe in all þat contray.

For all*e* þe holy place, þat oure lorde Jhesu Criste in his manhode had halowed with his blessed body þrough*e* walkyng here in erthe, as þe hille of Caluarye, þere Criste was done on þe crosse, and the place, þere Criste was laid in his sepulcr*e*, and þe place, þere þe III Maries stode and sawe þe stone remewed fro þe toumbe, and þe place, þere Criste commytted*e* his modir to þe kepynge of seint John, þe euangeliste, whanne he henge on þe crosse, and þe place, þere Criste appired*e* after his resurrection to Marie Maudeleyne in liknesse of a gardiner: above all þes places þis worshipfull quene made a fair*e* kyrke; þe place also, þere þe angell appired*e* to þe shipperdes, whanne Criste was borne, in þat same place she let make a fair*e* kyrke, to þe whiche she gave a name „*Gloria in excelsis deo*". Whanne þis was done, þanne she yode in to Bethlehem, in to þe same place, þere Criste was borne, as hit is afore said. Þe Jewes of envye wolde not suffir*e* man*e*, childe ne beeste to go in to þat place, for þey helde þat place acursed*e*. And so fro þe tyme, þat oure lady sainte Marie was gone out of þat place, tyll sainte Elene came þydir*e*, þere came neuer manne, childe ne beste. And whanne sainte Elene came in to þat derke place, she founde þat same haye, þat Criste was laid in in þe mangere, and þe cloþis, þat oure lorde was wonde in, and oure lady is smok; and all*e* þis þinges oure lady forgatte behynde hir*e*, whan*e* sho yode out of þat place in to Egipte; and all*e* þis holy relik*e*s sainte Elene toke with hir*e*, save þe mangere, and bare þem in to Constantinople, þe whiche is þe chieffcitee of Grece, and þere þey were kepte longe tyme. And afterward*e* þey were broght in to þe citee of Acon*e*, þe whiche is in Fraunce, þrough*e* praier of a kynge of Fraunce, þe whiche hight Karolus, whiche (65ᵇ) had done many batailles agayns þe Saraȝins and Jewes. Also sainte Elene let make a faire and a stronge kirke aboue þat same place, þere Criste was borne in Bethleem, and in þe same place, beside þe mangere, was seint Jerome buried, Paula and Eustochin*e* also, whiche were Romayneȝ and come þedir of grete deuocion*e* with seint Jerome. After þis she yode to þe fair*e* citee of Nazareth and þere she made a faire kirke. And in þe same kirke she made a litell faire chapell*e* in þe same place, þere oure lady was grette of þe angell. And in þis chapell*e* is a piler, þat þe angell lenyd to. And þere is his figure in þe same piler preented, as a saele. Also beside Galilee is þe hill of Thabor and on þis hill oure lorde Jhesu Criste was transfigured afore III of his disciples: Petrus, John and James, as þe gospell maketh mencion*e*. And þe hille is right high and narowe, and hit is fro Jerusalem III daies iurnay and an half. And bitwix*e* Jerusalem and þis hille Thabor was alle þe way, þat Criste yode with his disciples here in erthe and preched and taght and did miracles and ferther yode he not, as in his manhode, þanne bitwix*e* þe II places. Whanne þis worshipfull quene, seinte Elene, had þis visited, all þis holy places, and ordeyned kirkes and god is ministres to serue god in all þe places aforsaid, þanne she beganne to þinke gretely of þe

bodies of þe III kynges and erchebisshoppes, þat had worshipped god in Bethleem in his birth; wherfore she araied here with certene pepylle and yode in to þe londes of Ynde. And whanne she was comene anoone, she preched god is worde and þe cristene feithe to þe pepylle and destroied alle maumentes and heresies and broght þe pepyll agayne to þe cristene feithe þrough her prechynge. And so þe holy quene þrough hir holy prechynge she gatte a grete loos amonge (66[a]) þe pepylle and grete love also. And þanne þe patriarke Thomas and prester Johne for þe worthinesse of þis lady and also for þe grete desire, þat she had to worship þis III kynges and for þe grete trauaille, þat she had in prechinge and conuertynge þe pepylle agayne to þe cristene feith, þey gave to þis lady þe II bodies of þe kynges Melchior and Baltazar to þe worship of god and of þe III kynges. Þe þridde body, whiche was Jaspar, þe Nestoriens had borne hit in to þe ile of Egriswell. And bycause þat sainte Elene wolde not, þat þe III kynges shulde be departed, she made grete menes to þe chiefflordes of þe yle and þrogh grete gyftes she had þe body of Jaspar, and for þe þe said lady sainte Elene gave to þem þe body of saint Thomas, þe appostyll, whiche she had þat tyme in hir kepynge. And whanne sainte Elene had þe body of Jaspar, þanne she putte þe III bodies togedir in one chest and araied hit with grete ioy and riches and broght þem in to Constantinople with all ioy and reuerence and putte þem in a faire kirke, þe whiche is called seint Sophye. And whanne þey were broght in to Constantinople and laid in þe kirke aforsaid, all þe pepyll of þe contrey aboute come and visited þem and offred to þeme with grete deuocione; and þere þey were kept longe tyme and god almyghty wroght þere many miracles to þe pepyll þrogh þe merytes of þe III kynges. In þe kirke of seint Sophye was somtyme þe crowne of þornes, þat Criste wered on his heed; and þe emperoure of Constantinople gave þe crowne to saint Lowys, þat þanne was kynge of Fraunce, by cause þat þe kynge came to þe emperoure with a grete oost and werred agayns þe Turkes and þe Sarazens, þe whiche had destroied a grete partye of þe emperours lande, but þrough helpe of seint Lowys, þe kynge, hit was restored againe to þe emperoure.

VIII. DIDAKTISCHE PROSA.

43. Chaucers übersetzung des Boetius.

Druck von R. Morris. — Um 1375.

I.

The fifthe metur.

O stelliferi conditor orbis.

O, þou maker of þe whele, þat bereþ þe sterres, whiche þat art fastned to þi perdurable chayere and turnest þe heuene wiþ a rauyssyng sweighe and constreinest þe sterres to suffren þi lawe, so þat þe mone, somtyme schynyng wiþ hir ful hornes, metyng wiþ alle þe bemes of þe sonne, hir broþer, hideþ þe sterres, þat ben lasse, and somtyme, whan þe mone pale wiþ hir derke hornes approcheþ þe sonne, leesith hir lyȝtes; and þat þe euesterre, Esperus, whiche þat in þe first tyme of þe nyȝt bryngeþ furþe hir colde arysynges, comeþ eft aȝeines hir vsed cours and is pale by þe morwe at þe rysynge of þe sonne and is þan cleped Lucifer. þou restreinest þe day by schorter dwellyng in þe tyme of colde wynter, þat makeþ þe leues to falle. Þou diuidest þe swifte tides of þe nyȝt, when þe hote somer is comen. þi myȝt attempreþ þo variauntȝ sesons of þe ȝere, so þat Ȝepherus, þe deboneire wynde, bringeþ aȝein in þe first somersesoun þe leues, þat þe wynde, þat hyȝt Boreas, haþ reft awey in autumpne; þat is to seyne: in þe laste eende of somer. And þe sedes, þat þe sterre, þat hyȝt Arcturus, saw, ben waxen hey cornes, whan þe sterre Sirius eschaufeþ hym. þere nis no þing vnbounde from hys olde lawe ne forleteþ hym of hys propre estat. O, þou gouernour, gouernyng alles þinges by certeyne ende, why refusest þou oonly to gouerne þe werkes of men by dewe manere? Whi suffrest þou, þat slidyng fortune turneþ to grete vtter chaungynges of þinges, so þat anoious peyne, þat scholde duelly punisshe felouns, punissitȝ innocentȝ, and folk of wikked maneres sitten in heiȝe chaiers and anoienge folk treden, and þat vnryȝt-

fully, in þe nekkes of holy men. And vertue, clere and schynyng naturely, is hid in dirke dirkenesses, and þe ryȝtful man beriþ þe blame and þe peyne of þe felowne. Ne þe forswering ne þe fraude, couered and kembd wiþ a fals colour, ne anoyeþ not to schrewes. þe whiche schrewes, whan hem lyst to vsen her strengþe, þei reioisen hem to putten vndir hem þe souerayne kynges, whiche þat poeple wiþouten noumbre dreden. O þou, what so euer þou be, þat knyttes alle bondes of þinges, loke on þise wrecched erþes! We men, þat ben nat a foule party, but a faire party of so grete a werke, we ben turmentid in þe see of fortune. þou gouernour, wiþdraw and restreyne þe rauyssinge flodes and fastne and forme þise erþes stable wiþ þilke bonde, wiþ whiche þou gouernest þe heuene, þat is so large!

II.

The fyfthe metur.

Felix in mirum prior etas.

Blysful was þe first age of men. þei helden hem apaied wiþ þe metes, þat þe trewe erþes brouȝten furþe. þei ne destroyed ne desceyued not hem self wiþ outerage. þei weren wont lyȝtly to slaken her hunger at euene wiþ acornes of okes. þei ne couþe nat medle þe ȝift of Bacus to þe clere hony, þat is to seyn: þei couþe make no piment of clarre, ne þei couþe nat medle þe briȝt flies of þe contre of Siriens wiþ þe venym of Tirie, þis is to seyne: þei couþe nat dien white flies of Sirien contre wiþ þe blode of a manar shelfysshe, þat men fynden in Tyrie, wiþ whiche blode men deien purper. þei slepen holesom slepes vpon þe gras and dronken of þe rynnyng watres and laien vndir þe shadowe of þe heyȝe pyne trees. Ne no guest ne no straunger karf ȝit þe heye see wiþ oores, or wiþ shippes; ne þei ne hadden seyne ȝitte none newe strondes to leden merchaundyse in to dyuerse contres. þo weren þe cruel clariouns ful whist and ful stille, ne blode, yshed by egre hate, ne hadde nat deied ȝit armurers. For wherto, or whiche, woodenesse of enmys wolde first moeuen armes, whan þei seien cruel woundes ne none medes of blood yshad? I wolde, þat oure tymes sholde turne aȝeyne to þe oolde maneres! But þe anguissous loue of hauyng brenneþ in folke, moore cruely þan þe fijr of þe mountaigne of Ethna, þat euer brenneþ. Allas! what was he, þat first dalf vp þe gobets, or þe weyȝtys of gold, couered vndir erþe, and þe precious stones, þat wolden han ben hid. He dalf vp precious perils; þat is to seyne: þat he, þat hem first vp dalf, he dalf vp a precious peril; forwhi? for þe preciousnesse of swyche haþ many man ben in peril.

Quid autem de dignitatibus, et cetera.

But, what shal I seyne of dignitees and of powers? þe whiche men, þat neiþer knowen verray dignitee ne verray power, areysen hem as heye as þe heuene. þe whiche dignitees and powers, yif þei come to any wicked man, þei don greet damages and distruccioun, as doþ þe flamme of þe mountaigne Ethna, whan þe flamme wit walwiþ vp, ne no deluge ne doþ so cruel harmes. Certys, ye remembriþ wel, as I trowe, þat þilke dignitee, þat men clepiþ þe emperie of consulers, þe whiche þat somtyme was bygynnyng of fredom, ȝoure eldres coueiteden to han don awey þat dignitee for þe pride of þe conseilers. And ryȝt for þe same pride ȝoure eldres byforne þat tyme hadden don awey out of þe citee of Rome þe kynges name; þat is to seien: þei nolden haue no lenger no kyng. But now, yif so be, þat dignitees and powers ben ȝeuen to goode men, þe whiche þing is ful ȝelde, what agreable þinges is þer in þo dignitees, or powers? but only þe goodenes of folk, þat vsen hem. And þerfore it is þus, þat honour ne comeþ nat to vertue for cause of dignite, but aȝeinward: honour comeþ to dignite by cause of vertue. But whiche is ȝoure derworþe power, þat is so clere and so requerable? O, ȝe erþelyche bestes, considere ȝe nat, ouer whiche þing þat it semeþ, þat ȝe han power? Now, yif þou say a mouse amongus oþer myse, þat challenged to hymself ward ryȝt and power ouer alle oþer myse, how gret scorne woldest þou han of hit? *Glosa.* So fareþ it by men; þe body haþ power ouer þe body. — For, yif þow loke wel vpon þe body of a wyȝt, what þing shalt þou fynde moore frele, þan is mannes kynde? þe whiche ben ful ofte slayn wiþ bytynge of smale flies or ellys wiþ þe entryng of crepyng wormes in to þe priuetees of mennes bodyes. But wher shal men fynden any man, þat may exercen, or haunten, any ryȝt vpon an oþer man, but oonly vpon hys body or ellys vpon þinges, þat ben lower þen þe body, whiche I clepe fortunous possessiouns. Mayst þou euer haue any comaundement ouer a fre corage? Mayst þou remuen fro þe estat of hys propre reste a þouȝt, þat is cleuyng togider in hym self by stedfast resoun? As somtyme a tiraunt wende to confounde a freeman of corage and wende to constreyne hym by tourment to maken hym dyscoueren and acusen folk, þat wisten of a coniuracioun, whiche I clepe a confederacie, þat was cast aȝeins þis tyraunt. But þis free man boot of hys owen tunge and cast it in þe visage of þilke woode tyraunte, so þat þe tourmentȝ, þat þis tyraunt wende to han maked mater*e* of cruelte, þis wyse man maked matere of vertues. But what þing is it, þat a man may don to an oþer man, þat he ne may receyue þe same þing of oþer folke in hym self? Or þus: what may a man don to folk, þat folk ne may don hym þe same? I haue herd told of Busirides, þat was wont to sleen hys gestes, þat herburgheden in hys hous, and he was slayn hym self of Ercules, þat was hys gest. Regulus had taken in bataile many men of Affrike and cast hem in to fetteres. But sone after he most ȝiue hys handes

to ben bounden with þe cheynes of hem, þat he had somtyme ouercomen. Wenest þou þan, þat he be myȝty, þat may nat don a þing, þat oþer ne may don hym, þat he doþ to oþer. And ȝit more ouer, yif it so were, þat þise dignites, or poweres, hadden any propre, or naturel, goodnesse in hem self, neuer nolden þei comen to shrewes. For contrarious þinges ne ben not wont to ben yfelawshiped togidres. Nature refuseþ, þat contrarious þinges ben yioigned. And so, as I am in certeyne, þat ryȝt wikked folk han dignitees ofte tymes, þan sheweþ it wel, þat dignitees and powers ne ben not goode of hir owen kynde, syn þat þei suffren hem self to cleuen, or ioynen hem, to shrewes. And, certys, þe same þing may most digneliche iugen and seyen of alle þe ȝiftis of fortune, þat most plenteuously comen to shrewes. Of the whiche ȝiftys I trowe, þat it auȝt ben considered, þat no man doutiþ, þat he nis strong, in whom he seeþ strengþe and, in whom þat swiftnesse is, soþe it is, þat he is swyfte. Also musyk makeþ musiciens and fysik makeþ phisiciens and rethorik rethoriens, for whi þe nature of euery þing makiþ his propretee ne it is nat entermedled wiþ þe effectis of contrarious þinges, and, as of wil, it chaseþ oute þinges, þat to it ben contrarie. But, certys, rycchesse may nat restreyne auarice vnstaunched, ne power makeþ nat a man myȝty ouer hym self, whiche þat vicious lustis holden destreined wiþ cheins, þat ne mowen nat ben vnbounden; and dignitees, þat ben ȝeuen to shrewed folk, nat oonly ne makiþ hem nat digne, but it sheweþ raþer al openly, þat þei ben vnworþi and vndigne. And whi is it þus? Certis, for ȝe han ioye to clepen þinges wiþ fals names, þat beren hem al in þe contrarie; þe whiche names ben ful ofte reproued by þe effect of þe same þinges, so þat þise ilke rycchesse ne auȝten nat by ryȝt to ben cleped rycchesse, ne whiche power ne auȝt not ben cleped power, ne whiche dignitee ne auȝt nat ben cleped dignitee. And at þe laste I may conclude þe same þinge of al þe ȝiftes of fortune, in whiche þer nis no þing to ben desired ne þat haþ in hym self naturel bounte, as it is ful wel sene; for neyþer þei ne ioygnen hem nat alwey to goode men ne maken hem alwey goode, to whom þei ben yioigned.

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44. Zwiegespräch zwischen einem Oxforder lehrer und dessen schüler.

Ms. Lansdowne 762. — Unter Heinrich V.

The Clerkys question: Say me, where was god, whan*ne* he made heven*ne* and erthe?

The Maisters answer: I saye, in the ferther ende of the wynde.

C.: Tell me, what worde god first spake?

M.: Be thowe made, light, and light was made.

C.: Whate is god?

M.: He is god, that all thinge made and alle thinge hath in his power.

C.: In how many dayes made god all thingis?

M.: In six dayes. The first daye he made light; the second daye he made all thinge, that helden heven; the thirde daye he made water and erthe; the fourth daye he made the (4^{a}) firmament of heven; the Vth daye he made the sterrys; the VIth day he made almaner bestis, fowlis and the see and Adam, the firste man.

C.: Where of was Adam made?

M.: Of VIII. thingis: the first of erthe, the second of fire, the III^{de} of wynde, the IIIIth of clowdys, the Vth of aire, where thorough he speketh and thinketh, the VIth of dewe, wherby he sweteth, the VIIth of flowres, wherof Adam has his ien, the VIIIth is salte, wherof Adam hath salt teres.

C.: Wherof was founde the name of Adam?

M.: Of fowre sterres. This been the namys: Arcax, Dux, Arostolym and Momfumbres.

C.: Of whate state was Adam, whan*ne* he was made?

M.: A man of XXX. wynter of age.

C.: And of whate length was Adam?

M.: Of IIII. score and VI. enchys.

C.: How longe lived Adam in this worlde?

M.: IX. C. and XXX^{ty} wynter and afterwarde in hell tyll the passion of our lord god.

C.: Of whate age was Adam, whan he begat his first childe?

M.: An C and XXX wynter and had a son, that hight Seth; and that Seth had a son, that hight Enos, and the forsaid Seth lived IX. C. and X. wynter and Enos, his son, lived IX. C. and V. wynter. And that Enos had a son, that hight Canaan, and that Canaan lived IX. C. X. wynter. And that Canaan had a son than, hight Malek, and that Malek lived IX. C. and V. wynter and that Malek had a son, that hight Iared, and that Iarad lived IX. C. XLII. wynter, and that Iared had a son, that hight Matusidall, and that Matusidall lived IX. C. and XLIX wynter, and that Matusidall had a son, that hight Lanek, and that Lanek lived VII. C. and XLVII. wynter, and that Lanek had a son, that hight Noe, and that Noe had III. sonnys, the which forsaid Noe lived IX. C. XL. wynter and his III. sonnys hight Sem, Cam and Japheth. And Sem had XXX. children and Cam had XXX. children and Japheth had XII. children.

C.: Whate was he, that never was borne and was bured in his mothers wombe and sens was cristened and saved?

M.: That was our father Adam.

C.: How longe was Adam in (4^{b}) paradise?

M.: VII. yere and at VII. yeres ende he trespased ayenst god for the apple, that he hete on a Fridaye and an angell drove hym owte.

C.: Howe many wynter was Adam, whan our lorde was doon on the crosse?

M.: That was V. Ml. CC. and XXXII. yere.

C.: Whate hicht Noes wyf?

M.: Dalida, and the wif of Sem Cateslinna, and the wif of Cam Laterecta, and the wif of Japheth Aurea. And other III. names Ollia, Olina and Olybana.

C.: Wherof was made Noes ship?

M.: Of a tre, that was clepyd Chy.

C.: And whate length was Noes ship?

M.: Fifty fadem of bredeth and CC. fadem of length and XXX. fadem of hith.

C.: Howe many wynter was Noes ship in makyng?

M.: IIII. score yeres.

C.: How longe dured Noes flodde?

M.: XL. dayes and XL. nightys.

C.: Howe many children had Adam and Eve?

M.: XXX. men children and XXX. wymen children.

C.: Whate citie is there the son goth to reste?

M.: A citie, that is called Sarica.

C.: Whate be the beste erbes, that god loved?

M.: The rose and the lilie.

C.: Whate fowle loved god best?

M.: The dove; for god sent his spiret from heven in likenes of a dove.

C.: Which is the best water, that ever was?

M.: Flom Jurdan, for god was baptised therin.

C.: Where be the anielles, that god put out of heven and bycam devilles?

M.: Som into hell and som reyned in the skye and som in the erth and som in waters and in wodys.

C.: How many waters been there?

M.: II. salt waters and II. fresshe waters.

C.: Who made first ploughis?

M.: Cam, that was Noes son.

C.: Why bereth not stonys froyt, as well as trees?

M.: For Cayme slough his brother Abell with the bone of an asse cheke.

C.: Whate is the best thinge and the worste amonge men?

M.: Worde is beste and warste.

C.: Of whate thinge be men most ferde?

M.: Men be most ferde of deth.

C.: Whate ar the IIII. thinges, that men may not live without?

M.: Wynde, fire, water and erth.

C.: Where resteth a manys soule, whan he shall slepe?

M.: In the brayne or in the blode or in the harte.

C.: Where lieth (5[a]) Moises body?

M.: Beside the howce, that hight Enfegor.

C.: Why is the erth cursed and the see blissed?

M.: For Noe and Abraham and for cristenyng, that god commaunded.

C.: Who sat first vines?

M.: Noe set the first vines.

C.: Who cleped first god?

M.: The devyll.

C.: Which is the heviest thinge bering?

M.: Syn is the heviest.

C.: Which thinge is it, that som loveth and som hateth?

M.: That is jugement.

C.: Which be the IIII. thingis, that neuer was full nor neuer shalbe?

M.: The first is erth, the second is fire, the thirde is hell, the fourth is a covitous man.

C.: How many maner of birdis been there and howe many of fisshes?

M.: LIIII. of fowles and XXXVI. of fisshes.

C.: Which was the first clerke, that ever was?

M.: Elias was the firste.

C.: Whate hight the IIII. waters, that renneth through paradise?

M.: The one hight Fyson, the other Egeon, the III^{de} hight Tygrys and the IIIIth Effraton. Thise been milke, hony, oyll and wyne.

C.: Wherefore is the son rede at even?

M.: For he gothe toward hell.

C.: Who made first cities?

M.: Marcurius, the gyaunt.

C.: How many langagis been there?

M.: LXII. and so many discipules had god without his appostoles.

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45. Das buch des ritters von La Tour-Landry.

Harleian hs. 1764. — Unter Heinrich VI.

63. Kapitel.

(27^{b} sp. 1.) **Now** wolle y touche of sum women, that haue be proude of the worshippes and goodes, that god hathe sent vnto them, and might not suffre ne endure in ese, as it is conteined in the bible, where he telles of Apemena, doughter of a symple knight, that was called Verar. This Apemena was yonge and of gret beaute in so moche, that the king of Surre, that was mighti and of gret nobelnesse, had take her in suche manere of loue,

that thorughe the said folious loue he toke her into his wiff, and so was she quene of Surry; and whanne she see her selff exalted into gret puissaunce and worshipe, she preised no (sp. 2) more her owne lynage, but had despite and indignacion of hem, and become so folyously proude, that she deigned not to do reuerence and worshippe unto the kinge, *as* she aught for to do, for because he was symple and debonaire, nor also to his lyneage, in so moche, that alle manere of peple had her in hate, And the king toke wrathe vnto her in suche manere, that she was shent and driuen awey bi the counsaile of the kingges lynage and she lost the worship, that she was in. For mani women may not suffre, whanne thei haue worshipe and be wel atte ease, unto the tyme, that thorugh her orguylleus port ben throwen doune of her worshippe and astate, as dede this quene, that come from pore lynage to gret astate. And therfor euery woman, that seithe her husbonde esy and symple unto her withoute malice, in so moche she aught to do hym the more reuerence and to fulfelle the sonner his wille and to kepe his loue; and there in she worshippes her selff, for she may not do to her husbonde to moche worshipe. And, but yef she do so, it may happe to make her husbondes herte to turne from her and hate her, the whiche were gret harme and perelle, that there shulde be suche diuision betwene hem, that shulde be one.

I wolle telle you an ensaumple of the gret kinge Heroudes wyff he loued merueylously. So it happed, he went to Rome, and duryng the tyme of his (28 sp. 1.) being there the pepille of his housholde purposed to finde a wey to hynder his sayd wiff ayenst hym, for they loued her not, by cause she was to cruelle and to fers; and reported unto hym, that she hadde a priui loue bisyde hym, and in this wise dishonoured her; of the whiche the saide Herode was greuously wrothe and of this reproued her. And she ansuered hym fersely and proudely and demened her not in fairenesse and curtesye nor so mekely, as she shulde do, so that the sayd Herode was cruelle and dispitous to her orguilleux langage and toke a kniff and slow her, of the whiche he was afterwarde fulle sory, for he fonde, that she was untruly accused. And so, bi her presumptuous port of langage, she made her selff to be slayne. And therfor it is a good ensaumple to euery woman to be meke and curteis and to ansuere mekely, curtaisly and softely ayenst of couroux of her husbonde. For the wyse Salamon saithe, that by curtesye and softe wordes good women shulde abate the yre of thaire husbondes. For the wiff of right owithe to honoure her husbonde, though his speche be right or wronge, and in special in hys yre tofore the pepille. And whanne his yre is passed, she may welle shew unto hym, that he had wronge. And so shal she kepe the pees and the loue of her husbonde and of her housholde and shalle not make her selff blamed nor slayne, as dede the furst wyff of king Herodes.

64. Kapitel.

(sp. 2.) Now wille y telle you another ensaumple of a quene, that was called Vastys, and she was wiff to the king of Assur. Hit bifelle, that the said king helde a fest to his barones, and there were alle the gret barones of his londe and the king and his barones dyned in one halle and the quene in an other. And whanne it was after dinere, the sayd barones desired of the kinge, that hym lyked, that thei might see the quene, that was meruei-lously faire. The king sent vnto her onis, tuyes, thries and she denied not to come, so that the kinge had gret shame therof and axsed of his barones, what he shulde do. And the counsaile gaue hym, that he shulde putte her from hym and that she shulde not come in his presence of alle a yere, to geue other ensaumple to obeye beter to her husbonde; and so dede the king and made therof a lawe, that from thennes forwarde euery woman, that disobeyed or esconduyed her husbonde of ani thinge, that he comaunded her, so that it were thing resonable, she shulde be mued alle a yere with litelle mete and drinke and kept from the communicacion of alle peple, forto shew her her defaunte; and yet holde they the same custume in that roialme. And thanne the quene was gretly ashamed, whanne she saye, she most be in mue, and wepte and made gret sorw, but it was to late; for bi her pride she was in mue from sight of the pepille alle a yeere. So ye shulde (28ᵇ sp. 1) take here good ensaumple! For in specialle tofore the pepille ye owe to do the comaundement of youre hus-bondes and obeye hym and do hym worshippe and shewe her semblaunce of loue, yef ye wille haue the louyng of the worlde. But y saie you not, but whanne ye are secretly togedre allone, ye may the more largely saye or do more youre wille, after ye know his manere and condicion. I wille telle you the ensaumple of a lyon and of his properte. Whanne the lyonesse hathe done hym ani displesere or despite, he wille not turne no more to her of alle that day ne that night for no thinge, that may befalle; he shewes in suche wise his lordshippe. And it is a good en-saumple to eueri woman, whanne a wilde beste, that canne no reson but auent, that meues hym, makes hemselff dradde and douted of his felaw. Now take hede thanne, a good woman aught not to displese ne disobeye her husbonde, that god hathe geuen her by his holy sacrement.

65. Kapitel.

And yet wolle y telle you an other ensaumple upon this matere of Amons wiff. The whiche Amon was seneschalle of the king and was comen to pore degre and of mene peple and became riche bi his seruice and purchased londes and posses-siones and gouerned also the grettest parti of the londe and be-

come ryche. And he waxe so pore and presumptuous, that he wolde, that euery persone kneled tofore hym and dede hym gret reuerence. So it be (sp. 2) tell*e*, that Mardocheus, that was of grete noblesse and had norisshed the quene after, the whiche was a good and gracious lady and iuste. And it displesed gretly to the said Mardocheus of the pride and presumpcion of that man, that was comen of not and deigned not to do hym worship*e* ne to rise afore hym, and of the whiche the said Amon was right fel and wrothe and compleyned hym therof to his wiff, the whiche was proude and of gret corage, as he was, and counsailed hym, that he lete rise a iebet tofore his dore and that he made hange the said Mardocheus ther upon and to put sum cas upon hym, thorugh*e* the whiche he had deserued dethe. And the fole Amon beleued his wiff, thorugh*e* the whiche hym befell*e* gret mischeef. For whanne he had reised the iebet, the frendes of thilke Mardocheus went rennyng to the quene and tolde her, what Amon wolde do to hym, that had norisshed her. And the quene for that cause went to seche Amon, and he come tofore the kinge and he was diligentely enquered for the cause, that he hadde putte up on hym, so that it was founde, that the said Mardocheus was not culpable therof, but that the other hadde done it by enuye. Thanne the quene after kneled tofore her lorde and besought hym, that men shulde do semblable iustice to Amon, the seneschall*e*, and that he and his children were hanged tofore the gate, to shewe, that falsly (29ª sp. 1) and by enuie he hadde iuged the said Mardocheus. And, as the good ladi had required, it was done; for he was hanged atte his yate and his seuene children, and all*e* thorugh*e* his pride and oultrecuydance and by the folynesse counsaile of his wyff. Thanne it is gret foly to a man, that is comen of mene degre and of naught, to be proude, that he knew not hym selff for ani erthely good and that he dispise ne dispreise none other persone but, and he be wise, he ought to meke hym selff to that entent, to fall*e* in the grace of all*e* men and that men haue none enuie upon hym. For men haue often tymes gret enuie of them, that comithe of mene degre, thanne of hem, that comen of good place and automd of auncetry. And also the wiff of the said Amon was not wise, whan she saw the wrathe and courance of her husbonde, to susteyne hym in his foly, and curtesly suage, and do awey the wrathe of her husbonde by fayre wordes and softe and specially, whan she seithe hym moued to do ani harme or veleni, of the whiche dishonoure and harme might folw. As the wiff of Amon, that undernam not her husbonde of his foly, but rather atysed hym and gaue hym counsaile, thorugh*e* the whiche he deied foule and felonusly. So this is a good ensaumple, that a woman shulde not susteine her husbonde in his wrath*e* and malyncolye, but shulde rather undernyme hym bi resones litell*e* and litell*e*, what harmes and inconueniencez mow come therof to the foule body; and so shulde do eueri good wom (sp. 2) an anent her husbonde. Wherfor, faire doughters, take here ensaumple and beholde, what harme befell*e* anone thorugh the foly of his wyff.

66. Kapitel.

After y shal tell*e* you an ensaumple of an euell*e* quene and diuers and to cruell*e*, and how it befell*e* her. And that was quene Gesabell*e*, that had mani euell*e* taches. Furst she hated pore men and all*e* manere of men, of the whiche she might naught haue sum manere of thinge. She hated ermites, men of holy chirche and all*e* them, that taught the cristen faithe, and made them to be robed and betin, so that it behoued to fle oute of the reaume. She had no mercy of no man and therfor was she cursed and hated of god and man. Ther was a man, that was called Nabot, the whiche had a good pece of wyne, and the kinge desired often tymes to haue it by beying or other wise, but that good man wolde not consent therto with good herte. And so saide the king to the abouesaid quene, his wyff, that he was sori, that he might not haue the pece wyne. And she sayde, she wolde make hym well*e* to haue it; and so she dede. For by treson she made murdre the saide Nabot and made come false witnesse, that he hadde geuen her that wyne; of the whiche it displesed god. And the king Josue sent for to make her werre, so that he toke the king Ataz and about lx. children, what gret and litell*e* he had norisshed among his men, and made cutte of thaire hedes. And that was the punicion and the uengeaunce of god. And as to that euell*e* quene (29[b] sp. 1) Gesabell*e*, she putte her in a garet to see the kinge Josue passe and made her queint and arraied her selff in clothes of golde and ermynes and gret precious stones, all*e* disguysed in and in other manere, thanne the other women were. And she was displesed and proude, that, as sone as she sawe the kinge, she beganne to curse and saie all*e* the villane, that she coude. And the kinge beganne to beholde the queintise and the disguisyng of her clothinge and herkenid the malice and pride of her langage and comaunded sum of his men, that thei shulde goo thedir and caste her downe and the hede tofore in the sight of all*e* the peple. And, as he comaunded, it was done; for they toke her and caste her downe. And she deyed velonusly; and the kinge comaunded, that for her gret mischef, that she had done, that she shulde haue no berielles, and nomore she hadd*e*, but was eten and deuoured with dogges; and so fell*e* her gret pride. For in suche wise god vengithe hym of them, that haue no pitee of poure men nor of the seruauntes of holy chirche and that be cruelte and couetise makithe do mani euell*e* mordres, as dede that quene, that so susteined her husbonde in his foly, thorugh*e* the whiche befell*e* gret harme. So this is good ensaumple to be petous of poure men and of the seruauntis of holy chirche and not forto atise ne geue euell*e* counsaile to her husbonde; and also not to be disguysed, but to holde the astate of good ladies of her contre, and also not to tempte ne to saie gret wordes to a gretter, thanne thou art thi self.

67. Kapitel.

Yet woll*e* y tell*e* you an other ensaumple of Eutalia, that was quene of Jerusalem and was euell*e* and diuerse withouten ani pitee. For whanne Ozias, her childe, was dede, she bi treson made slain all*e* the children of her sone and all*e* the heires saue only one, that a good man, that was called Joadis, lete norisshe priuely. That quene putte her selff in possession of the reaulme and of all*e* the goodes, and dede mani aduersiteez to the pepill*e* by tailez and subsidiez, as she was withoute reson and pete. And whanne she had done harme ynow and cruelte in the reaume, the childe, that was norisshed priuely, and thilke Joadys, that had norisshed hym, toke her and made her deye an euell*e* and a shamfull*e* dethe. And so had she rewarde of her merite in the ende. For all*e* wey god yeldithe after the desert on her in the lyff or in the dethe, for there is none euell*e* dede, but that it is ponisshed other ferre or nigh*e*!

I wol tell*e* you an ensaumple of a quene of Fraunce, that was named Brun, and that was the quene, of the whiche Sibille spake and profesied and saide: „Brun shall*e* come into the kingdom of Fraunce, that schal do meruailes“. And so befell*e* it; for she made slee of her children and of the children of her children, and that a gret nombre, and y canne not tell*e* you the halff of her cruelte nor murderes tresones and occasiones, that she had done. But she was paied, as it plesed to god, atte the laste. For a (30ª sp. 1) childe of her childe, that skaped alyue, the whiche knew the gret euell*e* dedes and crueltees, that she had don*e*, he putte her dedes in iugement afore the baronis of the londe and she was iuged to be distroied and drawen to peses with hors. And so was it done. And she deyed an euell*e* dethe and wikedly, as she euell*e* and cruelly made deye the innocent kingges blode. And therfor in olde Englisshe it is saide, that „so ofte goth*e* the potte to water, that atte the laste it comithe broken home.“

IX. GESCHICHTLICHE UND GEOGRAPHISCHE PROSA.

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46. John Maundevilles reisen.

Cott. hs. Titus, D, XVI. — Um 1356.

(pag. 113^{a}.) Of the ryall*e* estate of prestre John*e* and of a riche man, þat made a mer (113^{b}) ueylous castell*e* and cleped it paradys and of his sotyltee.

This emperour, prestre John*e*, holt full*e* gret lond and hath*e* many full*e* noble cytees and gode townes in his royalme and many grete dyuerse yles and large. For all*e* the contree of Ynde is deuysed in yles; for the grete flodes, þat come*n* from paradys, þat departen all*e* the lond in many parties. And also in the see he hath*e* full manye yles. And the beste cytee in the yle of Pentexoire is Nyse, þat is a full*e* ryall*e* cytee and a noble and full*e* riche. This prestre John*e* hath*e* vnder him many kynges and many yles and many dyuerse folkes of dyuerse condiciouns. And this lond is full*e* gode and ryche, but not so riche, as is the lond of the grete Chane, for the merchauntes come*n* not thider so comounly for to bye marchandises, as þei don in the lond of the gret Chane, for it is to fer to trauaylle to. And on þat other partie, in the yle of Cathay, men finden all*e* maner thing, þat is nede to man, clothes of gold, of silk, of spycerye and all*e* maner aner*e* de poys. And þerfore, all*e* be it þat men han grett*e* chep in the yle of prestre John*e*, natheles me*n* dreden the longe weye and the grete periles in the see in þo partyes. For in many places of the see ben grete roches of stones of the adamant, þat of his propre nature draweth iren to him. And þerfore þere passen no schippes, þat han ouþer bondes or nayles of iren within hem. And ȝif þer*e* do, anon the roches of the adamantes drawe*n* hem to hem, þat neuer þei may go þene. I my self haue seen o ferrom in þat see, as þough*e* it hadde ben a gret yle, full*e* of tree and buscaylle, full*e* of thornes and breres gret plentee. And the schipmen tolde vs, þat all*e* þat was of schippes, þat were*n* drawen thider be the adamantes for the iren, (114^{a}.) þat was in hem. And of the rotenesses and oþer thing, þat was within the schippes, grewen buscaylle and thornes and breres and grene grasses and such*e* maner of

thing. And of the mastes and the seyll*e*ȝerdes it semed a grete wode or a groue; and suche roches be*n* in many places þere aboute*n*. And þerfore dur not the merchantes passen þere, but ȝif þei knowen wel the passages or ell*e* þat þei han gode lodesme*n*; and also þei dreden the longe weye, and þerfore thei gon to Cathay, for it is more nyghe, and ȝit is it not so nygh*e*, but þat me*n* moste ben trauayllynge be see and lond XI monethes or XII from*e* Gene or from Venyse, or he come to Cathay. And ȝit is the lond of prestre John*e* more ferr be many dredfull*e* iourneyes, and the marchauntes passen be the kyngdom of Persie and gon to a cytee, þat is clept Hermes, for Hermes, the philosophre, founded it. And after þat þei passen an arm of the see and þanne þei gon to a nother cytee, þat is clept Golbath*e*, and þere þei fynden marchandises and of popengayes as gret plentee, as me*n* fynden her*e* of gees. And ȝif þei wil passen ferther*e*, þei may gon sykerly inow. In þat contree is but lytyll*e* whete or barly, and þerfore þei ete*n* ryȝs and hony and mylk*e* and chese and frute. This emperour, prestre John*e*, taketh all*e* weys to his wif the doughter of the grete Chane. And the gret Chane also in the same wise the doughter of prestre John*e*, for þeise II ben the grettest lordes vndir the firmament. In the lond of prestre John*e* ben many dyuerse thinges and manye precious stones, so grete and so large, þat me*n* maken of hem vesell*e*, as plateres, dissches and cuppes; and many oþer merueyles ben þere, þat it wer*e* to combrous (114[b]) and to long*e* to putten it in scriptur*e* of bokes. But of the princypall*e* yles and of his estate and of his lawe I schall*e* tell eȝou som partye. This emperour, prestre John*e*, is cristene and a gret partie of his contree also. But ȝit þei haue not all*e* the articles of our*e* feyth*e*, as wee haue. Þei beleue*n* wel in the fader, in the sone and in the holy gost, and þei ben full*e* deuoute and right trewe on to a nother. And þei sette not be no barettes ne by cawteles ne of no disceytes. And he hath*e* vnder him LXXII prouynces and in euery prouync*e* is a kyng. And þeise kynges han kynges vnder hem and alle ben tributaries to prestre John*e*. And he hath*e* in his lordschipes many grete merueyles, for in his contree is the see, þat me*n* clepen „the grauely see“ þat is all*e* grauell*e* and sond withoute*n* ony drope of water, and it ebbeth*e* and floweth*e* in grete wawes, as oþer sees don and it is neuer stille ne in pes in no maner cesoun. And noma*n* may passe þat see be navye ne be no maner of craft, and þerfore may no ma*n* knowe, what lond is beȝond þat see. And, all*e* be it þat it haue no water, ȝit me*n* fynden þere in and on the bankes full*e* gode fissch*e* of other maner of kynde and schapp, þanne me*n* fynden in ony other see and þei ben of right goode tast and delicyous to mannes mete. And a III iourneys long fro þat see ben grete mountaynes, out of the whiche goth out a gret flood, þat cometh out of paradys, and it is full*e* of precious stones withoute*n* ony drope of water, and it renneth þorgh*e* the desert on þat o syde, so þat it maketh the see grauely. And it bereth in to þat see and þere it endeth and þat flomme renneth

also III dayes in the woke and bryngeth with him grete stones, and the roches (115[a]) also þere with, and þat gret plentee. And, anon as þei ben entred in to the grauely see, þei ben seyn nomore, but lost for euere more. And in þo III dayes, þat that ryuere rennethe, noman dar entren in to it. But in the oþer dayes men dar entren wel ynow. Also beȝonde þat flomme, more vpward to the desertes, is a gret playn, all grauely, betwene the mountaynes, and in þat playn euery day at the sonne risynge begynnen to growe smale trees and þei growen til mydday, berynge frute. But noman dar taken of þat frute, for it is a thing of fayrye. And after midday þei discrecen and entren aȝen into the erthe, so þat at the goynge doun of the sonne þei apperen no more; and so þei don euery day and þat is a gret mervaylle. In þat desert ben many wylde men, þat ben hidouse to loken on, for þei ben horned, and þei speken noughte, but þei gronten as pygges. And þere is also gret plentee of wylde houndes. And þere ben manye popegayes, þat þei clepen psitakes in hire langage. And þei speken of hire propre nature and saluen men, þat gon þorghe the desertes, and speken to hem als appertely, as þoughe it were a man. And þei, þat speken wel, han a large tonge and han V toos vpon a fote. And þere ben also of oþer manere, þat han but III toos vpon a fote. And þei speken not or but litille, for þey cone not but cryen.

This emperour, prestre Johne, whan he goth in to bataylle aȝenst ony other lord, he hathe no baneres born before him, but he hathe III crosses of gold, fyn, grete and hye, fulle of precious stones. And euery of þo crosses ben sett in a chariote, fulle richely arrayed. And for to kepe euery cros ben ordeyned X mille (115[b]) men of armes and mo þan an C M men on fote, in maner as men wolde kepe a stondard in oure contrees, whan þat wee ben in lond of werre. And this nombre of folke is withouten the princypalle hoost and withouten wenges ordeynd for the bataylle. And whan he hathe no werre, but rideth with a pryuy meynee, þanne he hath bore before him but o cros of tree, withouten peynture and withouten gold or siluer or precious stones, in remembrance, þat Jhesu Crist suffred deth vpon a cros of tree. And he hathe born before him also a plater of gold, fulle of erthe, in tokene, þat his noblesses and his myghte and his flessche schalle turne to erthe. And he hathe born before him also a veselle of siluer, fulle of noble jewelles of gold, fulle riche, and of precious stones, in tokene of his lordschipe and of his noblesses and of his myghte. He duellethe comounly in in the cytee of Suse, and þere is his principalle palays, þat is so riche and so noble, þat noman wil trowe it by estymacioun, but he had seen it. And abouen the chief tour of the palays ben II rounde pomeles of gold and in eueryche of hem ben II charboncles, grete and large, þat schynen fulle brighte vpon the nyghte. And the principalle ȝates of his palays ben of a precious ston, þat men clepen sardoyne. And the bordure and the barres ben of iuorye. And the wyndowes of the halles and chambres ben of cristalle.

And the tables, wher*e* on me*n* eten, some ben of emeraudes, summe of amatyst and somme of gold, full*e* of precious stones. And the pileres, þat beren vp the tables, ben of the same precious stones. And the degrees to gon vp to his throne, wher*e* he sitteth at þe mete, on is of oniche, another is of cristall*e* and anoþer of jaspr*e* grene, anoþer of amatyst, anoþer of sardyne, anoþer of corneline. And the VII[e], þat he setteth*e* onne his feet, is of (116[a]) crisolyte. And all*e* þeise degrees ben bordured with fyn gold*e*, with the tother*e* precyous stones sett with grete perles oryent. And the sydes of the sege of his throne ben of emeraudes and bordured with gold full nobely and dubbed with oþer precious stones and grete perles. And all*e* the pileres in his chambre be*n* of fine gold*e* with precious stones and with manye charboncles, þat ȝeue*n* gret lyght vpon the nyght*e* to all peple. And, all*e* be it þat the charboneles ȝeue lyght*e* right*e* ynow, natheles at alle tymes brenneth a vessell*e* of cristall*e*, full of bawme, for to ȝeue*n* gode smell*e* and odour to the emperour and to voyden awey all*e* wykkede eyres and corrupciouns. And the forme of his bedd is of fyne saphyres, bended with gold, for to maken him slepen wel and to refreyne*n* him from lecherye. For he will*e* not lyge with his wyfes but IIII sithes in the ȝeer after the IIII cesouns; and þat is only for to engendr*e* children. He hath also a full*e* fair*e* palays and a noble at the cytee of Nyse, where þat he duelleth*e*, whan him best lyketh*e*, but the ayr is not so attempree, as it is at the cytee of Suse. And ȝee schull*e* vnderstonde, þat in all*e* contree ne in the contrees þer*e* all*e* aboute me*n* eten nought*e* but ones in the day, but ȝif þat me*n* maken hem in the court of the grete chane. And so þei eten euery day in his court mo þanne XXX mill. persones withoute*n* goeres and comeres. But the XXX mil. persones of his contree ne of the contree of the grete chane ne spenden nought*e* so moche gode, as don XII mill. of oure contree. This emperour, prestr*e* John*e*, hath*e* eueremore VII kynges with him to serue*n* him. And þei departen hir*e* seruice be certeyn monethes, and with þeise kynges serue*n* all*e* weys 72 dukes and CCC and LX erles, and all*e* the dayes of the ȝeer þere eten (116[b]) in his houshold*e* and in his court XII erchebyshoppes and XX bisshoppes. And the patriark*e* of Seynt Thomas is þere, as is the pope here. And the erchebisshoppes and the bisshoppes and the abbottes in þat contree ben alle kynges. And eueryche of þeise grete lordes knowen wel ynow the attendance of hire seruyce. The on is mayster of his houshold, anoþer is his chambirleyn, anoþer serueth him of a dyssch*e*, anoþer of the cuppe, anoþer is styward, anoþer is mareschall*e*, anoþer is prynce of his armes; and þus is he full*e* nobely and ryally serued. And his lond dureth*e* in verry brede IIII monethes jorneyes and in lengthe out of mesure, þat is to seyne: all*e* the yles vnder erthe, þat wee supposen to ben vnder vs. Besyde the yle of Pentexoire, þat is the lond of prestr*e* John*e*, is a gret yle, long and brode, þat me*n* clepen Milstorak*e*, and it is in the lordschipe of prestre John*e*. In þat yle is gret plentee of godes. Þer*e* was dwellynge somtyme

a riche ma*n*, and it is not longe sithe*n*, and me*n* clept him Gatholonabes, and he was full*e* of cauteles and of sotyll*e* disceytes. And he hadde a full*e* fair castell*e* and a strong in a mountayne, so strong and so noble, þat noma*n* cowde devise a fairer*e* ne a strengere. And he had let muren all*e* the mountayne aboute with a strong wall*e* and a fair. And withinne þo walles he had*e* the fairest gardyn, þat ony ma*n* myghte beholde, and þer*e* in were trees, berynge all*e* maner of frutes, þat ony ma*n* cowde deuyse. And þere in wer*e* also all*e* maner vertuous herbes of gode smell*e* and all*e* oþer herbes also, þat bere*n* fair*e* floures. And he had also in þat gardyn many fair*e* welles. And beside þe welles he had lete make fair*e* halles and (117[a]) faire chambres, depeynted all*e* with gold and azur*e*. And þere were*n* in þat place many a dyuerse thinges and manye dyuerse storyes; and of bestes and of bryddes, þat songen full*e* delectabely and meveden be craft, þat it semede, þat þei weren quyke. And he had also in his gardyn all*e* maner of foules and of bestes, þat ony ma*n* myghte thenke on, for to haue pley or desport to beholde hem. And he had also in þat place the faireste damyseles, þat myghte ben founde vnder the age of XV ȝeer, and the faireste ȝonge striplynges, þat me*n* myghte gete of þat same age. And all*e* þei were*n* clothed in clothes of gold full*e* richely. And he seyde, þat þo weren aungeles. And he had also let make III welles, faire and noble, and all*e* envyround with ston of jaspere of cristall*e*, dyapred with gold and sett with precious stones and grete orient perles. And he had made a conduyt vnder erthe, so þat the III welles at his list, on scholde renne mylk*e*, anoþer wyn and anoþer hony. And þat place he clept „paradys." And whan þat ony gode knyght*e*, þat was hardy and noble, cam to see this rialtee, he wolde lede him in to his paradys and schewe*n* him þeise wonderfull*e* thinges to his desport, and the merueyllous and delicious song of dyuerse briddes and the fair*e* damyseles and the faire welles of mylk, of wyn and of hony, plentevous rennynge. And he wolde let make dyuerse instrumentes of musik*e* to sowne*n* in an high*e* tour so merily, þat it was ioye for to her*e*, and noma*n* scholde see the craft þere of. And þo, he seyde, were*n* aungeles of god and þat place was paradys, þat god hade behighte his frendes, seyenge: *Dabo vobis terram, fluentem lacte et melle.* And þanne wolde he maken hem to drynken of a certeyn drynk, where of anon þei scholden (117[b]) be dronken. And þanne wolde hem thinken gretter delyt, þan þei hadden before. And þan wolde he seye to hem, þat, ȝif they wolde dyen for him and for his loue, þat after hir*e* deth*e* þei scholde come to his paradys and þei scholden ben of the age of þo damyselles and þei scholde pleye*n* with hem and ȝit ben maydenes. And after þat ȝit scholde he putte*n* hem in a feyrer*e* paradys, wher*e* þat þei scholde see god of nature, visibely in his magestee and in his blisse. And þan wolde he schewe hem his entent and seye hem, þat, ȝif þei wolde go sle such*e* a lord or such*e* a ma*n*, þat was his enemye or contrarious to his list, þat þei scholde not drede to don it and for to be slayn þerfore hem-

self; for after hire deth*e* he wolde putte*n* hem in to a noþer paradys, þat was an C fold fairere þan ony of the toþer*e*, and þere scholde þei dwellen with the most fairest damyselles, þat myghte be and pley with hem euermore. And þus wente*n* many dyuerse lusty bacheleres for to sle grete lordes in dyuerse contrees, þat were his enemyes, and made hem self to ben slayn in hope to haue þat paradys. And þer often tyme he was revenged of his enemyes be his sotyll*e* disceytes and false cawteles. And whan the worthi men of the contree hadden perceyued this sotyll*e* falshod of this Gatholonabes, þei assembled hem with force and assayleden his castell*e* and slowen him and destroyeden all*e* the faire places and all*e* the nobletees of that paradys. The place of the welles and of the walles and of many oþer thinges ben ȝit apertly sene, but the richesse is voyded clene and it is not long*e* gon, sith þat place was destroyed.

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47. John Trevisas übersetzung des Polychronicon von Higden.

Harleian hs. 1900 — 1387.

(fol. 89[b]) As it is yknow, how many maner peple beþ in þis ilond, þere beþ also of so meny peple langages and tonges, noþeles Walsche men and Scottes, þat beþ nouȝt ymedled wiþ oþer naciouns, holdeþ wel neiȝ her first langage and speche, but ȝett þe Scottes, þat were som tyme confederate and woned wiþ þe Pictes, drawe somwhat after her speche. But þe Flemmyngis, þat woneþ in þe west side of Wales, haueþ yleft her straunge speche and spekiþ saxonlich*e* ynowȝ. Also Englische men, þouȝ þei had from þe bygynnyng þre maner speche: souþeren, norþeren and myddel spech*e* in þe myddel of þe lond, as þei come of þe þre maner peple of Germania, noþeles by commixtioun and medlyng, first wiþ Danes and afterward wiþ Normans, in meny þe contray langage is apaired and somme vsiþ strang*e* wlaffynge, chiteryng*e*, harryng*e* and garryng*e*, grysbitting*e*. Þis apairynge of þe birþe tonge is by cause of twey þingis: oon is; for children in scole, aȝen*e* þe vsage and maner of alle oþer naciouns, beþ compelled forto leue her owne langage and forto constrewe her lessouns and her þingis a Frensche and haueþ, siþþe þat þe Normans come first into Englond. Also gentil men*ne* children beþ ytauȝt forto speke Frensche from þe tyme, þat þei beþ rokked in her cradel and kunneþ speke and playe wiþ a childes brooche. And vplondisch*e* men wole likne hem self to gentil men and fondeþ wiþ grete bisynesse forto speke Frensche, forto be þe more ytold of. *Treuisa.* Þis maner was myche yvsed tofore þe first moreyn and is siþþe somdel ychaungide. For Johne*e* Cornwail, a maister of gramer*e*,

chaungide þe lore in gramere scole and construccioun of Frensch*e* into Englisch*e*; and Richard Pencriche lerned þat maner techyng of hym and oþer men of Pencrich*e*, so þat now, þe ȝer*e* of our*e* lord a þousand þre hundred four*e* scor*e* and fyue, of þe secunde kyng Richard after þe conquest nyne, in alle þe gramer scoles of Englond children leueþ French*e* and construeþ and lerneþ an Englisch*e*; and haueþ þerby avauntage in oon side and desauauntage in anoþer. Her*e* auauntage is, þat þei lerneþ her gramer in lasse tyme, þan children wer*e* wont to do. Desauauntage is, þat now children of gramer scole kunneþ nomore Frensch*e*, þan can her lifte heele. And þat is harm for hem, and þei schul passe þe see and trauaile in straunge londes and in many oþer places also. Also gentel men haueþ now mych*e* ylefte forto teche her children Frensch*e*. *R.* Hit semeþ a grete wonder, how Englisch*e*, þat is þe birþe tonge of Englisch*e* men and her owne langage and tonge, is so dyuerse of soun in þis oon ilond; and þe langage of Normandy is comlyng of another lond and haþ on maner soun among alle men, þat spekiþ hit ariȝt in Englond. *Treuisa.* Noþeles þere is as many dyuerse maner Frensch*e* in þe rewme of (90[a]) Fraunce, as is diuerse maner Englisch*e* in þe reeme of Englond. *R.* Also of þe forseide Saxon tonge, þat is deled aþre and is abide scarslich*e* wiþ fewe vplondisch*e* men, is grete wonder; for men of þe est wiþ men of þe west, as it wer*e* vnder þe same partye of heuene, acordeþ more in sownyng*e* of speche, þan men of þe norþ wiþ men of þe souþe. Þerfor*e* it is, þat Mercii, þat beþ men of myddel Englond, as it wer*e* partyners wiþ þe endes, vnderstondeþ better þe sidelangagis, norþeren and soþeren, þan norþeren and soþeren vnderstondiþ eiþer oþer. *Willelmus de pontificibus, libro tertio.* Alle þe langages of þe Norþhumbres, and specialich*e* at Ʒork, is so scharp, slittinge and frotyng and vnschape, þat we souþeren men may þat langage vnneþe vnderstonde; I trowe, þat þat is by cause, þat þei beþ neiȝ to straunge men and aliens, þat spekiþ straungeliche, and also by cause, þat þe kyngis of Englond woneþ alwey fer from þat cuntray; for þei beþ more ytorned to þe souþe cuntray and, ȝif he goþ to þe norþe cuntray, he goþ wiþ grete help and strengþe. Þe cause, why þei beþ more in þe souþe cuntray þan in þe norþ, may be: better cornlond, more peple, more noble citees and more profitable hauenes. *De gentis huius moribus. Giraldus in Itinere:* cap. 60.

For þe maners and þe doyng of Walsche men and of Scottes beþ tofore hand somwhat declared, now of þe maners and of þe doyngis of þe medled peple of Englond nediþ for to telle. But þe Flemmyngis, þat beþ in þe west side of Walis, beþ now ytorned, as þei wer*e* Englische, by cause of company wiþ Englisch*e* men. And þei beþ stalworþe and stronge to fiȝte and beþ þe most enemyes, þat Walsch*e* men haueþ. And vsiþ marchaundise and cloþinge and beþ ful redy to putt hem self to auentures and to peryle in þe see and in lond, by cause of grete wynnyng, and beþ redy forto go som tyme to þe plowe and som tyme to dedes of armes, whan tyme and place axeþ.

It semeþ of þese men a grete wonder, þat in a boon of a weþeres rigt schulder, whan þe flesch*e* is awey ysode and nougt rosted, þei knowiþ, what haþ be do, is ydo and schal be do, as it wer*e* by a spirit of prophecye and a wonderful crafte; þei telliþ, what me doþ in fer cuntrays, tokenes of wer*re*, þe staat of þe reeme, sleyng of men and spousebriche, siche þei declareþ certeynlich*e* by schewynges of tokens and of chynes, þat beþ in siche a schulder boon. *R.* But þe Englisch*e* men, þat woneþ in Englond, þat beþ medled in þe ilond, þat beþ fer ysprونge from þe welles, þat þei spronge of first, wel ligtliche wiþout entisynge of eny oþer men by her owne assent torneþ to contrare dedes. And so vnesy also, ful vnpacient of pees, enemy of bisynesse and wlatful on sleuþe. *Willelmus de pontificibus, libr. tertio*, þat, whan þei haueþ destruyed her enemyes al to þe grounde, þan þei figteþ wiþ hem self and sleþ euereche oþer, as a voide stomak and a ler*e* worchiþ in hit self. *R.* Noþeles men of þe souþe beþ esier and more mylde and men of þe norþ beþ more vnstable, more cruwel and more vnesy, þe myddel men beþ somdele partyners wiþ boþe. Also þei woneþ hem to gloteny more þan oþer men and beþ more costlew in mete and in cloþing. Me trowiþ, þat þei toke þat vice of kyng*e* Hardeknut, þat was a Dane, for he hete (90b). sett forþe twies double messe and also at soper. Þese men beþ spedeful boþe on hors and a foote, able and redy to al maner dedes of armes and beþ wont to haue þe victorie and þe maystere in eueryche figte, wher*e* no tresoun is walkyng and beþ curious and kunneþ wel ynow telle dedes and wondres, þat þei haueþ yseye. Also þei goþ in diuerse londes, vnneþe beþ eny men richer*e* in her owne lond oþer more gracious in fer*e* and in strange londes, þei kunneþ better wynne and gete newe þan kepe her owne heritage; þerfore it is, þat þei beþ ysprad so wyde and weneþ, þat euereche lond is her owne. Þe men beþ able to al maner sleigþe and witt, but tofore þe dede blondringe and hasty, and more wise after þe dede, and leueþ of ligtliche, what þei haueþ bygunne. *Polycraticon, libro sexto.* Þerfore Eugenius, þe pope, seide, þat Englische men wer*e* able to do, what euer þei wolde, and to be sett and putt tofore alle oþer, nere þat ligte witt letiþ. And, as Hanibal seide, þat þe Romayns mygt not be ouercome but in her owne cuntray, so Englisch men mow not be ouercome in straunge londes, but in her owne cuntray þei beþ ligtlich*e* ouercome. *R.* Þese men despiseþ her owne and praiseþ oþer mennes and vnneþe beþ apaide wiþ her owne staate. What byfalleþ and semeþ oþer men, þei wolleþ gladlich*e* take to hem self. Þerfore it is, þat a gymman arayeþ hym as a squyer, a squyer as a knygt, a knygt as a duke, a duke as a kyng. Ʒett somme goþ about to al maner state and beþ in no staat, for þei, þat wole take euereche degre, beþ of no degr*e*. For in beryng þei beþ mynstrals and heroudes, in talkyng*e* grete spekers, in etyng*e* and drinking*e* glotouns, in gaderinge of catel hucksters and tauerners, in aray tormentors. In wynnyngs Argi, in trauail Tantali, in takinge hede Dedali, in beddes Sardana-

palli, in chirchis mametis, in courtes þonder, onliche in priuelege of clergy and in prouendres þei knowlechiþ hem self clerkes. *Treuisa.* In wynnyngs þei beþ Argi, in trauail Tantali, in takinge hede and in cur*e* Dedali and in beddes Sardanapalli. Forto vnderstonde þis resoun arizt four*e* wordes þerof most be declared, þat beþ þese four*e* „Argi, Tantali, Dedalli and Sardanapalli.“ Þerfore take hede, þat Argus is an herde, Argus a schippe, schipman and chepman. Bot her*e* it is more to propos, þat poetis feyneþ oon, þat was som tyme al ful of eizen in euereche side and het Argus, so þat þis Argus myzt se tofore and byhynde, vpward and dounward, and al about in euereche side, and by a maner liknesse of þis Argus he, þat is war and wise and can se and be war in euerech*e* side, is ycleped Argus and ful of eizen, as Argus was. Þan, forto speke of meny siche, þei most be cleped Argi in þe pluril noumbre. Þan in þat þe cronyk seiþ, þat þei beþ Argi in wynnyng, it is to mene, þat þei beþ war and seeþ about in euereche side, whar*e* wynnyng*e* may arise. Þat oþer word is Tantali. Þerfore take hede, þat þe poet feyneþ, þat Tantalus was a man and slowe his owne sone. Þerfore he was dampned to perpetual penaunce, as þe poet feyneþ: he stondeþ alwey in water vp anone to þe ouerbrerd of þe neþerlippe and haþ alwey euene at his face ripe apples and noble fruyte, honging*e* doun anone to þe brerd of þe ouerlippe, but þere may noþer fruyt ne water come wiþinne his mouþe, he is so yholde and so he stondeþ in þat aray bitwene mete and drink*e* and may (91[a]) noþer ete ne drinke and is anhungred and aþirste, þat wo is hym alyue. By a maner liknesse of þis Tantalus þei, þat doþ rizt nouzt, þere myche þinge is to do in euereche side, beþ ycleped Tantali. It semeþ, þat þis sawe is so to mene: in trauail þei beþ Tantali; for þei doþ rizt nouzt þerto. Þe þrid worde is Dedali. Take hede, þat Dedalus was a wel sleiz man and by liknesse of hym men, þat beþ sleiz, beþ ycleped Dedali in þe pluril noumbre. So it is to mene, as it semeþ, in þis sawe: in takinge hede and in kur*e* þei beþ Dedali, þat is: fel and sleiz. Þe ferþe worde is Sardanapalli. Þerfore take hede, þat Sardanapallus was a kyng *rex Assiriorum* and was ful vnchaste and by a maner liknesse of hym þei, þat beþ swiþe vnchaste, beþ ycleped Sardanapalli. *R.* But among alle Englische men, ymedled togidres, is so grete chaungingе and diuersite of cloþinge and of aray and so many maner schappes, þat wel neiz no man is yknowe by his cloþinge and his aray, of what degre he is. Þerof propheciede an holy anker in kyng Egelredes tyme in þis maner, *Henricus, libro sexto*: Englisch men, for þei woneþ hem to dronklewnesse, to tresoun and to rechelesnesse of goddes hous, first by Danes and þan by Normans and atte þrid tyme by Scottes, þat þei holdeþ most wrecches and lest worþ of alle, þei schulliþ be ouercome. Þanne þe world schal be so vnstable and so dyuerse and variable, þat þe vnstablenesse of þouztis schal be bitokened by many maner diuersite of cloþinge. *Explicit liber primus.*

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48. Spätere übersetzung des Polychronicon.

Harleian hs. 2261 — 15. jahrhundert.

(fol 41^{b}) Of Allemeyne or Germany and of þe prouinces of hit. *Capitulum XXVI. Ysidorus, Etymologiarum libro nono.*

Isidorus rehersethe, that Germany, or Allemeyne properly seyde, hathe on the este to hit the durre of the floode, callede Danubius, on the sowthe the floode, callede Renus, of the northe and the weste the occean. There be II Germanyes: the superior, whiche extendethe vnto Alpes to the bosom of the grete see, that is callede the see Adriatike; and the inferior Germany, towarde the weste, is abowte the floode, callede Renus, whiche is callede communely Almayne. There be mony peple in either (fol. 42^{a}.) Germany and prouinces, as Boemia, Westefalia, Bauarrea, Turingea, Sveuia, Saxonia, Franconia, Lothoringia, Frisia, Selandia. *Paulus, libro quinto.* For the northerne plage, in as moche as hit is more removede from hete, in so moche hit is more hollesom for childer to be gendrede and to be noryschede. Hyt is in contrary wise of the plage meridian; for, in as moche (pag. 257) as hit is more nye to the son in so moche hit is more nyous to nature. Wherefore alle that region from Thanay vnto þe weste, thauȝhe euery place be namede by theire propre names, generally thei be callede Germany, for that londe gendrethe so mony peple, that hit may vnnethe suffise to norysche theyme. That causede so mony peple to haue goen from hit, as Hunes, Gothes, Wandalynges, Saxones, Winuli and Longobardes. Boemia is the firste prouince of esturne Germanye, hauenge on the este parte to hit Misia, of the weste Danuby and Pannony, of the meridien Bauarria and Thuringia, of the northe weste Saxones; allemoste compassede abowte with hilles and woodes, beynge habundante in yerbes and pastures and mony wilde bestes. Amonge whom is a beste, lyke to an oxe in body and in hornes, whiche is callede in their langage „*loz*,“ whiche defendethe hym not with his hornes, but gedrethe water in a grete voide place vnder (pag. 259) his chynne, whiche makenge the water hoote in rennenge, castethe hyt on hunters and on dogges, folowenge hit, hurtenge theyme soore with that water. Thuringia hathe on the este to hit Boemia, on the weste Franconia, on the northe Westefalia, on the sowthe Danubyus. Franconia is as the myddelle prouince of Germayne, hauenge on the este to hit Thuringia, at the weste Sweuia, at the northe parte of Westefalia, at the sowthe Bauarria and Danubius. Bauarria hathe on the este to hit Danubius, at the weste Sweuia, at the northe Franconia, at the sowthe parte of Danuby and Rhetica. Westefalia hathe on the este to hit Saxones, at the weste Frisia, at the northe the occean and at the sowthe parte of Franconia and of Sueuia. Sveuia hathe at the este of hit Bauarria, at the weste Renum, at the northe parte of Franconia, at the sowthe Rhetica and Alpes. Saxonia hathe on the weste to hit Westfalia, on the northe the occean, on þe sowthe Thuringia. *Isidorus, libro quarto decimo.* The peple of Saxones, whiche be

moore nowble in vertu and agilite, not only on (42[b]) londe but (pag. 261) also on the see, is moche contrarious to their enmyes. Wherefore thei be callede Saxones, as importable and harde as a ston. In the hilles or mownteynes of whom allemoste alle kyndes of metalles be founde, tynne excepte. Also Germayne hathe salte welles, of whom white salte is made. Also nye to the hille, where copur is geten, is a grete hille, the stones of whom smelle lyke violettes. Also feire marbole is founde in the hille, nye to the abbay of seynte Michael. *Beda, libro quarto, capitulo XXV.* The olde Saxones vsede not a kynge but other men in worschippe; which, perceyvenge batelle to be inducede, made a gouernoure to theyme, after as the chaunce scholde falle, whom thei folowede in tyme of batelle. The batelle doen, alle the nowble men were of egalle honor. *Plinius, libro quinto.* Frisia is a region, sette on the brynke of the weste occean, takenge begynnenge of (pag. 263.) the sowthe parte from the floode, callede Rhenus, and is endede with the see of Danes. The men of that londe be rowndede in the maner of a cercle, as moche as men be of moore nobilite, in so moche thei be rowndede more hye. That peple is stronge and of semely stature, bolde in herte, vsenge speres for arowes, luffenge moche liberte. Wherefore they wylle not suffre a knyȝhte to haue predominy in theyme. They be obediente to jugges, whom they make yerely; luffenge clennesse and chastite; kepenge theire childer with grete diligence, not suffrenge theyme to be maryede, tylle they atteyne to XXIIII[ti] yere in age, wherefore thei gette myȝhty childer. Whiche, wontenge woode, brenne turfes, made of the erthe. Selandia is a litelle londe and in the costes of the see, compassede abowte as an yle with armes of the see, hauenge at the este to hit Holande, at the northe Frisia, at the weste the occean, at the sowthe Flandres; hauenge grete hepes (pag. 265.) in hit in a circuite for cause of the see; in whiche londe be fewe trees, for a tree may not take þer roote for saltenes of the erthe. The peple of hit is of grete stature, stronge of body, meke in mynde. *Paulus, libro primo.* Also in the sowthe weste of Germayne be peple, callede Scribonii, whiche haue plente of snawe in the tyme of somer and eite rawe flesche of bestes, hauenge clothes of the ruȝhe skynnes of bestes; where the beames of the sonne be seen contynually somme nyȝhtes abowte the solstice of somer; and also abowte the solstice (fol. 43[a]) of wynter, thauȝhe liȝhte appere in the day, the son is not seene. *Item, libro primo capitulo quarto.* A denne is seen, nye to men of that cuntre, vnder an hie hille, where VII men slepenge haue lyen longe, the clothes and bodies of theyme incorrupte, whiche be supposede to be Romanes, as after theire habite; whom a man movede, thro auaryce willenge to (pag. 267) vnclothe, anoon his armes wexede drye. Perauenture, god preserueth theyme incorrupte for that entente, that men of Barbre may be conuertede to the feithe by theyme!

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49. Capgraves chronik von England.

Druck von Hingeston. — Unter Eduard IV.

(pag. 216.) In XXIX ȝere deied Philip, the kyng of Frauns. And aftir him Jon, his son, was kyng, whech was aftir prisonere in Ynglond. Anon, as he was crowned, he gaf Charles, his eldest son, the duchie of Gyan: for whech cause kyng Edward was wroth and gaf the same duchie to Edward, the prince, as his riteful heritage. And he anon gadered a host, at the nativite of oure lady sayled into Gian, where he took many townes. Alle, that were rebel ageyn him, he prisoned or killid: and there abod he al that wyntir. The kyng, his fader, had letteres into Ynglond, that Jon, kyng of Frauns, had gadered a gret host at Seyn Omeres to fite with Edward, kyng of Ynglond. And anon the kyng went to Caleys and with him his too sones, Leonelle and Jon and Herry, duk of Lancanstir, with these erles, Norhampton, March and Stafford. This aspied, the kyng of Frauns distroyed alle the vitale of the cuntre and pryvyly fled awey. So kyng Edward cam ageyn to Caleys.

(pag. 217.) This same ȝere Scottis took the town of Berwik, but not the castelle.

And in this same ȝere was graunted be the parlement to the kyng of every sak of wolle Ls. for VI ȝere aftir.

And this ȝere the qween had a son at Wodstock; thei cleped him Thomas.

In the XXX ȝere of Edward the Scottis were fayn for to delyvir the town of Berwik frely.

And the same tyme Edward Baylol, kyng of Scottis, resyned alle the rite of the crowne of Scotland to kyng Edward at Rokisborow be his patent letteris.

In the same ȝere prince Edward rod oute of Burdews be the cuntres of Agenes, Peregor, Lymozin, Bery and Soloigne: alle, that evir mad resistens to him, he took or killid; and thei, that receyved him, he suffered hem lyve undir tribute. So be the weye he tok mony Frensch lordes and many armed men. At the last ende of that ȝere he met with the king of Frauns fast be Peytris. The prince had in his felauchip not passid IIII thousand; and the kyng of Frauns had IIII batayles. But, for al that, the Frensch fled, the kyng was take and Philippe, his yonger son, James Borbon and XI erles, the bischop Senonensis with othir lordis and knytes to the noumbyr of too thousand. There were killid too dukes, XIX lordes and fyve thousand of men of armes beside othir puple. The prynce rood streit to Burdews with his noble pray.

In the XXXI. of kyng Edward, the prince cam into Ynglond aboute the feest of Pentecost, brynging with him Jon, the kyng of Frauns, and many othir prisoneris. Whan he cam to London, there was so mech prees of puple, that, whan he was at the (pag. 218) bregge at nyne befor non, it was on aftir noon, or he myte come to Westminster. In that same ȝere were sent to

cardinales into Ynglond to reforme pes betwix the to kingis. The third cardinal cam only to visit and to se the kyng of Frauns. And alle these III abydyn here ny to ȝere.

In this same ȝere was David, kyng of Scottis, delyveryd oute of prison; for he had be kept in the castelle of Odiham XI ȝere. His raunson was a hundred thousand marc.

In the XXXII. ȝere felle a gret strif betwix on Armacan and the IIII orderes of freres. For the same Armachan, archbischop of Yrland, accused the IIII orderes before the pope, that thei lyved not aftir the writing of her reule. He wold eke a distroyed here pryvyleges, but he prevailed not. In Oxenforth he held straunge opiniones, whech Wiclef meyntened aftirward more venomously. But at that tyme was a frere Augustin, thei clepid him Geffrey Hardeby, aftirward provincial und confessoure to the prince, whech mad ageyn his opinion a notable book we clepe „*De evangelica vita.*"

In this ȝere frere Jon Lyle, of the Dominic order, mad a grete compleynt of the lady Wake and hir councelle of many wrongis do to him and to his cherch of Hely. And upon this the pope wrote to the bischop of Lincolnne and othir prelatis, comaunding hem, that thei schuld curse alle hem, that do wrongis; and thoo, that were ded and gilty in this matere, to digge hem oute of her graves and throwe hem out of saunctuarie. Mech manslauth felle in this (pag. 219.) matere; for thei, that broute the bulles, were killid for the most part.

In the XXXIII. ȝere Jon Gaunt, erl of Richemund, the son of kyng Edward, weddid dam Blaunche, the doutir of the duk of Lancastir; be whech mariage he was aftir mad duke of Lancastir.

In this same tyme Jon, kyng of Frauns, prisonere at London, profered to kyng Edward alle thoo londis, that Edward had ovirrydyn before, that is to sey: Flaundrys, Pycardye, Gyan and othir londis. For whech graunt kyng Edward sent into Frauns, and the councelle of Frauns wold not assent theretoo.

Than was the kyng gretly mevyd and rood into Frauns with the prince, the duk of Lancastir and many othir lordes; he had in his nave to lede him to Caleys XI. hundred schippis. The IIII. day of October he entered into Frauns and on seynt Lucye day he cam into Burgenye. There mette with him the duk of Burgeyn and profered him VII. hundred thousand floreins, undir this condicion, that he schuld do no hurt onto his cuntre. Thanne the kyng went and remeved to Reymes and dwelled there onto seynt Gregory day.

In this same tyme thei of Normannye londed at Wynchilsey and robbed the town and led awey many women. The cuntre ryse to her defense, but al for nowt; for thei were go, or thei cam.

In this ȝere blod ran owt of the toumbe of Thomas, duk of Lancastir, at Pounfreit.

And in the same ȝere the kyng began the newe edifiyng of Wyndesore and mad maystir William Wikham surrioure of the *same* werk; whech was aftir bischop of Wynchester.

(pag. 220.) In the XXXIV. ȝere the kyng Edward remeved fro the heyer cuntre of Frauns and cam down to Paris. There brent he the subarbes of the cite be the corage of IIII. hundred knytes, whech were newly mad. And in the same tyme thei of Ynglond gadered a gret nave, IIII. score schippis, in whech were XIIII. thousand men. Thei sailed and took the ylde of Cans. And thanne cam the abbot of Cloyne and the erl Tankervyle, whech was steward of Frauns and Bursigalde, constabil of the same, and othir lordis many onto kyng Edward and offered onto him a certeyn tretis and a forme of pes; whech wrytyng displesid gretly the kyng; and he forbad hem his presens, onto the tyme thei had mad anothir forme. Than cam thei aftir to the king and broute him writing, sumwhat aftir his plesauns. This was the manere of the oth, that thei swore: „We Charles, governour of Frauns, the first begotin son of John, kyng of Frauns, upon the holy sacrament swere here and on the holy gospelle, that we schal kepe pees and concord, whech is mad betwix the kyngis, and make no contradiccion ageyn it.“ The same oth made the prince Edward and the to kyngis and alle the lordes on both parties. And for more sikernesse, the kyng of Ynglond took pleggis, V. dukes, VII. erles, IX. lordes and many honourabil knytes. So was the kyng of Frauns delyvered and his raunson set at III. milliones of florenes, of whech too schuld weye a nobil.

In the XXXV. ȝere in the parlement at Westminster, before the Englisch lordis and the Frensch, was this acord purposed and graunted; and alle thei, (pag. 221.) that had not swore, mad her othis there before the archbischop at messe. This ȝere was ser Jon Gaunt, erl of Richemund, mad duk of Lancastir, be the rite of his wif, whech was doutir to good Herry of Lancastir, late ded. In this ȝere prince Edward weddid Jone, the cuntesse of Kent, whech was before departed fro the erl of Salesbury and weddid aftir to ser Thomas Holland knyte.

This ȝere was grete pestilens, speciali of men.

And this same tyme felle many merveyles in dyvers londes. At Bologne, on Corporis Christi day, appered a blody crosse in the eyr, fro morow til it was noon, and thanne it fel into the se. Anon aftir, wolvys cam out of wodis and devoured many men. In Burgundy was a reyn, alle of blood. Both in Ynglond and in Frauns appered too castellis in certeyn forestis and in desert places, out of whech castellis went too hoostis: on white, the othir blak; and sumtyme the white had the victorie, whan thei faute, and sumtyme the blak had the victorie; and sodeynly the castelle and the hoostis vanysched and were not seyn.

In the XXXVI. ȝere blew the grete wynd oute of the southwest fro evensong til mydnyte, that blewe down many a hous, of whech wynd these vers were mad:

C. ter erant mille decies (sex) unus et ille
Luce tua, Maure, vehemens fuit impetus aure.

This is the Englisch:

A thousand III. hundred sexti and too
Was Maurus wynd, whech blew soo.

This ȝere a pound of wax was worth XVIII ð.

(pag. 222.) In this same ȝere on seynt Bris day the kyng was fifty wynteres old. Therfor the kyng mad this ȝere his jubile, losed prisoneris, forgaf alle forfetis.

And this ȝere was ordeyned, that alle plees at the barre schuld be in Englisch tunge and in no othir tunge.

And this ȝere was Leonel mad duke of Clarens and Edmund, his brothir, erl of Cambrig.

X. ROMANTISCHE PROSA.

50. Geschichte Merlins.

E. Engl. Text Soc. No. 10. — Um 1450.

Kapitel VI.

Arthur wird zum könige ernannt.

Whan*e* he was come before hem, they seide: „Merlyn*e*, we knowe well*e*, thow art wise and haste alwey loved wele the kynges of this reame, and thow knowest wele, that this londe is lefte withe-outen*e* heir; and a londe withe*o*ute a lorde availeth litill*e*. Therfore we pray the and requere to helpe vs to chese soche a man*e*, as myght*e* the reame gouerne, to the profite of the peple and sauacion*e* of holy cherche.“ And Merlin seide: „I am no soche man*e*, that owe to entermete of soche counseile, ne that I sholde chese a man*e* to be a gouernoure; but, yef ye acorde to myn awarde, I shall*e* telle yow, and yef I sey not wele, acorded not therto.“ And thei seide: „Alle to the welfare and profite of vs alle oure lorde sende grace!“ And Merlin seide: „I haue moche loved this reame and the peple therinne, and yef I wolde telle yow, whom*e* ye sholde make youre kynge, I ought wele to be beleved, and it were right*e*; but oon*e* faire auenture is yow befallen*e*, yef ye will*e* it knowen*e*. The kynge is now deed sithe Martinmasse, and fro hens to Yoole is but litill*e* space; and yef ye leve my counseile, I shall*e* yeve yow gode and trewe, bothe ageyn*e* god and the worlde.“ And thei seiden*e* all at ones: „Sey, what thow wilte, and we shall*e* it holden*e*.“ And he seide: „Ye knowe wele, that now cometh*e* the feste, that oure lorde was inne ibore, and he is lorde of alle lordes; and I will*e* vndirtake, yef ye and alle the peple comynyally pray to oure lorde for his grete pite, for to sende yow a right*e*full*e* gouernour, as he, thourgh*e* his grete humylite at this feste, eleped Yoole, liste to be born*e* of a virgyn*e*, and kynge of alle kynges; that he at this feste chese yow soche a man*e* to be youre kynge and lorde, that the peple may rule and gouerne to his plesir; and that he shew soche demonstraunce,

that the peple may se and knowe, that it is be his eleccion, and that he, that so is chosen*e*, be kynge with*e*oute eny other eleccion*e*; (fol. 32[a]) and wite ye well*e*, yef ye thus do, ye schull*e* se the eleccion*e* of our lorde Ihesu Criste.“ Than*e* they ansuerde alle with*e* oon*e* assent and seide: „We acorde with*e* this counseile, and ther is noon*e* erth*e*ly man, but that he ought*e* therto acorde.“ Than*e* thei praide alle, bisshopis and archebisshopes, to comaunde thourgh*e* all*e* the cherche, that the peple to praye, as ye haue herde. And all the lordes were sworne, oon*e* to another, to holde the awarde of holy cherche, in that god wolde hem shewen*e*. In this maner be thei acorded to the counseile of Merlin. And Merlyn toke leve of hem, and thei hym praide to be with*e* hem at Cristemasse to se, yef it were soth*e* or no, that he hadde hem taught*e*. And Merlin seide: „I shall*e* not be ther, for ye shull*e* not se me, till*e* the eleccion*e* be made.“ Thus wente Merlin to Blase and tolde hym alle these thinges. Than*e* alle the worthy men*e* of the reame of Logres, thei come vnto Logres at the Yole. Thus was this thinge don*e* and abiden*e* to the Yole. And Antor, that hadde this childe norisshed, till*e* he was a moche man*e* of xv yere of age, he hadde hym trewly norisshed, so that he was faire and moche, and he hadde neuer soken*e* other mylke but of his wif, and his sone he hadde made to be norysshed of another woman*e*, ne Antor wiste not, whether he loved better, ne he cleped hym never but his sone, and he wende verily, that he hadde ben*e* his fader. At halowmasse Antor made hys sone knyght*e*, and at Yoole he come to Logres, as did the other knyghtes of the londe, and brought*e* with hym his two sones.

On*e* Yoole even*e* was assembled alle the clergie of the reame and alle the barouns, that weren*e* of valour*e* and wele hadde done, as Merlin hadde seide; and whan*e* they were alle come, thei ledde alle symple lif and honeste. Thus thei abode all*e* the Yoole euen*e* and weren*e* at messe at mydnyght*e* and made mekely their*e* orisouns to oure lorde, that he of his grace sende hem soche a man*e*, that myght*e* profitably meyntene hem and the cristen*e* feith*e*. Thus they abode the messe of the day, and so ther were many, that seide, thei were foles, that trowed, oure lorde wolde put his entente to chesinge of her kynge. And as thei were in this talkynge, thei rounge to messe of the day, and so thei yede to servise. Whan*e* thei were alle assembled, ther was oon*e* of the holiest men*e* of the londe araied to singe the messe; but, er he yede to messe, he spake to the peple and seide: „Ye be assembled for thre thinges for youre profite and I shall*e* say yow, whiche thei be: First of all*e*, for the sauacion*e* of youre soules and for the wurship of god, and the myracle and high vertu, that he thys day shall*e* shewe amonges vs, yef it be his plesir*e* to yeve vs a kynge and chiefteyn*e*, that may saue and mayntene holy cherche, that is the sustenaunce of alle trewe cristen*e* peple; we be come to chese oon*e* of vs, we be not so wise to knowe, who is moste profitable of alle this peple; and for that we ne knowe, we owe to praye to the kynge of kynges, that is Ihesu Criste, our saueour*e*,

that he shewe vs verry tokenynge to his pleasaunce, as he was bore on*e* this day, so euery man praye in the beste wise he can*e*." And thus they did, as the gode man hem counseiled; and (fol. 32[b]) he yede forth to messe and he com to the gospell*e*, and that thei hadden offred. Some of the peple yede oute of the cherche, where ther was a voyde place; and whan*e* they com*e* oute of the cherche, thei sawgh*e*, it gan*e* dawe and clere, and saugh*e* before the cherche dore a grete ston*e*, foure square, and ne knewe, of what ston*e* it was; but some seide, it was marble. And above, in the myddill*e* place of this ston*e*, ther stode a styth of iren*e*, that was largely half a fote of height*e*, and thourgh this stithi*e* was a swerde ficchid into the ston*e*.

Whene thei sye this, that firste weren*e* come oute of the chirche, thei hadde gret merveile and yede agein in to the chirche and tolde the archebisshop*e*. And whan*e* the gode man*e*, that sange masse, herde this, he toke haly water and caste vpon*e* the stith. And the archebisshop*e* lowted to the swerde and sawgh*e* letteres of golde in the stiel; and he redde the letteres, that seiden: „Who taketh this swerde out of this ston*e*, sholde be kynge by the eleccion*e* of Ihesu Criste." And when*e* he hadde redde this letteres, he seide to the peple, what it ment. Than*e* was the ston*e* deliuered to x worthi men*e* to kepe and to two clerkes. Than*e* thei seiden*e*, that oure lorde hadde hem shewed feire myracle, and yeden*e* agein into the mynistre to heir oute the masse and to yelde oure lorde graces. And thei soungen*e*: *te deum laudamus.* And whan*e* the gode man*e* was come to the awter, he turned to the peple and seide: Feire lordes, now may ye se, that some of yow be goode men*e*, when*e* thourgh*e* youre prayers and orisouns oure lorde hath*e* shewde this grete myracle; wherfore I praye and reqire yow aboue alle vertues in this erthe, for highnesse ne erthly richesse, that god hath*e* yoven*e* in this worlde, that noon*e* be agein this eleccion*e*, that god hath*e* vs shewde the demonstraunce, and the surpluys he shall*e* vs shewen*e* at his volunte."

Thanne the gode man*e* sange forth*e* the masse; and whan*e* it was fynisshed, they assembled aboute the ston*e*, bothe oon*e* and other, who that myght take oute this swerde firste. And than*e* thei seiden*e* and acorded alle, that thei sholde assaien*e* it, as the mynistres of holy cherche wolde assigne. To this ther was grete discorde amonge the higheste men*e* and moste puyssaunt; and thei, that hadde force, seide, they wolden*e* asseyen firste; so ther were many wordes, that ought not to be rehersed. The archebisshop*e* spake, that alle myght*e* heren, and seide: „Sirs, ye ne be not so wise ne so wele avised men*e*, as I wende. And I will*e* wele, þat ye alle wite, that oure lorde hath*e* oon*e* ichosen*e*, but I knowe not whom*e*. And thus moche may I say to yow, that gentilnesse ne richesse shall*e* haue no power agein the wille of Ihesu Criste, but truste so moche in hym*e*, that, yef he, that is therto chosen*e*, were yet vnbore, it shall*e* neuer be taken*e* oute of the ston*e*, till*e* he come, that it is ordeyned the honour." Than*e* acorded alle the noble men and wise, and seide, that he hadde

seide soth*e*. And the wise men*e* and the high*e* barouns toke their counseile and acorded to stonde the ordenaunce of the archebisshop*e*, and com*e* agein and seiden*e*, heringe alle the peple. And than*e* made the bisshop*e* grete ioye and dide wepe for pite and seide: „This humylite, that is in youre hertes, is of god; and I will*e*, that ye knowe after (fol. 33ª), myn entente shall*e* be to the volunte of god and profite of cristen feith*e*, so that I shall*e* haue no blame, yef god will*e*.“ This parlament was before high*e* messe of the assay of the swerde, till*e* that high*e* messe was saide. Than*e* seide the archebisshop*e* to the peple and shewde hem the gret myracle, that god hadde don*e* for hem*e* at this eleccion*e*: „and whan*e* oure lorde sette iustice in erthe, he sette it in the styth*e* and in the swerde: and the iustice ouer the lay peple ought*e* to be the swerde, for the swerde at the begynynge was take to thre orderes, to diffende holy cherche and mayntene rightwisnesse. And oure lorde hath now made eleccion*e* be the swerde; and, wite it wele, alle, that this haue seen*e*, and beholde, to whom he will*e* the iustice yeve. And lete no man*e* be to hasty for to assaye, for it shall*e* neuer be drawen*e* oute for richesse ne for pride; ne the poure peple be not displesed, though*e* the lordes and the high*e* astates assaye before, for it is right*e* and reson*e*, that the lordes assaien*e* firste; for ther ne is noon*e* of yow, but he ought*e* to haue his kynge and his lorde the beste and moste worthy man*e*, that he kowthe knowe be his reson*e*.“

Thus thei acorded to the archebissop*e* with gode herte and withouten*e* euyll*e* will*e*, that he sholde chese hem, that he wolde to assaye firste. Thus thei graunted alle to holde hym for hir kynge, to whom*e* god wolde shewe his grace. Thanne the archebisshop*e* chese oute C .l. of the hiest and moste worthi lordes and made hem go to the assaie. And whan*e* they hadde alle assayed, than*e* he commaunded alle other to assaye. And than*e* they assayden*e* alle they, oon*e* after another, that assaye wolde; but ther was noon*e*, that myght*e* it taken*e* oute. And so it was comaunded to be kept with*e* x noble men*e*; and thei were charged to take goode hede, who com*e* to assaien*e*, and, yef eny ther were, that myght*e* drawen*e* out of the ston*e*. Thus was the swerde assaied alle þe viij dayes, and alle the barouns were at high*e* messe; and the archebisshop*e* hem preched and shewde, as hym semed beste. And than*e* he seide: „I tolde yow wele, that all*e* be leyser*e* myght*e* he come, that was ferthest fro the assaye of this swerde; now may ye verily knowe, that neuer noon*e*, saf he, that oure lorde will*e*, ne shall*e* it not oute take.“ And than*e* thei seiden*e* alle, that thei wolde not out of the town*e*, till thei westen*e*, to whom*e* god wolde graunte that honour*e*. In that maner thei abiden*e* oute the messe and after thei wente to their hosteles to mete, and after mete, as they were vsed that tyme, yede the barouns and the knyghtes to boorde in a feire pleyn*e* and the x men, that were ordeyned to kepe this swerde yede also to se this bourdise. And when*e* the knyghtes hadde turneyd a while, thei toke their sheldes to their squeres, so that the peple

of the town*e* yede to arme them. And Antor hadde made his eldeste sone knyght*e* at the halowtide before Yoole. And whan*e* the medle was begunne, Kay called his brother Arthur and seide: „Go faste to oure oste and feeche my swerde.“ And Arthur was goode and seruisable and seide, „With*e* gode will*e*;“ and than*e* smote the hors with*e* the spores and rode forth*e* to his ostell*e* for to feeche his brothers swerde or ellis some other, yef he (fol. 33[b]) myght*e* eny fynde. And he fonde noon*e*, for the hostesse hadde sette it in hir chambir. And so he turned to hem agein*e*; and whan*e* he saugh*e*, he myght noon*e* fynde, he gan to wepe for grete anger. And as he come before the mynster, ther the ston*e* was, he saugh*e* the swerde, whiche he hadde neuer assaide, and thought, yef he myght*e* it gete, to bere it to his brother. And as he com*e* therby on*e* horse bakke, he hente the swerde be the hiltes and drough*e* it oute and couered it with*e* his lappe. And his brother, that abode after with*e*out*e* the town*e*, saugh*e* hym come and rode agein*e* hym and asked his swerde. And Arthur seide, he myght*e* not haue it: „but I haue brought*e* heere another“ and drough*e* it oute from*e* vndyr his cote and toke it to his brother. And anoon*e*, as Kay saugh*e* this swerde, he knewe it wele, that it was the swerde of the ston*e*, and thought*e*, he wolde be kynge, and seide, he wolde seche his fader, till*e* he fonde hym, and than*e* he seide: „Sire, I shall*e* be kynge; lo, here is the swerde of the ston*e*.“

Whan*e* the fader it saugh*e*, he hadde merveile, how he it gatt. And he seide, he toke it oute of the ston*e*. Whan*e* Antor herde that, he leved it not, but seide, he dide lye. Than*e* thei yede to the mynster, ther the ston*e* was, and the tother squyre after. Whan*e* Antor sigh*e* the ston*e* and the swerde not therynne, he seide: „Feire sone, how hadde ye this swerde? Loke ye, do not lye; and thow do lye, I shall*e* it knowe wele, and neuer shall*e* I the love.“ And he ansuerde as he, that was sore ashamed: „I shall*e* yow lye no lesynge, for my brother Arthur it me brought*e*, whan*e* I badde hym to go feeche myn*e*, but I wote neuer, how he it hadde.“ Whan*e* Antor herde this, he seide: „Sone, yeve it me, for ye haue therto no ryght*e*.“ And Kay it deliuered to his fader; and he loked behynde hym and saugh*e* Arthur and cleped hym and seide: „Come hider, faire sone, and take this swerde and put it ther, as ye it toke.“ And he toke the swerde and put it in the stith*e*, and it heilde as wele or better, than*e* it dide before. And Antor comaunded his sone Kay to take it oute; and he assaied, but it wolde not be. Than*e* Antor cleped hem bothe and seide to Kay: „I wiste well*e* that thow haddest not take the swerde oute.“ Thanne he toke Arthur in his armes and seide: „Feire dere sone, yef I myght*e* purchase, that ye be kynge, what gode sholde I haue therfore?“ „Fader, quod he, I may nother haue that honour ne noon*e* other goode, but that ye be therof lorde, as my lorde and my fader.“ And he seide: „Sir, youre fader I am as in norture, but, certes, I dide yow neuer engender ne I wot neuer, who dide yow engender.“ Whan*e*

Arthur saugh*e*, that Antor hym denyed to ben*e* hys fader he wepte tendirly and hadde grete doel and seide: „Feire sir, how sholde I haue this dignite or eny other, whan*e* I haue failed to haue a fader?“ „A fader muste ye nede haue; but, feire dere sir, yef oure lorde will*e*, that ye haue this grace, and I helpe yow it to purchase, telle me, what I shall be the better.“ And Arthur seide: (fol. 34ᵃ) „Sir, so as ye will*e* youre self.“ Thanne Antor tolde hym, what bounte he hadde hym don*e* and how he hadde hym norisshed and how he put awey his sone Kay and made hym to be norisshed of a straunge woman*e*: wherefore ye owe to yeve my sone and me guerdon*e*, for ther was neuer man*e* more tenderly norisshed, than*e* I hau*e* yow. Wherefore I praye yow, yef god yeve yow this grace and I may helpe yow therto, that ye guerdon*e* me and my sone.“ And Arthur seide: „I praye yow, that ye denye not me to be my fader, for than*e* I sholde not wite, wheþer that I sholde go; and, yef ye may helpe to purchase this grace, and god will*e*, that I haue it, ye can*e* no thinge sey ne comaunde, but I shall*e* it do.“ And Antor seide: „I shall*e* not aske thi londe; but thus moche I will*e* praye yow, that, yef ye be kynge, that ye make my sone Kay youre stywarde in soche maner, that for no forfet, that he do to yow ne to man*e* of youre londe, that he lese not hys office; and, yef he be fool or fell*e* or vilenis, ye owe better to suffre hym*e* than*e* eny other; and therfore I praye yow to graunte hym that I yow demaunde.“ And Arthur seide, he wolde it do with*e* gode will*e*. And than*e* he ledde hym to the auter and swore, that he sholde this trewly performe. And whan*e* he hadde sworne, he com before the mynster; and the turment was ended and the barouns com*e* to hire evesonge.

Than*e* Antor cleped alle his frendes and com to the archebisshop*e* and seide: „Sir, lo, here is a childe of myn*e*, that is no knyght, that prayeth*e* me, that I wolde helpe, that he myghte assay the auenture of the swerde and that it plese yow to clepe the barouns.“ And so he did; and thei assembled aboute the ston*e*. Than*e* Antor bad Arthur take oute the swerde and delyuer*e* it to the archebisshop*e*. And Arthur toke the swerde be the hiltes and withoute more taryinge yaf it to the archebisshop*e*. And anoon*e* he toke Arthur in his armes and seide: *Te deum laudamus*, and so brought*e* hym in to the mynster. And the barouns and high*e* men, that this hadde seyn*e* and herde, were angry and sorowfull*e* for this and seiden*e*, it myght not be, that soche a symple man*e* of so lowe degre sholde be lorde of hem alle. Therwith*e* was the archebisshop*e* displesed and seide: „Sirs, oure lorde knoweth beste, what euery man*e* is.“ And Antor and his frendes abode by Arthur, and alle the comen*e* peple; and alle the barouns were ageyn*e* them and ageyn*e* Arthur. And thanne seide the archebisshop*e* wordes of grete hardynesse: „I do yow to wite, thaugh alle thei, that ben in the worlde, wolde be agein this eleccion*e*, and oure lorde will*e*, that this man be kynge, he shall*e* be it witheouten*e* faile; and I shall*e* shewe yow, how and what

affiaunce I haue in oure lorde Ihesu Criste. Now, feire brother Arthur, go, put the swerde ageyn in the same place, that ye toke it fro. And Arthur put the swerde ageyn*e* in the selue place, and it hilde as faste as byfore. And than*e* seide the archebisshop: „So feire eleccion was neuer sene; now go ye, riche barouns and lordes, and assay, yef ye may take oute the swerde.“ Than*e* yede alle for to assaye, but noon*e* it myght remeve fro the place, that it was inne. Than*e* seide the archebisshop*e*: „Grete folye do ye, that be ageyn*e* oure lordes wille; for (fol. 34[b]) now ye se well*e*, how it is.“ And thei seide: „Sir, we ne be not agein oure lordes wille; but it ys grevouse thinge to vs to haue a garcion*e* to be lorde ouer vs alle.“ And the archebisshop seide: „He, that hath hym chosyn*e*, knoweth beste, what he is.“ Thanne the barouns praide the bisshop*e* to lete the swerde be stille in the ston*e* till Candelmesse; and by that tyme men*e* of ferther contrees myght*e* come to assaye the auenture. And the archebisshop*e* hem graunted. Than*e* come oute of euery contree and asseyde who that wolde. And whan*e* they hadden*e* assaied, the archebisshop*e* seide: „Arthur, yef it be pleser to oure lorde Ihesu Criste, that thow be kynge, go forth*e* and brynge that swerde.“ And Arthur yede to the swerde and toke it oute as lyght*e*ly, as nothinge hadde it holden*e*. Whan the prelates and the comen*e* peple saugh*e* this, thei gunne to wepe for ioye and pite and seiden*e*: „Sirs, is ther yet eny man*e*, that seith*e* agein this eleccion*e*?“ And the barouns seide: „Syr, we pray yow, that the swerde be suffred yet in the ston*e* to Passh*e*, but eny man*e* come by that terme, that may take it thens; and ellis we will*e* obbey to this; and yef ye will not suffre so longe tyme, euery man*e* do the beste he may.“ And the archebisshop*e* seide: „Yef so be, he abide to Passh*e*; and noon*e* other come, that may parforme this auenture, wele ye than*e* obbey yow to this eleccion*e*?“ And thei seide alle: „Ye.“ Thanne the archebisshop*e* seide to Arthur: „Sette the swerde agein in the ston*e*, for, yef god will*e*, thow shalt not faile of the dignite, that he hath*e* the promysed.“ And Arthur dide, as he comaunded; and ther was ordeyned to kepe the ston*e* x men*e* and v clerkes; and in this maner thei bode to Pasch*e*. And tharchebisshop*e*, that hadde take Arthur in warde, seide: „Wite ye right*e* well, ye shall*e* be kynge and lorde of this peple; now loke, that ye be a gode man*e*, and fro hensforth*e* cheseth*e* soche men*e*, as shull*e* be of youre counseile and officers for youre housolde, euen*e* as ye were now kynge, for so ye shall*e* be with*e* the helpe of god.“ And Arthur seide: „I put me holly in god and in holy cherche and in youre gode counseile; therefore chese ye, as ye seme be moste to the plesaunce of Ihesu Criste; and I praye yow, clepe to yow my lorde, my fader.“ Than*e* the archebisshop*e* cleped Antor and shewde hym the ansuere of Arthur. Thanne chose they soche counsellers, as thei wolde; and, be counseile of the archebisshop*e* and certein*e* of the barouns, Kay was made stiwarde. And of alle other thinges thei abode to Pasch*e*, and than*e* thei assembled alle at Logres.

Whan*e* thei were alle assembled on*e* the Ester even*e*, the archebisshop*e* drough*e* hem alle to his paleis and rehersed hem the grete wisdom*e* and the gode condiciouns, that he fonde in Arthur. And the barouns seide: „We will*e* not be agein*e* godes ordenaunce; but it is vnto us a mervelouse thynge, that so yonge a man*e* and of so base lyngnage, sholde be lorde and gouernour of vs alle.“ The archebisshop*e* seide: „Ye do not as cristen*e* men*e*, thus to be agein Cristes eleccion*e*.“ And they seide: „We be not ther agein*e*; but ye haue seyn*e* his condiciouns and we ne haue not don*e* so, and therfore we praye yow to suffre vs to knowe his condiciouns and the manere of hys gouernaunce, that he will*e* ben*e* of hereafter.“ The archebisshop*e* seide: „Will*e* ye thus delaye his coronacion*e*?“ And thei seide: „We wolde, that his sacringe and coronacion*e* be respite to Penticoste. (fol. 35[a]) Thus we alle pray and requere.“ And the archebisshop*e* it graunted. Thus departed alle the counseile; and on*e* the morowe, whan*e* high*e* messe was seide, Arthur yede to the swerde and toke it oute, as light*e*ly as he hadde don*e* before. Than*e* thei*e* seiden*e* alle, that thei*e* wolde haue hym to their lorde and gouernoure, and thei praide hym to sette ther the swerde agein*e*. And Arthur ansuerde to the barouns full*e* debonerly and seide, he wolde do their requeste or eny thinge, that thei wolde of hym desire. Thanne they ledde hym in to the mynster to speke with*e* hym*e* and to assaye his condiciouns, and seide, „Sir, we se well*e*, that god will*e*, that ye be oure kynge and lorde ouer vs, wherfore we will*e* do to yow oure homage and of yow holde oure honoures, and we beseke yow to respite youre sacringe in to Pentecoste, ne therfore shull*e* ye nothynge be inteript, but that ye shull*e* be oure lorde and oure kynge; but to this we praye yow to sey vs, what is youre volunte.“ Quod Arthur: „Of that ye sey, ye will*e* do to me youre homages and holde youre honoures of me, I may it not receyve ne I ne ought*e* not to do, for I may not to yow ne to noon*e* other yeve noon*e* honoures, till*e* I haue receyued myn*e*; and ther ye sey, ye will*e*, that I be lorde of yow and of the reame, that may not be, byfore that I be sacred and receyved the honour*e* of the empere; but the respite, that ye desire, I it graunte yow with gode will*e*, for I will*e* not be sacred ne nothinge, that therto apertenethe*e*, ne I may not withouten*e* godes will*e* and youre volunte.“ Thanne seide the barouns amonge hem self: „Yef this childe live, he shall*e* be right*e* wise, and wele he hath vs ansuerde.“ And than*e* thei seide: „Sir, vs semeth with*e* youre advice, that ye be crowned and sacred at Pentecoste, and by that terme we shull*e* obbey to yow at the comaundement of this archebisshop*e*.“ Thanne thei*e* made be brought*e* iuellis and alle othir richesse and yaf it to hym*e* to se, whedir he wolde be couetouse and cacchynge; and whan*e* he hadde alle these yeftes resceyved, the booke seith*e*, he departed it; to knyghtes the stedes and coursers and fresshe robes; and to hem*e*, that were ioly and ennoisies, he yaf the iuwellis; and to hem, that were

auerouse, golde and siluer; and to sadde wise men*e* he yaf soche thinge, as hym dought*e* sholde hem plese; and with*e* hem he heilde companye and enquered in the contre, what myght*e* hem beste plese.

Thus departed he the yeftes, that were yoven*e* hym for to knowe, of what condicion*e* that he wolde be of. And whan*e* thei sawgh*e* hym thus demened, ther was noon*e*, but that hym gretly preysed in theire hertes and seide, that he sholde be of high*e* renon*e*, and that thei cowde not in hym*e* espie no poynte of covetise; but, as sone as he hadde the grete auers, he besette hem in soche manere, that euery man seide, that noon*e* cowde haue do better, eueryche astate and degre. Thus thei assaide Arthur and nought*e* cowde fynde in hym but high*e* vertu and grete discrecion*e*. And so thei abiden*e* to the Witsontide. And than*e* alle the baronage assembled at Logres, and ther thei assaide agein*e* at the swerde, alle, that assaie wolde, but neuer was ther founde man*e*, that it myght*e* remeve fro the ston*e*. And the archebisshop*e* hadde ordeyned redy the crowne and septre and all*e*, that longed to the sacringe. On*e* Witsoneven*e*, be comen*e* counseile of alle the barouns, the archebisshop*e* made Arthur knyght*e*. (fol. 35[b]) All*e* that nyght*e* dide he wake in the chief mynster till*e* on*e* the morowe day. And, whan*e* it was day, alle the baronye come to the mynster. The archebisshop*e* seide: „Sirs, lo, here is the man*e*, that god hath*e* chosen to be youre kynge, like as ye haue seyn*e* and knowe. And, lo, here is the crowne and the vestementis rioall*e*, ordeyned by youre avys and alle the comen*e* assent. And yef ther be eny of yow, that to this eleccion*e* will*e* not assent, lete hym now sey.“ And they ansuerde and seide: „We acorde, that in godes name he be sacred and anoynted with this, that, yef ther be eny of vs, that he be with displesed, of that we haue be ageyn*e* his coronacion*e*, that he pardon*e* vs alle in to this day.“ And therwith*e* thei kneled alle at ones to Arthur, askynge hym mercy. And Arthur for pite gan*e* wepe and seide to hem: „That lorde, whiche hath*e* graunted me to haue this honour*e*, mote yow pardon*e*, and as moche as is in me, I make yow quyte.“ And therwith*e* thei risen*e* vp and toke hym bytwene their armes and ledde hym to the vestymentis rioall*e*. And whan*e* he was aried, the archebisshop*e* was made redy to synge masse and seide to Arthur: „Now, go fecche the swerde, wherewith*e* ye shull kepe iustise to deffende holy cherche and mayntene right*e* and the cristin*e* feith*e* to youre power.“ And so they yede in processyon*e* to the ston*e*. Thanne seide the archebisshop*e* to Arthur: „Yef thow wilt swere to god and to oure lady, seint Marye, and to oure modir, holy cherche, and to seint Petir and to alle seyntes, to saue and to holde trouth*e* and pees in the londe and to thy power kepe trewe iustice, com forth*e* and take this swerde, wherby god hath*e* made the eleccion*e* vpon*e* the.“ Whan*e* Arthur herde this, of pite he gan wepe, and so dide many other. And he seide: „As verily as god is lorde ouer all*e* thynge, so he of his grete mercy graunte

me grace and power this to mayntene, like as ye haue rehersed and I haue it wel*le* vndirstonde.“ And than*e* he sette hym on*e* his knees, holdinge vp his hondes, and than*e* toke oute the suerde light*e*ly withoute greuaunce and so bar it vp right*e*. And thei ledde hym to the auter, and ther he leide the swerde. And than*e* thei hym sacred and anoynted and dide that longed to a kynge. And after al*le* the seruise was ended, thei yede oute of the mynstir and come by the place, ther as was the ston*e*; and no man cowde knowe, where it was become. Thus was Arthur chosen*e* to kynge and heilde the reame of Logres longe in pees.

Anmerkungen.

Dichtung.

I. Gedichte geistlichen inhaltes.

1. Die sieben busspsalmen.

Unserm stücke ist die Sloane-hs. 1853, auf dem Britischen Museum befindlich, zu grunde gelegt. Dazu wurde das Harleian Ms. 1704 verglichen und wichtigere varianten daraus finden sich angemerkt. — Sloane-Ms. ist eine pergamenthandschrift in quarto, aus 32 blättern bestehend, und sehr hübsch geschrieben, bisweilen allerdings etwas verblasst. Diese handschrift entstand wol gleichzeitig mit der dichtung. Die Harleian-hs. ist teils auf pergament, teils auf papier geschrieben, in folio und enthält 166 blätter. Anfang und ende fehlen. — Der dichter ist unbekannt, doch hat Black's untersuchung es wahrscheinlich gemacht, dass es Brampton war. Herausgegeben wurden die psalmen: A paraphrase on the seven Penitential Psalms in English verses, supposed to have been written by Thomas Brampton. London 1842, für die Percy Society.

Psalm 129.

v. 2. *the depe dale of sorow* = das irdische jammertal. Aehnl. Min. I, v. 8, 9. B. liest: *sorow and woe.*

v. 4. *schelde me fro in all woe.* So liest A (= Sloane Ms.), B (= Harl. Ms.) hat: *fro my fearfull foo.* In lesart A gehört *schelde fro* zusammen und nimmt den begriff des befreiens an: „in jedem leid befreie uns; wenn wir in leid geraten, so befreie uns davon.“ Oder stand vielleicht ursprünglich: *from all woe?*

v. 6. *not flee* ist aus B genommen. Der vers in A ist unvollständig, da die reimstellung ababbcbc ist. Der reim *flee domine* kann nicht befremden, vgl. v. 22 *fle: domine*, ausserdem *domine: he me the fre* u. a.

v. 7. *dredfull.* Unsere hs. hat in diesem worte schon *l* verdoppelt, vgl. 39, 49; daneben *ful,* vgl. v. 51.

v. 8. Diese Lateinischen worte sind der refrain, welcher durch die busspsalmen hindurch geht.

v. 9. Die zweite strophe ist in A sehr verblasst.

v. 15. *thar* (B.: *hym þarre not but . . .*). Ueber *thar* neben *tharf* vgl. Mätz. Gr. I, 417, 18. — Vgl. auch Ps. 142 v. 76.

v. 19. *lyif.* Die gewönlichste art um langes *i* zu bezeichnen ist die schreibweise *ij*, vgl. 7, 65; 8, 53; 9, 9 u. s. Sonst findet sich, wie hier: *yi, iy, ii;* am seltensten *yy*.

v. 20. B hat: *oure myghte shuld turne.* In hinblick auf: *sorwe and care* ist die lesart in A entschieden vorzuziehen.

v. 21. B schreibt hier, wie v. 55 *rightnessnesse.*

v. 27. *schryuen* steht hier in der bedeutung „beichten": er will keine seiner sünden verbergen, sondern wünscht, dass sie einem priester gebeichtet werden; er will sie einem priester beichten." — B. liest: *but clense to a prest hym to shryuen* = sondern er will sich bei einem geistlichen von seinen sünden reinigen, damit dieser ihn absolviere."

v. 30. *þer.* Ueber den wechsel von *þ* und *th* lässt sich in unserm stücke ebensowenig eine regel aufstellen, als über die verdopplung von auslautendem *l* in *full, wyll* u. a. neben *ful, wyl.*

v. 36. B hat das sinnlose: *þou will not wilfully the greue.*

v. 39. *meue,* neben *move, mocve* = *movere*, im herzen bewegen, hin und her bedenken, überlegen.

v. 43. *so euere* fehlt in B.

v. 45. *lyȝt* = gesicht, anblick, wie auch noch im Nengl. in poetischer ausdrucksweise.

v. 49. B liest wenig passend statt *pyteuous: preciouse.*

v. 51. *raumsoun.* Obgleich die form mit *m* im Altfranz. ungewönlicher, als die mit *n,* ist, so hat sie doch, als von *redemptionem* herstammend, nichts auffälliges.

v. 55. *muste* ist hier wol schon als ein indicativ mit praesentischer bedeutung aufzufassen: „dann muss gerechtigkeit ausser kraft treten lassen." — Im 16. jh. hat *muste* schon vollständig das praesens *mote* verdrängt, im 15. jh. bereitet sich dies vor. Vgl. auch anm. zu 37, 137.

v. 60. *potyst in auenture* = du setztest aufs spiel, gabst es preis.

Psalm 142.

me in der überschrift ist B entnommen.

v. 1. *take* steht hier in der im Altengl. gewönlichen bedeutung von „geben, übergeben." Vgl. LB. I, anm. zu 5, 114. Ausserdem z. b. Orm v. 355 *Aȝȝ fra þatt Adam Godd forrlet And toc himm to þe deofel.* Vgl. auch v. 12 unsers stückes.

v. 2. Wie im vorigen psalme hat B hier *rightnessnesse.*

v. 9. *so* fehlt in B.

v. 11. B hat: *do amisse.*

v. 13. B zerstört den vers, indem diese handschr. hat: *the rightfull iustice.*

v. 15. Wie Ps. 129 v. 54 entspricht hier *dyspyse* Lateinischem *despicere.* Vgl. Mätz. Gr. I, 548, 49.

v. 19. *loue* schreiben beide hss., obgleich im Lateinischen *uita* steht.

v. 20. *that* bezieht sich auf *world:* meine liebe, welche ich Gott zuwenden sollte, ziehen meine feinde auf irdische dinge, die ich doch fliehen sollte.

v. 26. *spirite* ist hier, wie oft im Nengl. *spirit* mit den nebenformen *sprite, spright,* einsilbig zu lesen. Vgl. v. 50, 90 u. s.

v. 30. B liest: *hope and help.*

v. 31. *frenschypp.* Hier fand assimilation des *d* mit *s* statt, wie in *gospell* u. a. wörtern. Vgl. Mätz. Gr. I, 198, 3.

v. 33. B. liest: *hath chastete.*

v. 34. *summe* findet sich öfters mit *m* geschrieben, vgl. z. b. pag. 203 z. 1, 2. Wir lösen dies mit *mm* auf. — In B steht: *we fynde.*

v. 36. B liest *hauen,* doch ist dies dann jedenfalls einsilbig auszusprechen.

v. 38. „Gottes werke prägten mir liebe und furcht ein."

v. 40. Mit diesem verse bricht die Harleiana ab.

v. 41. *myn handys I sprede And my synne. Sprede* hat hier wie im Nengl. die bedeutung: ausbreiten, verbreiten, veröffentlichen. Also: oft strecke ich meine hände aus und veröffentliche, bekenne offen meine sünden; doch ist dies nur heuchelei, denn es fehlt die rechte reue.

v. 51. *myskarye* hat, wie Nengl. *miscarry,* die bedeutung: übel fahren, verunglücken.

v. 53. *gynne* steht noch im Nengl. im sinne von „beginnen". Vgl. Mätz. Gr. III, 6.

v. 55. *non armour of plate nor mayle* = weder einen platten- noch einen ringpanzer.

v. 58. *itt pytt wytt* sind hier mit doppeltem *t* geschrieben, weil in *schytt* zu *schytten* einschliessen, verschliessen, die doppelconsonanz steht.

v. 65. *lere* steht hier in der bedeutung von *discere*, vgl. LB. I, No. 3 v. 52 v. gloss. unter *leren*.

v. 69. *freendys and kyst.* Man vgl. damit Guy o. Warw. v. 2629 *now haue þey kyste and be gode frendys.* Vgl. auch No. 14 den streit und die versöhnung von gnade und gerechtigkeit. Da glaube und gnade freunde wurden und sich zur versöhnung geküsst haben, so gab es niemand in keinem stande, keiner lage, der vermisst hätte: *Ne reminiscaris*, ausser wenn er selbst es vermissen wollte, sich selbst nichts darum kümmern wollte.

v. 73. In *ryȝt* ist, wie öfters in diesem stücke ein tonloses *e* zu lesen.

v. 76. *aske and haue.* Entweder hat *haue* hier den sinn, wie auch Nengl., „begehren": „man braucht nur die gnade zu verlangen und ernstlich zu begehren, so genügt dies sie zu erlangen." oder „man braucht sie nur zu verlangen und zu haben (d. h. so hat man sie).

v. 85. *parforme.* Im Altfranz. haben wir sowol die partikel *par* als *per*. Das Nengl. zeigt eine vorliebe für *per*. Vgl. Mätz. Gr. I, 552.

v. 98. *dysparple.* Vgl. Prompt. Parv. pag. 122, 23: *dysparplyn (dispartelyn, dysparlyn)* = *dissipo, dispergo.* Halliw. D. führt auch die gleiche form aus Lydgate an. Daneben steht in gleicher bedeutung: *disparkle, dispacarlen* und *disparlen.*

v. 103. *for they ben prouyd of* = sie sind geprüft, erprobt in (und als stark in der gnade Gottes erfunden worden).

v. 111. *and alle* ist dativ: *he sende us and alle ioye and blysse.*

2. Oratio magistri Richardi de Castre.

Unser stück ist entnommen aus: Hymns to the Virgin and Christ, the Parliament of devils, and other religious Poems. Edited by Frederick J. Furnivall. Early English Text Society. No. 24, pag. 15—17.

v. 1. *madist.* Der vokal der unbetonten silbe im verbum u. nomen ist in diesem stücke fast durchweg mit *i* gegeben. Vgl. v. 2, 9, 10, 16, 29 u. s. Doch v. 3, 42 *greued*, v. 6 *deied*.

v. 5. *in whom in al my trust.* Entweder ist hier ein *is* zu ergänzen: „auf welchem in allem mein vertrauen gesetzt ist", oder, was wol besser ist, *in* muss in *is* geändert werden. Leicht konnte hier der schreiber durch das vorausgehende *in* vor *whom* irre werden. Vgl. auch No. 7, v. 39.

v. 6. *deied.* Auslautendes *e* fiel schon ziemlich frühe aus in praeteriten der sw. verba, bes. im norden Englands, z. b. Rolle de Hamp. Doch hielt sich dieses *e* länger in formen, welche den bindevokal ausstossen, wie *delde, sende, laide* u. a. (Bei Rob. von Gloc. haben wir auch die form *deyde* mit ausgestossnem bindevokal, vgl. pag. 372, 14; 378, 15 u. s.). Allein auch in diesen fällen trat im norden Englands schon im 14. jh. ausfall des *e* ein; vgl. z. b. Cotton Ms. vom Curs. Mu. v. 11407 *deid,* während die andern mss. *died, deide, deȝed* haben.

roode tree. Ueber doppelschreibung, um einen langen vokal zu bezeichnen, vgl. LB. I, anm. zu 19, 6697.

v. 8. *wordli.* Ausstossung des *l* in diesem worte findet sich weit früher schon, vgl. LB. I anm. zu 1, 32.

v. 12. Zu *þee to loue* ist *make me* hinzu zu denken.

v. 22. *pacience* ist die erklärung, der inhalt von *askinge.*

v. 28. *holden vnto* = zu denen ich mich halte, deren untergebner oder freund ich bin.

v. 29. *þe deedly teeris* bezeichnet die blutstropfen.

v. 31. Wie der reim *teeris* zeigt, ist *praieris* zu lesen. Die hs. hat nur *praiers.*

v. 33. *them* hat hier noch vollständig seine demonstrative bedeutung. Das pron. der 3. person plur. lautet in den obliquen casus noch *hem* vgl. 28, 35, 36 u. s.

v. 40. *þat ben woo bigoon. Woo* ist hier adverbial: „die, welche sich in übler lage befinden." Aehnl. Chauc. Cant. T. (W.) 3657. *Absolon that is for love so harde and woo bygon.* Noch mehr beispiele hierfür findet man Mätz. W. p. 235.

v. 47. *Ceesse þese werris.* Da unsere hs. schon c. 1430 entstanden ist, dürfen wir wol diese stelle auf den krieg gegen Frankreich unter Heinrich V beziehen. Bestärkt wird diese annahme durch v. 51 u. 52. *rule hem with oon hirde.* Dies bezieht sich offenbar auf das grosse schisma, welchem 1417 durch die wahl Martins V ein ende gemacht wurde. Vor diesen jahre also muss unser gedicht

entstanden sein. 1415 im frühjahr begann Heinrich den krieg gegen Frankreich. Im Oktober desselben jahres war dann die entscheidende schlacht bei Azincourt, womit der krieg vorläufig seinen abschluss fand: wir dürfen also wol unser gedicht als im jahre 1415 entstanden betrachten.

v. 55. Die hs. hat *for,* welches schon Furnivall in *fro* zu ändern vorschlug.

v. 56. *spare þat* = sei gnädig, nachsichtig damit, dass sie sündigten, schone die sünder.

3. Lied an die jungfrau.

Unser gedicht ist abgedruckt aus Cotton Ms., Caligula, A II. Es ist eine papier-hs. 4⁰ aus dem 15. jh. aus 196 blättern bestehend. Das Marienlied steht dort fol. 91ʳ (früher 89). Es findet sich auch abgedruckt: Rel. Ant. II, 255.

v. 1. Schon die alliteration der zwei ersten zeilen lässt vermuten, dass der anfang einem volksliede entnommen. — LB. I, 24 haben wir ganz ähnliche: *From alle wymmen mi loue is lent Ant lyht on Alysoun.* Allerdings steht hier *lent* in etwas anderer bedeutung. Die hs. hat *alady* in einem worte.

v. 2. In *withowtene* soll *e* den schnörkel am *n* bezeichnen. Indem ich denselben auf diese weise wiedergebe, folge ich Furnivall u. andern herausgebern in der Early Text Society. — *e* nach *th* oder *ht* (vgl. 7, 22, 25, 27 u. s.) deutet an, dass *ht* u. *th* durchstrichen sind. Ebenso nach *ll:* v. 9, 14, 19. Dass der strich in diesem gedichte wirklich ein *e* bezeichnen soll, ist daraus zu vermuten, dass sich „alle" ausgeschrieben v. 27 u. „smalle" v. 16. neben „all*e*, small*e*" finden; wenn auch allerdings die schreiber nicht sehr consequent in solchen dingen sind.

of any chere. Im Ags. haben wir *cyrr, cerr* = *vices, temporis spatium* z. b. *æt ôðrum cerre* alio tempore. H. Meid. hat dann auch pag. 23 die form mit e i n e m *r*, wie hier: *at an chere. Of any chere* ist also: irgendeinmal. Vgl. auch Mätz. W. 565.

v. 3. In unserm gedichte wechselt *th* mit dem in Nordenglischen denkmälern häufig vorkommenden zeichen, welches einem *y* ähnelt. In den abkürzungen „*þᵗ*" und „*þˢ*" steht die rune, vgl. v. 19 u. 25. Die *th* sind mit *th* wiedergegeben, die andern zeichen mit *þ*.

v. 10. *ner* steht hier wie v. 16 für *nor.* Im ersten gliede fehlt hier allerdings das gegenüberstellende: *noþer.* Doch ist auch oft in den hs. *e* und *o* schwer von einander zu unterscheiden. Bei R. o. Gloc. findet sich auch nicht selten *ner* für *nor.*

v. 12. Zu *to forsake* ist *y make my vowe* zu ergänzen.

v. 17. *nyghte.* Die hs. hat hier „nyghe", offenbar nur ein versehen des schreibers.

von *redy* ist sowol v. 20 als 18 abhängig.

v. 28. *Amen say we for charyte.* Dies ist ein beliebter schluss in Altengl. gedichten; vgl. z. b. Hymns V. a. Ch. p. 125 u. s.

4. Marienlied.

Entnommen ist dieses volkstümliche liedchen dem Sloane Ms. 2593, einer papierhs. 12⁰ des 15. jh. 37 blätter enthaltend. Meist sind darin lyrische gedichte in Englischer sprache, einige wenige in Lateinischer. Die schrift ist oft verwischt und abgeblasst. Unser stück findet sich fol. 10ᵛ.

v. 1. Die hs. hat *myden.*

v. 2. *che,* ebenso v. 9; u. No. 33 (v. 2, 3, 4 u. s.), welches aus derselben hs. stammt. Auch No. 27 zeigt dieselbe erscheinung. *ch* wurde hier für den verwanten zischlaut *sch, sh* gesetzt. Deutet dies etwa auf eine andere aussprache des *sh* = *dsh* hin?

v. 3. *He* nämlich *kyng of alle kynges.*

v. 4. *Aprylle. y* und *i* wechseln in dem liedchen beständig mit einander. — Der April galt zu damaliger zeit, wie jetzt noch, für einen feuchten monat, vgl. Chauc. Cant. T. v. 1 u. 2.

v. 8. *fallyt.* Diese verhärtung der auslautenden dentalen spirans finden wir häufig. Vgl. anm. zu LB. I, 7 v. 15 u. 11, II, v. 46; 21, v. 13 u. s. Diese strophe (Kürenbergers weise) ist mir ausser in unserm Sloane Ms. (vgl. No. 5 u. 33) im Englischen nicht vorgekommen.

5. Lied auf Adam.

Aus derselben hs. wie das vorige stück, fol. 11r.

v. 1. ibowndyn. Wie *bowndyn, appil, fyndyn, wretyn, blyssid, mowy, syngyn* zeigt, ist der vokal der unbetonten silbe in unserm gedichte vielfach *y, i.* Daneben aber *wynter, clerkes, neuer, take.*

v. 2. fowre powsand wynter. Nach dem evang. Nicodemi, rec. A., bleibt Adam 5500 jahre in dem limbus, in rec. B. heisst es nur: *multas generationes saeculi.* So ist auch hier unser *fowre powsand* als unbestimmte, lange zeit aufzufassen. Vgl. über diesen gebrauch von *fowre* LB. I, anm. zu 3 v. 232 und zu 12. v. 182.

powt he vgl. anm. zu 11, 85 u. 12, 43.

v. 5. Im ersten *take* fiel *n* aus, während es im zweiten durch einen strich angedeutet ist. Vgl. auch *mowy* v. 8.

v. 6. aben. Dieses verbum wird, wie auch manche andere zur damaligen zeit, mit praefix *a* verbunden; vgl. *awreken, aferen, aquellen* u. a. Noch jetzt kommt dieses praefix nicht selten in den Westenglischen dialekten vor. Vgl. Jennings Dial. o. W. *alose, ago* u. a. verba.

6. Gebet für den könig.

Abgedruckt aus Ms. Harleian 7578, einer hs. des 15. jh. fol. 19r (früher 18).

Früher ist es schon veröffentlicht in den Rel. Ant. I, 227. Das gedicht ist an Heinrich VI (1422—61) gerichtet, wie auch der name desselben mit gelberer tinte an den rand geschrieben ist.

v. 1. blessith für *blessid.* Ebenso steht v. 3, 6, 13, 20, 27 u. s. *unther* = *under*, v. 4 *assureth,* allerdings v. 8 wieder *blessed.* Auch No. 11 u. 12, welche aus einer andern hs. entnommen sind, zeigen denselben übergang von *d* zu *th*: z. b. No. 11 v. 4: *wonper*, ebenso 186; 12, v. 59, 102 u. s. *pyde* = *dyde* 11, 36; *peth* = *deth* 11, 71 u. a.

v. 2. Unsre hs. gibt dem anlautenden *f* die in damaliger zeit häufige gestalt, welche einem doppel-*f* ähnelt. Da es nur eine eigentümlichkeit der schreibweise, so wurde es in unserm texte nur durch einfaches *f* wiedergegeben.

v. 3. Die hs. hat *unthr.*

whoos und *whose* zeigt uns die beiden arten im Altenglischen die länge eines vokals auszudrücken. Vgl. LB. I, anm. zu 19, 6697.

v. 5. lord ist über die zeile geschrieben.

Der dichter will sein gedicht in der Chaucerstrophe mit 5 hebungen in der verszeile dichten, allein keinenfalls verfährt er sehr geschickt dabei. Die unbetonten *e* sind teils silbenbildend, teils stumm, oft werden dieselben gar nicht geschrieben und sind nur im lesen auszusprechen, so in unsrer zeile, v. 15 (*good*) und v. 24 u. s.

v. 6. hande lande. Vor *n* wechselt in diesem gedichte kurzes *a* mit *o* ab. Vgl. v. 13, 14, 20, 21 u. sonst im refrain.

v. 7. Hier, wie v. 14 ist *thi* aus *the* corrigiert. Unter *the queene* ist Katharine, die witwe Heinrichs V, zu verstehen. Vgl. anm. zu anfang, v. 63 nebst anm. zu v. 66.

v. 8. of ist hier, wie v. 16 u. s., causal: aus güte, durch güte; vgl. Mätz. Gr. II 254, 55.

v. 10. on mercy. Wahrscheinlich hatte der schreiber schon das folgende *on* im sinne und schrieb statt *of* hier *on.*

v. 21. thy und *the* wechseln im refrain.

v. 22. mekely forthy bilden einen begriff. *Forpien* = bewirken erhält mit *mekely* verbunden den begriff: „mache es gnädig mit ...“

v. 23. affence. Vgl. Prompt. Parv. *Afence or offence* = *offensa.* Dagegen v. 32 steht die *o*-form.

v. 24. vppon theire gelthes rewe. Vgl. über diese construktion Mätz. Gr. II, 398.

v. 25. Dieser vers ist überladen. *the* ist zu streichen, *theire merites* stellt sich zu dem *theire gelthes. by done* ist wol zu verbinden. *bidon, bido* bedeutet: „besudeln“. Vgl. Mätz. W. 229. Ich verstehe die stelle: ihr verdienst, lohn, der besudelt, der schmutzig ist, vergelte ihnen nicht. Vergelte ihnen nicht den

schlimmen lohn, den sie verdienen. Oder darf vielleicht *by dome* = bei dem jüngsten gerichte gelesen werden?

v. 37. *oon,* ebenso v. 53. Sollte hier wirklich ein langes *o* gesprochen worden sein.

v. 43. In der hs. steht „*ᶦ his*".

v. 45. Auch hier hat anlautendes *f* die eigentümliche form, welche wie ein doppel-*f* aussieht.

v. 53. *whiche ... lyste.* Im Altengl. wurde *which* auf personen und dinge bezogen: Christus, welcher wünschte, dem es gefiel, unsertwegen zu bluten. Auch im Nengl. ist es nicht unerhört, vgl. Mätz. Gr. III 540. Noch jetzt steht im vaterunser: *Our father which art ...*

v. 54. *reme* ist Altags. *rŷman* = raum geben, erweitern, vermehren. Hier: fördere es und gib erfolg.

v. 57. *And.* Der platz für die initiale *A* ist leer, *a* nur klein hereingeschrieben. Ebenso war in der nächsten zeile der platz für *Henry* frei. Später wurde *Henry* hereingeschmiert.

amonge alle remembraunce wird durch v. 65 erklärt.

v. 59. *to enherite.* Hier ist wie oft sonst (z. b. v. 72) *t' enherite* zu lesen.

v. 60. *discent* = *descent* abstammung, erbrechtliche übertragung. Vgl. anm. zu No. 1, Ps. 142 v. 15.

v. 62. In diesem verse, wie 69, 76, fehlt das *ay* vor *preserue*, vgl. v. 20, 27, 34, 48 u. s. Doch geschah dies gewis nur aus nachlässigkeit des schreibers.

v. 63. *moder* ist einsilbig zu lesen. Ebenso 70, 77, 84.

v. 65. Auch dieser vers ist überladen.

v. 66. Der platz für den namen ist freigelassen. Es ergiebt sich aus dem reime dass *Katherine* hier stand.

v. 67. *thine* ist an den rand geschrieben.

v. 74. Auch hier ist wol *t' alle* zu lesen, vgl. anm. zu v. 59.

Ueber die abfassungzeit unsres gedichtes geben uns verschiedene angaben in demselben genügende auskunft, besonders v. 78—81. Heinrich VI kam 1422 zur regierung, 1429 im November wurde er zum könige von England u. 1431 Dezember als könig von Frankreich gekrönt. Nach v. 78 ist das gebet wol nicht viel vor der krönung in England niedergeschrieben.

7. Gott sende uns geduld in unserm alter!

Abgedruckt aus demselben werke, wie No. 2, wo es pag. 79—82 steht.

v. 4. *doiþ* ist mit bindevokal *i*, wie *passiþ*, *encreesiþ*. Daneben z. 10. ohne bindevokal. Doch ist es hier in unsrer stelle ebenfalls einsilbig zu lesen.

v. 5. *a poynt is yloore.* Dieser ausdruck ist vom würfelspiel genommen.

v. 7. *wole.* Hier hat *w* das folgende *i* verdunkelt. Vgl. v. 21, 25, 53, 54 u. s. vgl. auch LB I pag. 56, v. 68, 79 u. s.

v. 10. *asswage* für *assuage* (Altfr. *assuager*, *assoager*) lautet heute in der aussprache noch so.

v. 25. *icche.* Im Prompt. Parv. finden wir *ichyn, ykyn, ȝykyn* = *prurio* Nengl. *itch* = jucken u. (wie hier) räudig sein. Vgl. v. 69 *for scabbe and icche.*

v. 27. In ähnlicher weise werden häufig die vorzeichen des todes angegeben. Z. b. O. Misc. pag. 101.

Hwenne þin heou blokeþ
And þi strengþe wokeþ
And þi neose coldeþ
And þi tunge voldeþ
And þe byleueþ þi breþ *etc.*

v. 29. *drie as dooþ a stake* = unsre knochen werden dürre, vertrocknen, werden steckensteif.

v. 35. *us silf. silf* ist zum reflexiv zugefügt, weil es dem *other* gegenüber steht.

v. 38. *þei haue us in hate* ist gesagt, wie man noch *to have in honour, in derision* u. a. gebraucht.

v. 50. *awreke* als particip ist die regelmässige form, doch kommt daneben auch *awroken* im Altengl. vor, z. b. R. Mann. v. 1915.

v. 51. *summe.* Das eine *m* ist durch einen strich angedeutet. Ebenso No. 10, 37 u. s. und v. 68 *summtyme.*

v. 53. Es steht *sitte* hier, wie auch jetzt noch, für sein im allgemeinen.

v. 58. *we were to wilde and wold outrage.* Hs. hat *wiede* und *out rage.* Furnivall hat *wielde* ergänzt, er spricht sich aber nicht weiter über die stelle aus. In unserm texte ist *e* in *l* geändert, da beide buchstaben nicht unschwer verwechselt werden können. Eine form *wielde* mit *e* = *ferus* ist wol kaum aus Altengl. zu belegen. *out rage* wurde verbunden: „waren wir zu wild und wollten gewalttätigkeit (ausführen). *Outrage* ist hier entweder subst. oder verb. In beiden formen ist es jetzt noch im gebrauch. Die endung des praet. plur. warf der schreiber oft ab, so dass die form *wold* neben *wolden* (z. b. v. 50) nicht auffallen kann.

v. 62. Wir finden die reime *crucche myche wrecche grucche icche.* Hier ist ein ungenauer reim anzunehmen, da wir kein *crecche,* kein *wricche* oder *wrucche* finden.

v. 70. *at his auauntage* = das alter hat uns zu seinem gewinne, es kann mit uns machen was es will, hat uns in seiner gewalt. Vgl. Mätz. W. 145. Aehnlich No. 8, 42.

v. 74. *ymet.* Ueber *meten*, vgl. LB. I, anm. zu 4, 8.

v. 76. *to comyng* ist hier ein begriff und bezeichnet, wie *toweard* das zukünftige.

ȝit liest die hs. Allein es ist *ȝet* auszusprechen.

v. 92. *þou bouȝt.* Ueber abfallen der endung in der 2. sing. praet. vgl. LB. I anm. zu Ps. LXX. v. 45.

8. Nichtigkeit der welt.

Aus demselben werke, wie das vorige stück entnommen, pag. 83—85.

v. 4. *me tille* = *to me.*

v. 10. hs. hat *born*, es wurde schon von Furnivall geändert.

v. 11. *modir.* Ueber den spätern übergang des *d* zu *th* vgl. LB. I anm. pag. 149, zu v. 43.

v. 17. *mydmore.* A. R. hat pag. 24 u. 428 dieses seltne wort. Ebenso Gaw. v. 1073. Es ist „sechs uhr morgens."

v. 19. *þe kinde of childhode* = was die kinderzeit mit sich bringt, die kindlichen spiele spielte, machte ich mit. V. 20 erklärt näher.

v. 25. *At vndren . . . mydday* v. 33. Vgl. O. M. 34, z. 21, ebenda pag. 56, 1 *at þon heye vndarne* ferner A. Leg. pag. 77 z. 1. *Vndern* ist „neun uhr morgens."

v. 41. *hiȝnoon . . . mydouernoon . . . at euensong. Mydouernoon* findet sich A. Leg. pag. 77, z. 2 *vrom vnderne to midouernoon.*

v. 47. *wiþ þe hille.* Wie der hügel auf einer seite aufsteigt, auf der andern abfällt, so geht es auch mit meinem leben.

v. 60. „Der tod verlangt mich als sein einkommen, beansprucht mich als eigentum."

v. 69. *mornynge.* Hier wie v. 3, ist die endung participial, während dieselbe v. 12, 43, 66 u. s. in alter weise zur bildung von verbalsubstantiven dient.

9. Die welt ist falsch und nichtig.

Aus demselben werke, wie das vorige, pag. 86—87.

v. 2. *unserteyn.* Im Altengl. ebenso wie im Altfranz. findet sich ausserordentlich häufig der wechsel zwischen *s* und *c.* Vgl. z. b. Prompt. Parv. I, 77 ff. wo *cykyr (securus), cylke (sericum), cykylle (falx), cyluer (argentum)* u. ähnliche formen stehen. Vgl. auch LB. I, anm. zu 6, 4956.

v. 3. *passiþ away* ist hier transitiv gebraucht: „also schnell lässt sie (die welt) ihre macht dahin fahren, die (noch jetzt) frisch und fröhlich ist, wie ein zerbrechliches gefäss es tut." Dass *world* hier als masc. gebraucht wird, (ebenso v. 30) geht aus v. 2 genügend hervor.

v. 4. *brokil.* Prompt. Parv. hat *brokyl or fres* und *brokill or feers.* Auch die form *bruchil* findet sich, A. R. pag. 164.

v. 5. „Glaubt lieber den buchstaben, den worten, welche hier innen (in diesem gedichte) geschrieben sind.“

v. 7. *disceyuable* neben Altfr. *deceuable* und Nengl. *deceivable.* Vgl. auch v. 32 und anm. zu Ps. 142 v. 15.

v. 13. Die hs. hat *richee.* Es ist dies ein beweis, dass das auslautende *e* noch hörbar war. — Aehnliche stellen, wie die unsere, treffen, wir an O. M. pag. 95; Rel. Pieces, VII, 25 ff. Vgl. auch Lydgate's Fall of Princes, wo es in der „Tragedye of the desolacion of Rome“ (nach Harleian 2251) heisst:

Where is now Cesar, that toke possessioun*e*
First of thempire thy tryumphe vsurpyng,
Or where is Lucan, that makith mencioun*e*
Of al his conquest by cerious writyng?
Octouyan, most solempnily reyning,
Where is become their lordshippe or theyr lyne?
Processe of yeeris hath brought it*e* vnto ruyne!
Where is Tullius, chief lanterne of*e* thi towne,
In rhetorike al other surmountyng?
Moral*le* Senek*e* of prudence sad Caton,
Thy comon*e* profite alway proferryng?
Or rightful Troian ·

s. s. w. Siehe auch LB. I, 12, 469 ff.

v. 18. *the riche man.* Da hier bestimmte bekannte leute genannt werden, so dürfen wir unter dem reichen wol Croesus verstehen, der durch die erzählung von den Sev. Sages hinlänglich bekannt war. Vgl. Sev. Sages, Tale IX: *Cressus, the riche man.*

v. 30. *cese.* Man kann hier an Nfr. *cesser* denken = aufhören machen. Vgl. Mätz. W. 545. Besser ist hier wieder den wechsel von *s* mit *c* anzunehmen. Dann entspricht es Altfr. *seisir, sesir,* Nfr. *saisir* = ergreifen, sich bemächtigen.

10. Leben der landgräfin Elisabeth von Thüringen, gedicht von Bokenam.

Dieses stück ist der hübschen pergamenths., Arundel Ms. 327, in 4°, entnommen, welche 1447 vollendet wurde. Unser abschnitt steht dort fol. 191a—193a. Bokenams heiligenleben umfassen die geschichte von 11 frommen frauen und jungfrauen (das leben der Agas und Lucie sind in einem gedichte) und ausserdem die geschichte der 11000 jungfrauen. Das ganze werk ist veröffentlicht als: „The Lyvys of Saints. Translatyd into Englys be a Doctour of Dyuynite clepyd Osbern Bokenam, Frer Austyn of the Convent of Stokelare. London, 1835“ für den Roxburghe Club. (p. 289 ff. findet sich unser stück).

v. 2. *langrauye.* Dieser Deutsche titel hat sich bis in die neuste zeit im Englischen erhalten. Ludwig wird in unserm gedichte nie mit namen genannt.

v. 7. *werdly*, vgl. v. 18 u. anm. zu 2, 8.

v. 10. *wych* (ebenso 13, 44, 107 u. s.) hat sein *h* verloren, doch sonst finden wir z. b. *where* v. 14, 16 u. s., *whom* v. 52 u. s. mit erhaltnem *h.*

v. 14. *deuouth,* ebenso *spyryth* v. 46, *greth* v. 101 u. a. In ähnlicher weise findet sich der übergang von *d* in *th* in No. 6; 11; 12 unsres lesebuches.

v. 16. *kan.* Das *k* ist hier in diesem worte im 15. jh. selten geworden.

v. 17. *Bettyr no ner* = näher der heimat, als Jerusalem, kann dein leben nicht besser angewant werden, deshalb gib es für Christus hin. Ich fasse also *ner* nicht = *neuer* auf. *weel,* ebenso 9, v. 16, 36. Man könnte hier an eine länge denken, Fries. *wiel* entsprechend, allein aus früherer und späterer zeit ist diese form zu wenig belegt. Vgl. auch das zu 6, 37 angeführte.

v. 19. *fatal whele* = das rad des schicksals.

v. 20. *happe* hier persönl. gebraucht, wie jetzt noch *to happen on* = auf etwas stossen, zu etwas kommen.

v. 22. *to heune warde.* Zu verbinden ist hier: *towarde heune.*

v. 24. Auch in unserer hs. hat anlautendes *f* meist die form eines doppel-*f.*

v. 33. *wattryng face* ein tränendes angesicht, wie ja auch jetzt noch *to water* angewant wird.

v. 35. *þe comouns* = die unadligen dienstmannen Ludwigs.

to-race. Wir finden einfaches *race* = Altfr. *raser,* Lat. *radere,* Halliw. D. p. 661. wo es vom raufen des haares gesagt ist. *toraced* bei R. o. Gloc. 22 v. 21.

v. 36. Obgleich im Alteng. das starke praeteritum *wep* noch manchmal vorkommt, in Schottland noch bis ins 16. jh., so ist doch sw. *wepte* die weitaus gewönlichere form.

v. 39. *eyne.* Dieselbe schreibweise treffen wir auch z. b. bei Minot an. Sie entstand aus *eyen* mit ausstossung des *e*. Das *e* im auslaute ist stumm, nur wegen der vorhergehenden langen silbe gesetzt.

v. 42. *do.* Während die form *ydo* nicht selten, ebenso unten v. 48 *vndo,* wirft das einfache part. pass. ohne suffix weit seltener das *n* im auslaute ab. (z. b. 8, 63). Hier ist es wol nur des reimes wegen geschehen. Vgl. auch inf. *goon* und *doon* v. 51. u. daneben *do* v. 93.

v. 44. *wych* bezieht sich auf *god*, vgl. anm. zu 6, 53.

v. 54. Der unbetonte laut wird in unserm werke ganz überwiegend durch *y, i,* nicht *e*, gegeben. Vgl. 45, 53, 54, 56, 69 u. s.

v. 59. *leue takyn* ist absolut gesetzt: „nachdem gütig abschied genommen war von jedermann, unternahm der landgraf seinen zug."

v. 61. *he* fehlt in der hs. Da aber offenbar eine silbe fehlt, wurde es ergänzt.

v. 62. *quyt* = er hatte seine rechnung im dienste Gottes berichtigt, seine schuldigkeit im dienste Gottes getan.

v. 63. *froyht*, ebenso *despyht* v. 88. Wie oben v. 14 ging *t* in *th* über, *th* wurde dann *ht* geschrieben, wie wir dies öfters in Altengl. hss. finden. Vgl. z. b. Sev. Sages: *goht* statt *goth* 2106, *soht* 354, 522, 866; *forht* 418, 488, 498 u. s.

v. 67. *exercysyd.* Die bedeutung ist hier eine reflexive = sich zeigen. „Sie bewies sich, betrug sich sehr tugendhaft."

v. 68. Zu *assaylyd* und *assayid* ist *was* zu ergänzen.

v. 70. *rotyd.* Es hat hier dies verbum die bedeutung von: wurzeln schlagen lassen, befestigen (vgl. auch 16, 21 u. 84.), wie es ja auch noch heutzutage angewant wird. Ebenso schon A. R. 386: *Alle ȝodes hesten beoð in luue iroted.*

v. 76. *for euene* in gleicher weise, gleichmässig, immer mehr und mehr.

v. 77. *tyrayuntrye* hat die hs. wol statt *tyrauntrye.*

v. 85. *in hem dede preye.* Als subjekt is *she* zu ergänzen. Ich verbinde: *in to a place of menours she took þe weye.* Vgl. v. 22.

v. 87. Zu *he* ist aus v. 86 aus *te deum laudamus* der begriff *god* zu ergänzen.

v. 95. Obgleich hier in *humbylly* die ursache, weshalb *b* eingeschoben wurde, (um nämlich zusammenstoss von *m* und *l* zu vermeiden) wegfiel, blieb doch *b* stehen.

v. 103. *fore* hat hier die bedeutung: „ihrem zarten alter angemessen." Vgl. Mätz. Gr. II, 465.

v. 105. hs. hat *lappyd.* Wir glauben uns zur änderung *happyd* völlig berechtigt.

v. 110. „In welchem man durchkommen konnte, wenn man vorsichtig gieng, und anders konnte niemand trocken wegkommen."

v. 114. Die hs. hat hier *and old w.*, das offenbar in *an* zu ändern ist.

v. 116. *she* in 116 bedeutet das alte weib, während *she* in 117 wieder Elisabeth ist.

v. 119. *low* gehört zu Ags. *hleahhan.* R. o. Gloc. hat praet. *low* u. *lowȝ* = Ags. *hlôh.*

11. Vision des Tundalus.

Unser text findet sich in derselben hs., wie No. 3. pag. 104ᵛ (fr. 102) sp. 1 ff.

Nach einer Auchinleck hs. in Edinburg wurde es von Turnbull abgedruckt: The Visions of Tundale, together with metrical Moralizations and other Fragments. Edinburgh 1843. — Die abweichungen in Auchinl. ms. wurden unter B gegeben.

Es ist vorher von der strafe des könig Comarchus gesprochen worden. Unser abschnitt entspricht cap. 19 ff. der „Visio Tnugdali" ed. Oskar Schade. Universitätsprogramm, Königsberg, 1869. Unser erster abschnitt ist bei Schade überschrieben: *de gloria conjugalium.*

v. 1. *þore.* Dieselbe form v. 206, ferner LB. I, 1, v. 211, 219, 223, 234 u. s.

v. 2. Wie in No. 3 wurde das durchstrichne *l* durch „le" gegeben.

v. 3. *syȝ*, ebenso v. 12 u. s. Wir finden als praeter. im Altengl. *sah, saȝ, saghe, seh, seȝ, sey, seiȝ, seigh, syȝ, sygh* und *saw*.

v. 4. *wonþer* ebenso v. 36 *þyde*, v. 71 *þeth* u. a. vgl. anm. zu 6, 1.

v. 11. Da sowol *þane wymman* als *þene wymmen* geändert werden kann, so blieb der text der hs. unverändert.

v. 15. *wellande*, wo *d* dem *l* sich assimilierte, B hat *weldand*.

v. 18. *fadur*. Auch hier findet sich *f* in gestalt einem doppel-*f* ähnlich.

v. 24. *sessande*. *c* wechselt vielfach mit *s*, vgl. v. 16, v. 30. Vgl. anm. zu No. 9, 2.

Die participialendung *-and* und *-ing* wechseln mit einander ab. *-and* steht v. 15, 16, 24, 25, 26, 165, 166, und 143 ist der reim beweisend: *shynnonde londe* oder *shinande lande*; *-ing* als part. findet sich v. 13, 14, 83, *-ing* als vbsubst. v. 29, 30, 65, 66, 69. Da sich für partic. *-ing* kein beweisender reim findet, so geht hervor, dass der dichter *-and* schrieb und also dem norden Englands angehörte.

v. 28. *delectabull*, ebenso v. 159; während v. 9 es zu *delettabull* assimiliert wurde.

v. 36. *þyde*, B. hat: *dud it passe*.

v. 47. *holy kyrke honores* deutet auf den Nordengl. urspr. des originals, wie oben die part. auf *-and*, wenn auch neben *honores*, *sokores* wieder das Mittelländische *mayntene* steht, ebenso v. 140, 175 u. s. B. schreibt: *And mayntenyth hom and sockors*, B. ist also auch keine streng Nordengl. hs.

v. 62. *gone* steht, wie häufig, = *bigon*. Vgl. anm. zu Ps. 142 v. 53.

v, 68. Während v. 63 „hyme," ebenso v. 67 u. s. steht, treffen wir hier einfaches *hym*, ebenso v. 75 d. h. hier steht *hī* nicht *hym*.

v. 75. *wylte* ohne verdunkelung, wie Ags. *wilt*, ist Altengl. gar nichts seltenes, daneben gleich in unserm gedichte v. 71 *wolte*.

v. 77. Hier beginnt: *de gloria martyrum et continencium* bei Schade (fälschlich als cap. 12 statt 20 bezeichnet).

v. 85. *þowȝte* ist hier persönlich construiert, wie 5, 2 und 12, 43. Dagegen 12, 197.

v. 87. *solempnyte*. Ueber die einschiebung von *p* vgl. anm. zu LB. I, 6, 4944.

v. 88. *ouer* ist wol in *euer* zu ändern. Jedenfalls ist die bedeutung die von *euer*, da an das verbum *oversee* hier nicht zu denken ist.

v. 93. *mone þane* blieb stehen, weil sich hier nicht entscheiden lässt, welches richtiger.

v. 96. Das komma ist aus versehen hinter v. 96 statt hinter 97 gesetzt worden. *of precyous stones* ist mit *of golde wrowȝte* zu verbinden.

v. 97. *þer* fehlt in B. Entschieden ist hier B. vorzuziehen.

v. 100. *sey* ist partic. mit abfall des *n*, vgl. v. 144. Unter *here* ist die erde zu verstehen. B. liest: *see he*.

v. 107. *erdely* neben *erþely* v. 164.

v. 114. Dieser vers ist überladen, doch ist *hit semede* auch ganz unnötig.

v. 115. *ylk one* bezieht ich auf *crownes*: „eine jede war von gold und edelstein." Es lässt sich aber *ylk one* auch mit *they* verbinden: „sie hatten und zwar ein jeder . . ."

v. 121. *letternes* sind *lectoria*. B. *lectornes*. Bei Schade lautet es: *Sed et lectualia coram eis erant posita*.

v. 124. *boþe lasse and more* bedeutet hier weiter nichts als: „alle ins gesammt."

v. 135. Zu verbinden ist: *þat kepte fre fro lechery her body ay vnto chastyte*.

v. 142. Bei Schade beginnt hier: *De gloria monachorum et sanctimonialium*.

v. 145. B. hat *grys* statt *bysse*.

v. 154. *frette* = eingefressen, geätzt, auch eingelegt (mit gold).

v. 155. An den stricken, welche die zelte hielten, hiengen instrumente. Anders im Lat. texte: *uidit quasi castra et papiliones (!) . . . in quibus cordas et organa, tympana quoque et cytharas cum organistris et cimbalis canentes ceteraque omnia musicorum genera suauissimis sonis audierat concinentes*.

v. 160. *mene* entspricht dem heutigen: *mean parts* = mittelstimmen = alt u. tenor; *trebull* (Nengl. *treble*) discant, *bordowne* endlich: „bass." Vgl. Chauc. Cant. T. Prol. 673, Reeve's T. 246.

v. 163. Während sonst der vers nur 4 hebungen hat, finden sich hier 5. Doch genügt auch *of all manere musyk was þanne* vollständig.

v. 169. *þerin* ist einsilbig zu lesen. In H. Meid. findet sich p. 7, 9, 23, 31, 33 geradezu *þrin* geschrieben. Auch sonst *þrinne, þrof, þron, þruppe* nicht selten.

v. 172. *was.* So liest B., während unsere hs. *wat* hat.

v. 186. *vnþer* vgl. anm. zu 6, 1.

v. 189. *jangelyn and talkyn = confabulor, fabulor, colloquor; jangelynge = garrulacio.* Prompt. Parv.; Nengl. *jangle.*

v. 196. *of þis* ist zu streichen, denn erstlich wird dadurch der vers überladen, ferner verbindet sich: *a syȝte of hem.*

v. 201. *come in her ryȝte* = „diejenigen, welche in ihrem rechte, mit recht kommen" oder „die auf rechte weise hier herein kommen können, dürfen," und nicht wie Tundalus, der nur durch besondere gunst hingelangte. Der schluss weicht vom Latein ab: *si quis semel ad eos intrauerit, omnium immemor preteritorum ulterius non disjungitur a consorcio ipsorum, nisi forte uirgo fuit et coniungi mereatur choris angelorum.*

v. 202. *bowen* erhält durch *from* den begriff des abwendens, wegwendens.

v. 204. *dede kydde.* Das gewönlichere ist *dide kydde.* Jedoch hat W. de Shor. auch *kedde,* sonst *kidden, kidde* P. the Plow., Hav. u. s. *kythen* = *cuðan* kundmachen, zeigen, eig. also: „Seitdem sie sich als kinder gezeigt, seitdem sie als kinder ein lebenszeichen von sich gegeben hatten, seitdem sie menschen geworden."

12. Owayne Miles.

Derselben hs. wie das vorige stück entnommen, wo unser abschnitt sich fol. 93 (früher 91) sp. 1 ff. findet. Nach einer anderen (Auchinleck) hs. gab Laing das gedicht heraus: Owain Miles and other inedited Fragments of Ancient English Poetry. Edinburgh 1837.

Der von Laing veröffentlichte text unterscheidet sich so sehr von unserm, sowol in der versform als dem inhalte nach, dass beide verschiedene bearbeitungen desselben gegenstandes zu nennen sind. Der Auchinleck hs. fehlt der anfang.

Während der 2. teil des lesebuches im drucke war, gab Kölbing, Englische studien, I pag. 113—21 heraus. Da, als unser text gedruckt wurde, K's studien noch nicht gedruckt waren, wurde der text in zählung wie ein unedierter behandelt. Unser stück entspricht v. 255—460. Kölbings versehen sowol als fehler wurden Anglia pag. 376 ff. besprochen. Von fehlern, glaube ich, ist unser text frei.

v. 1. *These holy men.* Darunter sind die mönche zu verstehen, welche Owain in das fegefeuer brachten.

v. 3. *alone by hym self* vgl. Orm. v. 821: *And sone summ he cuþe ben Himm ane bi himm sellfenn, He flæh till wesste.* Vgl. auch 35, 80.

v. 4 *half* ist wol in *helf* zu ändern, da sich unsres wissens dial. kein *salf* findet, wol aber *helf*, z. b. Laȝ. 6474 (*hælve*).

v. 5. *layte* ist aus Ags. *liȝet* entstanden. Vgl: z. b. Ags. u. Altengl. gloss. pag. 75.

v. 8. *ryȝth.* Unsere hs. drückt den guttural vor *t* durch *ȝh* aus, setzt aber statt *ȝht* ein *ȝth.* Vgl. v. 20, 43, 44, 49, 56 u. s. — Vgl. ferner anm. zu LB. I, 17, 2052. Öfters steht auch nur *ȝ*, vgl. v. 13, 16, 50, 65 u. s.

to vor *gedyr* ist in der hs. herein corrigiert.

v. 9. *hyt* vgl. auch v. 107, 113 u. s. No. 11, v. 114 u. s. *hit* beweist, dass Koch Gr. I p. 469 nicht recht hat für Alt- und Mittel-Englisch nur *it* anzusetzen. Abgesehen vom Kentdialekt, wo *hit* sich bis heute erhalten hat, findet sich auch sonst Altengl. *hit,* z. b. bei R. o. Gloc. Richtig sind bei Fiedler ed. K., beide formen pag. 55 angesetzt.

v. 11. *ytawȝte* nämlich durch die mönche.

v. 13. Auch hier findet sich *ff=f* geschrieben.

v. 18. *made mowes* = sie blökten, grinzten. Vgl. Prompt. Parv. *mowe or skorne = vangia vel valgia, cachinna,* und *mowyn or make a mow = valgio, cachinno.*

v. 23. Hier ist wie v. 27 *thow* ausgeschrieben, deshalb wurde es auch sonst in unserm texte, wo es „þu" abgekürzt, v. 24, 26 u. s. so aufgelöst, ohne weitere anmerkung.

v. 28. Hier bezeichnet „ll*e*“ das durchstrichene *ll*, ebenso wie in „tyll*e*“, v. 25, 45 u. s. V. 37, 38 u. s. wird durch „ht*e*“ das durchstrichene *ht* gegeben.

v. 37. In der hs. steht *yo*u.

v. 38. *hatht.* Diese schreibweise ist im Altengl. nicht selten.

v. 40. *brenstone.* Daneben *brimston, bremston, brumston* ist der feuerstein, flammenstein = schwefel.

v. 46. Nach *help* steht in der hs. ein *he,* welches aber wieder ausgestrichen ist.

v. 50. *gode* ist adj. (statt adv. beim verbum des seins) = heil, unversehrt: „Sondern unversehrt blieb er ganz allein an jenem ort.“ Kölbings interpunction verstehe ich hier (v. 304) nicht.

v. 57. *ladde.* Diese form findet sich schon bei Laȝ. B. Vgl. Koch I, 311.

v. 59. *hyt*, die form mit *y* ist in unserm stücke die gewönliche. Deshalb wurden auch die abkürzungen in *hyt* nicht *hit* aufgelöst.

v. 61. „Wenn immer er auch noch so viele kleider an hatte,“ ist nur eingeschoben. *but* in 62 bezieht sich auf *so bolde* in v. 60.

v. 63. *blowe.* Die hs. hat hier *blowle.*

v. 67. *knewe nowe.* Die form *knowe* ist nichts seltenes = *cneow.*

v. 73. *þykke* = dichtgesät, vgl. v. 117, 152.

v. 74. Vor *boþe* steht in der hs. ein ausgestrichnes *wyth.*

v. 78. *Spare þey cryde* kann leicht für *Spareþ þey* geschrieben sein, da v. 79 plur. *deueles* steht, doch können die seelen sich auch leicht nur an e i n e n der teufel wenden. Es ist daher kein grund zu änderung. — hs. schreibt *þey.*

v. 80. Die hs. hat *to to hem peyne.*

v. 83. *stownde* steht hier, wie auch sonst oft, für „zeitabschnitt“ überhaupt.

v. 97. *clawe trowe.* Obgleich vor *w* die verdunkelung des *a* zu *o* nichts auffälliges hätte, dürfen wir hier doch wol eher einen ungenauen reim annehmen, da *clowe* nicht zu belegen ist.

v 99. *forde*, neben *forþ* 110, wie in unserer hs. oft *d* und *þ* mit einander wechseln.

v. 111. *a noþer*, vgl. anm. zu LB. I, 5, 14.

v. 112. Er hatte als krieger (denn Owayn war ja *miles*) nie den schild in so ein feld getragen, hatte nie solch ein land gesehen.

v. 120. *walle* fasse ich hier als verbum (*bullire*) nicht als subst. (*murus*) auf.

v. 124. *bete* ist nicht etwa ein stark gebildetes partic. mit ausgefallenem *n*, sondern *e* bezeichnet die länge des *bêt* (*bet, bett*), die gewönl. partic. form von Ags. *bêtan*, Altengl. *beten.*

v. 125. Die hs. hat *to shappus,* doch ist des verses wegen und wie aus 126, 127 zu ersehen ist, der artikel zu setzen. V. 126 ist wol vor 125 zu setzen, dann fängt der dichter mit den strengsten strafen an und geht zu den milderen über. — *shap,* bezeichnet hier „die schamteile“. Wir treffen diesen ausdruck schon im Ags. an. Vgl. z. b. Cock. Leechd. I, 38 *wiþ ȝiepan þæra sceapa* und ebend. 204 *wið ȝiepan þæra ȝesceapa.* Vgl. auch Orm. 5936. Hier heisst es von der beschneidung, Christ hätte gewollt ... *tatt himm ummbeshopenn wass Hiss shapp o þalde wise. Shap* wird auch von der weiblichen scham gebraucht, Rel. Ant. II, 28 z. 26.

v. 138. Die hs. hat *Ther was no fyr þat him myȝte skalde.* Ein verbum *skalden* ist nicht zu belegen, wol aber *swalen* vgl. Laȝ. 10188: *heo heom letten swalen inne swærte fure.* Iun. Etym. *swele urere, ustulare ab A. S. swælan.* Halliw. D. *swale = to singe, to burn.* Nengl. *to swale* und *sweal* noch bisw. = verzehren im feuer, doch meist „schmelzen.“ Ohne den vers zu schädigen kann *myȝte* fehlen und denn *swalde* oder *swalled* stehen, deshalb wurde auch *called* nicht geändert.

v. 140. Kölbing nimmt an, nach diesem verse fehle etwas. Ein grund zu dieser ansicht ist nicht vorhanden. *As he stode vp* in v. 141 schliesst sich eng an das vorhergehende an. „Die teufel warfen Owayne aus der grube, er stand auf und blickte um sich.“

v. 147. *a lytyll sowthe.* Ich fasse hier *sowthe = sîð* auf: „komme mit uns eine kleine weile.“ Allerdings ist die schreibweise *ow* für *û* (= *î*) ganz ungewönlich. Doch *sowthe* = nach süden zu, gibt hier gar keinen sinn. Ebensowenig *southe = suþen, siþþen.* Im letzteren falle wäre auch wieder dieselbe

schwierigkeit wie oben. Es wird der schreiber im hinblicke auf *mowthe* zur schreibung *sowthe* = *suthe*, *sið* verleitet worden sein.

v. 149. Die hs. hat *haters*. Da *hater* seiner bedeutung nach oft im plural steht (= gewänder, kleidungsstücke), ist hier vom schreiber der plur. gesetzt. *hæteru* nur plur. führt Bosw. Dict. an. Doch kommt es Altengl. gar nicht selten im sing. vor, z. b. Al. W. 7053. *Heore mete is bred, herbes and water, Naked they goth withowten hater.* Ebenso P. the Plow. XIV, 1: *I haue but one hool hater.* Da v. 160 *watere* sing. sein muss, haben wir *s* in *haters* zu *e* geändert.

v. 151. *pyke. pic, pik* neben *pich* findet sich noch Rel. Ant. I, 53 z. 26 vgl. auch Prompt. Parv.

v. 164. „Die brücke ging halbbogenförmig, wie ein gespannter bogen, so dass sie in der mitte am höchsten war, an den enden jäh abfiel.“

v. 165. *may* ist hier konjunktivisch.

v. 168. Unsere hs. schreibt auch, wie viele hss., einzelne worte mit majuskel, bes. häufig *r*, so hier *Rayne* vgl. anm. zu LB. I, 1, 86.

v. 178. *lyst* ist persönlich gebraucht, wie 6, 53.

v. 194. Die teufel zankten miteinander um Owayne zu erschrecken, damit er sein gebet vergässe, vgl. oben v. 132.

v. 199. *neuer the lattere* ähnl. gebraucht wie *nevertheless*, nicht deshalb zögernder, ohne deshalb zu zögern ging er vorwärts.

v. 204. *done* steht hier, wie im Nengl. = vorbei, vorüber.

II. Didaktische und allegorische dichtungen.

13. Patience.

Abgedruckt aus: Early English Alliterative Poems in the Westmidland Dialect. Ed. by Richard Morris. London 1864. No. 1 der Publ. der Early E. T. Soc. Unser stück findet sich pag. 96—99.

v. 138. *boþe breþes* = beide winde, nämlich Eurus und Aquiloun sind gemeint, denen Gott zu stürmen befiehlt.

con ist hier wirklich von der beginnenden handlung gebraucht. Sonst steht es auch oftmals, im Nordenglischen und Schottischen, nur zur umschreibung des verbums. Vgl. Mätz. Gr. III, 7.

v. 139. *rakkes.* Vgl. Destr. Troy s. 65: *a rak and a royde wynde rose in hor saile.* Noch heute bezeichnet *rak* im Nordengl. *a stroak, blow.* S. Jamies. Scot. D. 269 u. Halliw. D. 662. *rakkes* bedeutet hier also wol: „windstösse.“ *rudnyng* bringt Morris mit Altn. *rudning* = *outburst* und Schott. *ruddying* = *a loud noise* zusammen; hier = brüllen des sturmes oder donnerschläge. Ganz ähnlich wird der anfang des sturmes pag. 81 beschrieben, besonders v. 96 ff.

v. 140. *selly* bedeutet „seltsam“. Ags. haben wir *sellic, syllic.* Bei Laz. *sellic, seollic, sillich;* ebenso O. a. N. 1297 *seollic.* — Halliw. D. 720 erklärt unser wort mit *sweet,* mild, und führt die stelle an: *Love is sellich an thing, woso shal soth singe: love is wel, love is wo.* Doch hier ist das wort auch in der bedeutung „seltsam“ zu nehmen.

v. 141. *wrastel.* Da hier lauter praeterita stehen, so ist wol auch *wrasteled* oder besser *wrastelt* zu schreiben. Das *t* fiel, wie nicht selten, vor dem folgenden dental aus.

v. 143. Ich weiche hier in der interpunction von Morris ab. Meine übersetzung ist: „und wiederum verbargen sie sich in der tiefe, dass die dort erzeugten fische wegen der heftigkeit des sturmes nirgends auf den grunde zu verweilen wagten.“ Zup. Ueb. pag. 63 setzt vor und nach *þat breed fyssches* ein komma.

v. 145. „Als der sturmwind (vgl. 107, 138), die see und das schiffchen zusammentrafen, als das boot auf der stürmischen see umhertrieb.“

v. 146. *gyn* = künstlicher bau, wie Clean. 491 vom schiffe gesagt.

v. 148. *ber*, vgl. Mätz. W. 207 No. 9. „Der sturm stiess auf das schiff von hinten her (*baft*), er trieb das schiff vor sich her.“

bur übersetzt Morris pag. 119 u. 133 mit *wave.* Die bedeutung ist „sturm“. Vgl. Mätz. W. 370.

v. 150. Bosw. D. 77ᵃ führt ein verbum *to-mertan*, doch ohne stellennachweis an, wol aus Somner, = *partiri*. Die bedeutung ist: „zerteilen, zerreissen, zerbrechen".

v. 151. *sweyed* (zu *swêȝan, sweye*): das segel rauschte auf, in der see, fiel in die see.

v. 152. *coge* sowol „kauffarteischiff", als „kleines schiff." Vgl. Mätz. W. 451. Morris übersetzt es fälschlich mit *wave* s. 138, setzt allerdings hinzu: *it may signify „boat"*. — Die lesart der hs. *clolde* verbesserte schon Morr. in *colde*.

v. 154. *to laue and to kest*. Zup. nimmt *laue* = „laben, erleichtern, über bord werfen." Morris setzt Ags. *lafian* = pour out, s. 166 an. Woher ist dies genommen? *ȝelafian* steht Beow. 2722.

v. 156. *lode*. Morris setzt *lote*? an den rand. Eine änderung ist hier durchaus unnötig. lode ist nicht = *lote, lot*, sondern = Ags. *lâd, lâdu*, „ist des menschen weg (lebensweg) noch so schlimm" oder „ist die bürde, die der mensch tragen muss, auch noch so schlimm."

v. 157. *watȝ*. Diese schreibweise ist die gewönliche in unserm gedichte. Ist *tȝ* nur ein anderer zug des schreiber für *ß*, das z. b. No. 19 für *s* gebraucht wird?

v. 159. *caraldes*. Mätz. W. 396 setzt es als „kostbarkeiten?" an. Morris gibt gar keine bedeutung.

v. 160. *lome* Altags. *ȝeloma*, *loma* bedeutet „gerät", hier also „ballast". Doch findet sich Clean. v. 314, *And þus of lenþe and of large þat lome þou make*, wo *lome* = schiff, arche, steht. Ebenso Clean. 412, 443. Daher dürfen wir es auch hier so übersetzen.

Morris nimmt *schape* intrans. = *happen*, eine bedeutung, die sonst nicht zu belegen. Es ist hier, wie in allen vorhergehenden sätzen, das subj. zu ergänzen: ob sie ruhe schaffen würden, um ruhe zu schaffen.

v. 161. Dafür dass *lot, lote* stimme, laut, oder vom winde „brüllen" bezeichnet, bringt Morris p. 169 genügend beispiele herbei.

v. 164. *glewed*. Morris überträgt es mit *called* unter berufung auf ein Franz. *glay* = *cry*. Woher ist dies genommen und wie erklärt sich *glewed* von *glay?* Altengl. *glewen* = „musicieren, singen, sich freuen". Es mag hier entweder „gesänge an die götter richten" bedeuten oder, was mir wahrscheinlicher, ging das verbum von der bedeutung des lauten jubelns in das des schreiens über, auch wenn nicht an freude gedacht wird, wie hier.

v. 168. *lede* ist hier „mann", nicht „volk", wie das folgende *he* beweist. Vgl. No. 14 v. 354. Ueberhaupt weist die allit. dichtung des 14. jh. öfters dieses wort in der angegebenen bedeutung auf. Vgl. auch Mätz. Sprachpr. s. 313 anm. zu v. 232.

v. 171. *vus*. Ursprünglich war in diesem worte jedenfalls *u* durch ausfall des *n* lang geworden, wir finden daher öfters die schreibweise *vus*. Vgl. Clean., Torr. Port. und sonst.

v. 172. *marres*. Gewönlich ist dies verbum im Altengl. wie auch noch jetzt transitiv. Hier aber = verderben, zu grunde gehen.

v. 173. *lovne* = schätzen, dafür halten, meinen. Prompt. Parv. p. 314 *lovon and bedyn as chapmen, licitor* und anmerkung 2. Halliw. Dict. s. 526 führt *loff = to offer* aus dem Cumberlanddialekt an.

v. 174. *los* erklärt Prompt. Parv. mit *lesynge, perdicio* (Nengl *loss*): „Wem der untergang zu teile wird, den werfet aus dem schiffe!"

v. 177. *sette in asent* = es wurde in zu- übereinstimmung gesetzt, man stimmte bei.

v. 178. *herȝed out of vche hyrne* = geplündert aus jeder ecke, herausgeholt bis auf den letzten.

v. 182. *iowken*, Altfranz. *jouquier* vgl. Stratm. 293.

v. 184. *lyggede*. Stratm. gibt keine belegstellen für das praeteritum dieses verbums.

v. 185. *on helde* fasse ich, wie in ausdrücken *on ȝodes helde, on þæs cinges helde* = in sicherheit, geschützt.

hurrok erklärt Halliw. D. mit *quantity, heap*. Doch Clean. v. 419 beweist, dass Morris recht hat, wenn er es mit dem provinziellen *orruck* = *ruder* zusammenbringt: „er lag bei den rudern, im raume, wo die ruder angebracht."

v. 186. *rowtyn yn slepe* (*rowtyn or snoryn*) *sterto*. Prompt. Parv. — *selepe*, wie die hs. hat, ist sicherlich nur eine verschreibung für *slepe*. Die starke form

findet sich noch v. 466 (wogegen z. b. v. 412 *slept* steht). Ferner bei P. the Plow. und noch bei Chaucer.

v. 187. *frunt.* Die bedeutung, wie aus Destr. Troy 6923, 6984 u. s. klar wird, ist: „schlagen". Es ist gleich *fronter* = einem die stirne bieten, angreifen, daher: schlagen, stossen, Nengl. *front.*

ferk vp. Dieses verbum kommt in Destr. Troy öfters vor = aufstehen, vorwärts gehen, eilen. Vgl. v. 1036, 11259.

v. 188. *ragnel* erklärt Morris nicht. Bei Stratm. fehlt es gänzlich. Ich halte diese form für eine andere schreibweise von *rangel* wie *ng* und *gn* öfters versetzt werden. *rakentes* sind die ketten, stricke, halfter, woran anker, ruder und taue. Vgl. Halliw. D. 665, Morris und Stratm. *rangel, rangale* bedeutet *rabble, crowd, multitude.* Vgl. Jamies. Scot. D. — *in his rakentes* fasse ich hier als instrumentales *in* auf. Wie z. b. Maundev. p. 237: *to maken hire mynstralcye in dyverse instrumentes.* Vgl. Mätz. Gr. II, 373. Die stelle bedeutet dann: wo das schiffsvolk mit ihren ketten und tauen, durch den lärm, der bei dem auf- und abziehen der seile, stricke, ketten entsteht, ihn schon aus seinen träumen weckten.

v. 189. *bi þe haspede. haspede* nimmt Morris als subst. = Dän. *haspe.* indess, zwischen *haspede* und *haspe* ist doch ein unterschied. *haspede* ist praet. des zeitw. *haspien*, Ags. *hæspian* = umklammern, umfassen: bei diesem (worte, bei dieser rede) umfieng er ihn, er reisst ihn auf. Der wechsel der tempora (*haspede, hentes*) darf nicht auffallen, vgl. v. 137 *bigynes*, v. 138 *con*, v. 139 *ros:* ebenso v. 225 u. 229. *henten, hyntyn* = *rapio* Prompt. Parv. Die auslassung des subj. ist ganz gewönlich in unserem stücke v. 186, 191 u. s. Das komma, das aus versehen ausfiel, setzte ich nach *he* so dass *he* seinem zeitw. nachgestellt wie v. 193, 195 u. s., *hentes* aber ohne subjekt.

v. 191. Stratm. ist unsere stelle: *runyschly* entgangen. Die bedeutung ist „zornig". Warum erklärt Morris in der stelle Clean. 1545 das wort anders? Vgl. auch Gaw. 457.

v. 194. Die hs. setzt hier *þe* vor *lote* doppelt.

v. 196. *doted.* Prompt. Parv. gibt: *maddyn or dotyn* mit *desipio wieder.*

v. 200. *slydes, worþes.* Ueber den abfall des *t* in der 2. pers. sing. und praes. vgl. Koch Gr. I, 334.

v. 201. Morris leitet *lent* von *landian, ȝelandian* ab = *to land, arrive.* Ags. wird sich diese bedeutung kaum belegen lassen, trotzdem Somner und Leo diese bedeutung aufstellen. Ags. ist die bedeutung: „land erben, land besitzen." Doch für Altengl. gibt Stratm. s. 310 genügend stellen in diesem sinne. Hier hat es nur den allgemeinen sinn von „kommen".

v. 204. *do gyf. do* beim imper. zur verstärkung ist schon in früher zeit gebräuchlich. Vgl. Mätz. Gr. II, 62.

v. 206. *wyȝe* ist hier in der bedeutung *wesen* zu nehmen; Pearl 131, 578, Clean. 545 steht es = mann, mensch zu Altags. *wiga* gehörig. Ebenso M. Arth. u. s. Da aber alle die anderen gottheiten (v. 165 ff.) als menschen gedacht werden, so kann uns der ausdruck hier nicht auffallen.

v. 211. *baþes.* hs. hat *baþeþes.* Obgleich v. 208 *woneȝ*, 211 *bereȝ* steht, haben wir doch 172 *synkes*, 174 *lympes*, 176 *rules* u. s., „baden" hier = ins wasser werfen. Vgl. auch LB. I, 19 v. 6944.

v. 213. *ossed* überträgt Morr. durch *showed*, während er für *awse, oss* die bedeutung *to attempt, offer* gibt. Wie soll dieser begriff übergang statt gefunden haben? Halliw. führt die bedeutungen: *to offer, begin, attempt, or set about anything* — bedeutungen, welche hier alle nicht recht passen. Doch Halliw. gibt auch noch *oss* = *prophesy*, dessen bedeutung „predigen, feierlich verkündigen" sich recht gut mit v. 214 verbindet. Ueber *hym* als plur. vgl. anm. zu v. 216. — *vnninges* übersetzt Morr. mit *signs.* Ist es als verbalsubst. zu *unnan, unne* zu fassen = gnadenzeichen, zeichen, die ihnen Gott schenkt, gönnt?

v. 216 *ruyt hym* zeigt deutlich, dass *hym* auch für plur. steht, wenn auch *hem* weit gebräuchlicher ist. Auch v. 213 müssen wir wol *hym* = ihnen annehmen. Da sich sonst auch noch öfters *hym* als plur. findet, können wir nicht eine verschreibung hier annehmen. Ebenso *hym* = *eos* in No. 15 u. 27.

v. 217. *haþeles*, ebenso v. 228 u. Clean. 2, 27, 1597 u. s. oft in den alterierenden gedichten, geht auf das subst. adj. *aðel* = der edle, mann zurück. Vgl. auch Mätz. Sprachpr. p. 313. anm. zu v. 234.

v. 219. *hef and hale vpon hyȝt.* Beides nehme ich als infin. wie *rowe* von

hyzed abhängig. *hef* (= *hefen*, Ags. *hebban*) sich rühren, bewegen (vgl. Destr. Troy s. 541 und Nengl. *heave*); hale (vgl. Destr. Troy s. 540) wird Prompt. Parv. erklärt durch: *drawyn, traho.* Hier: „sie zogen (die ruder) in eile an."

v. 221. *bluber.* Prompt. Parv. wird *blobure, blobyr* mit *burbulium* erklärt. Vgl. auch Forby: *blubber* = *bubble.*

v. 224. „als Jonas in sein urteil, seine strafe sogleich zu verurteilen."

v. 227. *blend* ist das heutige *blend* nicht *blind.*

v. 230. *luche.* Morr. führt aus den Englischen dialekten ein verb. *lutch* = *to pulsate strongly* an.

v. 231. *tid* und *tit* wechseln mit einander, sogar im selben gedichte, ab. Vgl. Will. o. Pal. Erstere form 753, 4167, 4192 und *tit* 1013, 1054, 3445 u. s.

v. 232. *saztled,* zu einem Altags. *sahtlian* gehörig, wird ausser Orm hauptsächlich in den alliter. gedichten angewant z. b. Clean. 230, 445, 1139.

v. 235. *to serue* gibt keinen sinn. Morris schlägt *sterue* vor = sterben? Ich verstehe diese erklärung M's nicht: die schiffer sollen doch offenbar gerettet werden! Ich möchte *swerue* oder *suerue* vorschlagen und das nach *adoun* gesetzte komma (damals fasste ich die stelle anders) streichen: „die starke strömung trieb sie langsam das tiefe meer herab, über die hohe see zu schweifen = trieb sie, dass sie über die hohe see schweiften, in ihrem boote schwankten (ohne ruder und steuer)." *adoun þe depe:* das fahren auf der see wird im Engl. im MA., wie bei andern völkern, als ein herunterfahren nach dem lande hin betrachtet: „das hohe meer herunter = über d. h. m." Mit dieser schilderung des sturmes vgl. man die ähnliche No. 23 v. 12493 ff.

14. Visions of William concerning Piers the Ploughman.

Entnommen aus: The Visions of William concerning Piers the Plowman, together with Vita de Dowel, Dobet et Dobest. By William Langland. The „Crowley" Text. Ed. by Walter W. Skeat. London, 1869. No. 38 der Publ. der E. E. T. Soc. Unser stück (Passus 18) findet sich p. 328—342.

Bei einer neuen durchsicht der anmerkungen lag mir schon Part. IV. section I des Piers the Plowman, hg. von Skeat, vor. Auf diese treffliche arbeit beziehen sich die unter Skeat's namen gegebenen erklärungen.

v. 113. *wenche* vgl. LB. I, anm. zu 3, 77.

v. 114. Skeat macht hier sehr passend auf die grosse ähnlichkeit unserer stelle mit Cast. o. L. p. 15—24 u. Curs. Mu. p. 548—60 aufmerksam.

to helle ward. Ueber *to ... ward* vgl. anm. zu 10, 22. Die hölle dachte man sich im westen, Mercy schaut also zurück nach der hölle, da sie aus dem westen kommt, Treuth kommt aus dem osten und schaut ebenfalls nach westen, nach der hölle. So verstehe ich diese stelle im gegensatze zu Skeat a. a. o. 405. Alles schaut nach der hölle, weil dort Christus einzieht. Man vergleiche auch v. 127 ff. die rede der Mercy, welche offenbar schon, was in der hölle vorging, gesehen hatte. — Dass man sich die hölle im westen dachte, geht ausser der bei Skeat angeführten stelle auch hervor aus Adr. u. Rith. z. 24: *Saga me, fro hwam byð seo sunne swa read on æfen? Ic þe secze: for þam þe heo locað ufan on helle.*

v. 115. *þynge* vgl. LB. I, anm. zu 4, v. 57 u. 21, 36.

v. 116. *buirde,* neben *bride, brude, burde,* Ags. *brȳd* = braut, frau, mädchen.

v. 119. *treuth,* ebenso schreibt R. o. Gloc., *treuthe* und *trewðe* Gen. a. E. Altags. treowð. Daneben aber schon A. R. *trouðe* u. Orm *trowþe.*

v. 123. *þe daye rowed* vgl. LB. I, anm. zu 14, 42 und Skeat a. a. o. s. 406.

v. 125. *ferly* wird auch als subst. gebraucht, vgl. Prolog zu P. the Plow. v. 6. *Me bifel a ferly.* Auch Laz. 5381: *heom þuhte muchel ferlich of al þeon folke wher hit al inumen weore. fare* = ereignis, abenteuer vgl. Halliw. D. 347 No. 5.

v. 128. *felyng* das vbst. bezeichnet: „berührung, wodurch das gefühl erweckt wird."

v. 135. *clips.* Ebenso findet sich das adj. *clipsi* R. de la R. v. 5352. Weitere beispiele für abstossen des *e* finden sich Halliw. D. Vgl. auch Skeat.

v. 140. Vgl. evang. Nicodemi, vers. A cap. VIII: *qui per lignum et diabolum et mortem damnati fuistis, modo videte per lignum damnatum diabolum et mortem.*

v. 142. *waltrot.* Dieses wort steht wol = *troteuale,* vgl. Mätz. Spr. I, 99. Andere beispiele bei Skeat. Die bedeutung ist = nichtiges gerede, geschwätz, vgl. v. 147. Die etymologie bleibt trotz dem von Skeat herbeigebrachten dunkel, da Coleridge's ableitung von *titivillitia* unrichtig ist.

v. 150. *mouthed* hat hier die bedeutung von sprechen. Halliw. D. s. 564 führt es als Angelsächsisch auf. Wo ist es zu belegen? Vielleicht ist auch in unserer stelle schon die nebenbedeutung: „verweisend, scheltend sprechen,“ wie jetzt *to mouth* gebraucht wird, anzunehmen.

v. 155. *do* ist partic. mit abgefallnem *n,* wie 8, 63; vgl. auch anm. zu 10, 42: „bis der scorpion tot und auf die vergiftete stelle gelegt ist.“

v. 156. *venymouste,* von einem Lat. *venimositas* stammend, erinnere ich mich nicht sonst gelesen zu haben.

v. 157. *legge* einsetzen, zum pfande setzen.

v. 162. *nip* übersetzt Stratman eigentümlicher weise mit *extremitas (?).* Altags. haben wir *ȝenip = caligo, nebula, tenebrae* und *nipan = caligare.* Bosw. Dict. führt auch *nip = darkness* an.

v. 167. *coueyted* = Altfranz. *coueiter, cuueiter,* Nengl. *covet.* Vgl. auch v. 180.

v. 179. *beginnen* hat den infinitiv sowol mit, als ohne *to,* nach sich. Vgl. Mätz. W. p. 237.

v. 183. *meynpernoure = mainprenour* bürge, der für einen gut sagt. Vgl. Skeat s. 53.

v. 191. *doune riȝte* ist hier zu verbinden, wie heutzutage = völlig, gänzlich, zugleich.

v. 193. *aȝeines his defence* gegen seine sicherheit, unvorsichtiger weise. Oder ist es mit Skeat aufzufassen = *against the prohibition laid upon him?*

v. 196. *his felawes,* näml. Eva.

v. 199. *chewe* steht hier = kauen, essen, ausfressen, mit verächtlicher nebenbedeutung, vgl. Mätz. W. 563.

v. 201. *I* haben nicht alle hss.

v. 205. *hote hunger* wie unser Deutsches: heisshunger.

v. 209. *deth of kynde* = der tod, der aus der beschaffenheit, dem wesen des menschen hervorgeht, der tod, welchen der mensch, da er sterblich ist, erleiden muss.

v. 213. *comsynge* zu *comencen* mit der nebenform *comse;* vgl. P. the Plow. I, 137 und Will. de Pal. v. 4869 *fram comsing to þende,* ebenso v. 5092.

v. 214. *modicum* bis dass ein mässiges mass, bis dass der begriff des mässigen bei uns mass.

v. 218. *synne* ist hier verbum.

v. 219. *kyndelich* naturgemäss.

v. 220. *auntred* zu *auntren,* auch *aunter,* neben *aventuren* wagen, sich wagen. Ganz ähnlich von Christus gesagt: II, s. 2 v. 60.

v. 225. *lisse* übersetzt Skeat mit *bliss.* Genauer würde *ease, grace, forgiveness* = Altags. *lis, liss,* sein.

v. 229. *beupere, beaupere* = gevatter. Skeat führt stellen an, woraus hervorgeht, dass dieser titel den beichtvätern gegeben wurde.

v. 231. *blasen* wird Prompt. Parv. erklärt *blasyn as lowe of fyre, as doth the leme of a fyre.*

v. 238. *tenden* ist Nengl. *tind = kindle,* wie es noch im westen Englands gebräuchlich ist.

v. 240. *þe.* Einige hss. lesen *þat,* andere *þe.* Letzteres ist vorzuziehen im vergleich zu den übrigen ähnlichen gliedern.

v. 243. Skeat macht hier aufmerksam, dass *sonne* hier als femin. gebraucht ist, während sonst *sonne* als masc. gedacht wird. Vgl. auch Mätz. Gr. I, 269; auch Fiedl. ed. K. s. 235.

v. 246. *biquashte.* Nach *sh* wurde die media verhärtet; andere hss. lesen *biqvasshed.*

v. 248. *Symondes sone.* Dieser name beweist, dass unsere schilderung der höllenfahrt Christi nach der fassung A des ev. Nicodemi gedichtet ist, vgl. p. 4 ff. u. pag. 19 meines Evangelium Nicodemi in der Abendländischen literatur.

v. 250. Die anfangsworte unserer zeile sind unverständlich. Vers. C hat an der entsprechenden stelle (21, 263): *Jhesus as a gyaunt.* Wie B liest, ist *þe*

geaunt erklärung von *Gygas* und *for* ist als verb. zu fassen, von welchem *to breke* abhängig. Unter *Gygas* ist wol Simson zu verstehen, vgl. Skeat.

v. 255. *þe iuwen* fasse ich = *Judaeis*; vgl. 257 *a newe lawe. Giwes, Juwes* sind gewönliche formen im Altengl., vgl. v. 299.

v. 259. *bit* = *biddeth* findet sich schon in Altags. zeit in der bibelübersetzung, welche Thorpe veröffentlichte (London, 1842), in Ap. Tyr. 14 u. sonst.

v. 261. *vnpynneth.* Halliw. führt D. 903 *unpinne* = *unbolt* an, wol aus unserer stelle genommen. *Pinne* = festhalten durch nägel, bolzen, pflock, findet sich z. b. Hol. Rood p. 131, 13: *Cros, þou dost no troupe, On a pillori my fruit to pinne.*

v. 265. *combraunce* vom Altfranz. *combrer* = *combler* zu Lat. *cumulus. Combrer, encombrer* bedeutet „zurückhalten, verhindern, verwirren," das subst. also „hindernis, verwirrung."

v. 271. Zu verbinden ist: „dass ich ihn kennen lernte, ist lange her, ich kenne ihn schon lange."

v. 274. Dieser gedanke findet sich in ganz ähnlicher weise ausgesprochen Harrow. Hell v. 83 ff.

v. 275. *renk, rink* ist in den alliterierenden dichtungen recht gewönlich. Auch in dichtungen mit allit. u. reim kommt es vor, z. b. Roland.

v. 282. Ich will dieses gesetz, recht, nicht fahren lassen, noch ihm (Christ) das geringste zulassen, ablassen — oder — und ihm nicht den geringsten (der gefangnen) ablassen. Eine andere erklärung bietet sich noch dar: und ihn (Christus) am wenigsten fahren lassen. Vgl. Ev. Nicod. A cap. IV.

v. 284. Vgl. LB. I, 4 v. 73 u. 76. „Du brachst seinen zaun, erbrachst sein umzäuntes gut, drangst in sein gebiet ein."

v. 286. Prompt. Parv. erklärt *eggyn̄ or entycyn̄ to doon̄ wel or yvele, incito, provoco.*

by hir selue allein, ohne dass Adam dabei; vgl. 12, 3.

v. 289. *graythely* eigentl. bereit, zu Altn. *greiða.* Skeat übersetzt es mit *readily, quickly.* Wie *readily* jetzt auch die bedeutung von „sicher, leicht" angenommen hat, so dürfen wir denselben begriffsübergang auch für *graythely* annehmen. Will. o. Pal. 3492 u. Al. SK. 858 lässt die bedeutung „sicher" zu. — v. 289 teilt Skeat noch der rede Satans zu. In C gehört der entsprechende vers gewis zu Satans rede, nicht aber in B.

v. 292. *drede leste*, vgl. darüber Mätz. Gr. III, 437 u. 38.

v. 295. *where* ist als eine contraction aus *whether* anzusehen. Ebenso Cast. o. L. v. 1040: *Wher þou beo Godes sone þat art icomen nou? wher . . . or* wird bei Wicl. häufig gebraucht. Vgl. auch anmerk. zu 15, 57.

v. 296. *trolled forth* = *continued* Skeat: so trieb er es fort.

v. 298. *what dones man.* Wollen wir an dieser lesart festhalten, so muss sie erklärt werden = *what kynnes man* von was für einer mache, wie beschaffen. Doch besser ist mit einigen hss. *done* zu lesen, wo es in derselben weise gesetzt ist, wie in der bei Skeat angeführten stelle: *what idone god* = ein wie beschaffener gott.

v. 304. *seyllinge.* Dürfen wir hier noch eine erinnerung an den alten glauben der überfahrt der seelen annehmen? (Vgl. auch Sk. 419 ff.) Oder steht *seyllinge* = *aseyllynge?*

v. 310. *loupen.* Das praet. *lupe* findet sich schon bei Orm, *loupe* Hav. 1801 neben dem gewönlichern *lep, lop.* Vgl. Stratm. — *loupen oute* = sprangen, liefen heraus d. h. aus dem himmel.

v. 316. *manere vertues.* Nach *manere* fehlt nicht selten *of* im Altengl. Vgl. z. b. LB. I, 12 v. 430 u. II s. 156 z. 21 u. s.

v. 319. *breth* hier wie noch jetzt = *wort.*

v. 320. *wye* = Ags. *wiȝa*, Altengl. sonst *wiȝe.* Unsere form steht auch 22, 208 u. s. Degrev. 563. — Ich habe *opned* aus den hss. WR hier ohne bedenken eingesetzt, da die lesart, welche Skeat bevorzugt, keinen sinn gibt. Auch v. 298 bieten diese zwei hss. das bessere.

v. 324. *he lauȝte. lauȝte*, neben *laȝte, læhte, laght, laute* (zu *lacchen*) schliesst sich in der art der bildung an *cacchen, tæchen* an.

v. 333. *paleys paradis* stellt sich dem *prisoun purgatorie* v. 390 gegenüber.

v. 340. *amendes.* Wie jetzt im Engl. dieses wort = ersatz, nur im plur. gebraucht wird, so schon hier. Vgl. auch v. 325.

v. 344. *queynte* zu *quenchen* stellt sich *quykke* gegenüber.

v. 365. *þrestes* zeigt metathese des *r*. Andere hss. haben *thurstes, þurstep.* Ebenso v. 366 *thruste, þrist* und *þurst.*

v. 367. *vendage* = *vintage* weinärnte, bleibt besser im hier gebrauchten bilde, als *vengeaunce,* wie eine hs. liest.

v. 387. Eine hs. setzt das hier zu ergänzende zeitwort: *been.*

v. 390. *parce it hote* = bis es heisst *parce*, bis gnade es anders befiehlt, vgl. Skeat.

v. 392. Die form *akale* findet sich ein paar mal, vgl. Stratm. p. 2. Doch haben auch andre hss. unseres gedichtes *acalde, acold.* Vgl. auch Skeat.

v. 397. Im Lat. verse fügt eine hs. noch *domine* hinzu und Skeat nahm dies in den text auf. Allein, da meist die Vulgata *domine* nicht hat, so ist kein grund da hier *domine* zu setzen.

v. 400. *þow lowe* wird neben *luȝe* als praeter. von *liȝen, leȝen* gebraucht.

v. 401. *bonde.* Mit *bittre* schliesst Christi rede, zu *bonde* ist „Christ" als subj. zu ergänzen, wenn wir Skeat folgen. Besser ist entschieden *bonde* als partic. zu nehmen und *hym* zu streichen. *been* fehlt häufig.

v. 403. *þe boldest of hem alle* bestimmt das vorhergehende *they* näher.

v. 406. *poysye.* Dies wort erklärt sich leicht durch text C. Es bedeutet „poesie". C hat: *thenne pipede pees of poetes a note.*

v. 412. *and* ist hier die alte conjunction.

v. 419. Diesen vers fasse ich als teil der rede von Ryȝtwisnesse.

15. John Gowers Confessio amantis.

Die Harleian hs. 3869 ist wol gleichzeitig mit dem dichter. Es ist eine papierhandschrift in kleinfolio, an welche ein paar pergamentblätter angebunden, im ganzen 368 blätter. Vor dem anfange des gedichts (nach dem prologe) findet sich eine abbildung Gowers. Auch im prologe ist ein bild. — Jedenfalls ist die hs. besser, als die von Pauli hauptsächlich benutzte Harleiana 7184. Paulis ausgabe erschien in 3 bänden: Confessio Amantis of John Gower. London 1857.

Am rande findet sich, neben dem Lateinischen, mit roter schrift geschrieben: *Versus.*

ope; Pauli: *opes.* Unsere lesart ist entschieden die bessere, da *eget* mit dem ablativ verbunden wird.

est amor etc. Aehnlich findet sich in einer hs. des 13. jh. zu Cambridge abgedruckt in Rel. Ant. I, 168 dieser gedanke gewendet: „Quid est mulier? Amicitia inimica, ineffugabilis poena, necessarium malum, naturalis temptatio, desiderabilis calamitas, domesticum periculum, delectabile detrimentum, mali nata, boni colore dipicta, janua diaboli, via iniquitatis, scorpionis percussus notitiumque genus femina. Ex eis ab initio aucupatum est peccatum".

v. 1. Da unsere hs. einen vorzüglichen text bietet (auch Morris druckte schon darnach in den *Specimens of Early English*, Part. II. 2. aufl. Oxford, 1872, pag. 270 ff.), so wurde der text Paulis nur gelegentlich zum vergleiche herbeigezogen.

v. 3. *this.* In den wörtern mit sanftem *th*, die zu dem pronominalstamme gehören, findet sich in unserer hs. sehr häufig schon *th,* doch ist es nicht durchgeführt, vgl. v. 14, 21, 23 u. s.

which. Hier steht im letzten *h* ein strich, welchen wir manchmal durch *e* wiedergegeben haben. Allein da er auch z. b. im *h* in *rihte, noght* steht, wo keinesfalls ein *riheie, noghet* anzusetzen ist, so wurde in diesem texte dieser strich nicht weiter ausgedrückt.

v. 5. *compasse* hat hier, wie noch im Nengl., die bedeutung: „umfassen mit dem geiste", dann wie Nengl. *contrive* geht es über in den begriff: „ersinnen, sich ausdenken, behandeln (vgl. v. 7 *treten*)".

v. 8. *for thi* d. h. weil ich so grosse dinge nicht behandeln kann, will ich in zukunft den stil, die art, den inhalt meiner schriften ändern.

v. 9. *fro*; wie auch schon in *for* in v. 8 hat hier das *f* die eigentümliche form, welche wie *ff* aussieht. Es scheint dies *ff* oft = *F* zu stehen, wie sich z. b. niemals diese form des *f* im inlaute findet.

v. 10. Wie es häufig schon im Altenglischen geschieht, fehlt hier das relativpronomen im nominativ.

Neben dieser zeile steht am rande mit rother schrift: Postquam in prologo tractatum hactenus existit, qualiter hodierne condicionis diuisio caritatis dilectiones superauit, intendit auctor ad presens suum libellum, cuius nomen „Confessio Amantis" nuncupatur, componere de illo amore, a quo non solum humanum genus, sed etiam omnia animancia naturaliter subiciuntur. Et quia nonnulli amantes, ultra quam expedit, desiderii passionibus crebro (hs. crebo) stimulantur, materia libri per totum super hiis specialius diffunditur.

v. 13. *donn*; die von Pauli benutzte hs. (in zukunft B genannt) hat *done.* Letztere form deutet auf länge des *o,* während in unsrer form *ŏ* anzusetzen ist. Vielleicht aber neigte auch damals das *o* in *done,* trotz des *e*, zur kürze, wie auch Nengl. noch das *e* geblieben ist, trotzdem es kurz gesprochen wird.

v. 19. *that* bezieht sich auf *reule:* „Liebe steht ausserhalb der regel, welche ziemlich jedermann, in bezug auf zu viel und zu wenig, wissen, kennen muss".

v. 22. *can* ist in der hs. verwischt.

v. 24. *Bot as it falþ* etc. gehört zu v. 28: „Sondern da die liebe fällt, wie es der zufall bringt, da es keine regel in der liebe gibt, so gibt es keine hilfe dagegen, kein heilmittel dafür.

v. 26. „Wer sich rühmen wollte, anders zu handeln, wer aus stolzer prahlerei sich nicht der liebe unterwerfen wollte, wäre bald zu grunde gerichtet."

v. 29. *couine* geht auf *convenire* zurück, Altfr. steht es = geheime übereinkunft. Dann „geheimer vertrag, list, geheime kunst", wo es dann auch geradezu für „hinterlist, betrug" gebraucht wird, vgl. Halliw. D. p. 275.

v. 31. *lawe of kynde* das gesetz der menschlichen natur.

v. 34. *hath.* Dazu ist *ben* zu ergänzen.

v. 36. *lif* = lebendiges wesen, lebender mensch.

oþer skile = unterschied, änderung. Aehnlich wurde das verbum *skill* bei Shakespeare gebraucht in der redensart: *it skills not much, not greatly* = es macht keinen unterschied" Tam. of Shrew. III, 2, 134; II H. 6, III, 1, 281.

v. 41. *But as.* Ich erinnere mich nicht die form *as* = *also* in verbindung wie an unserer stelle gelesen zu haben. Daher fasse ich *but* = ausser, ausgenommen: „sondern, wie die liebe enden soll, was aus ihr werden soll, davon kann keine weisheit das wahre ergründen, ausgenommen in bezug darauf, dass sie eben nach blindem zufall den menschen überfällt." *but as* steht also hier ähnlich wie *but that.*

v. 43. *stant* steht für *standeþ.* Ebenso v. 50 *went* = *wendeþ.*

v. 44. *lieue.* Unsere handschrift liebt *ie* für altes *eá, eó* zu setzen, vgl. v. 50 *whiel,* 162 *diere* u. a. Allein *ie* steht auch für altes *ŷ* oder *ê* z. b. v. 66, 96, u. s., *hiere* 151 v. 77 *hierafter.* — Auch in Romanischen wörtern steht *ie* = *ê* z. b. *chiere* (*vultus*) 141, 152. Dass aber auch hier der hauptton auf *e* ruhte, beweisen reime, wie v. 95 *matiére hiére,* wo nicht *matìere hìere* zu lesen ist.

v. 55. *þervpon* ist entweder örtlich zu nehmen: „was ihm darauf (auf den würfeln), welche zahl auf den würfeln zufallen soll, weiss er nicht"; oder zeitlich: „er beginnt zu spielen, was ihm alsdann während des spieles zufallen soll, weiss er nicht".

v. 56. *chance* = ungefähr, zufall: bis die würfel, welche der zufall leitet, fallen.

v. 57. *wher* steht für *whether.* Shakespeare gebraucht *whether* sehr häufig als einsilbiges wort z. b. Merch. V, 1, 302; Haml. II, 2, 17, Temp. V, 1, 111 u. s. Auch bei Byron und den modernen dichtern ist dieser gebrauch nicht selten.

v. 59. *mente.* Aehnlich *lente* bei Chauc. Cant. T. (M.) III, 118. Neuengl. findet sich ja auch *meant* neben dem seltenen *meaned.*

v. 61. Nebenangeschrieben findet sich: „Hic quasi in persona aliorum, quos amor alligat, fingens se auctor esse amantem, varias eorum passiones variis huius libri distinctionibus per singula scribere proponit".

v. 63. *vnderfongen* bezeichnet „aufnehmen, annehmen".

v. 64. *go* ist part. (vgl. v. 87) mit abgefallnem *n* = *it is not long ago since.* Es bezieht sich diese zeitbestimmung auf v. 67. — Ebenso steht das partic. *do* mit abgefallenem *n.*

v. 69. *Touchende of loue* gehört zu *a wonder hap.*

v. 70. *the which.* Vgl. Mätz. Gr. I, 326 über diese verbindung.

v. 71. *for to.* Oft steht im Altengl. und Mittelengl. *for* vor dem *to* des infin. ohne dass dadurch *to* verstärkt werden soll; vgl. v. 83, 102, 151 u. a. vielen andern stellen.

v. 74. *writen.* Hier behielt der infinitiv sein *n*, während es sonst unser schreiber gewönlich abwirft, vgl. v. 65, 66, 70, 71 u. s.

v. 75. *chance* = was einem zufällt, schicksal.

v. 77. *rede* steht hier = lesen, während in der nächsten zeile *rede* = raten, steht.

v. 80. *betake* = was ihm gezeigt wird, gelehrt wird in diesem buche.

v. 81. Gower beabsichtigt hier ein wortspiel zwischen *aprise* (lehre) und *emprise* (unternehmung).

v. 84. Die hs. hat *wollwrite* in einem worte.

v. 88. *vnsely jolif wo:* nämlich die liebe.

v. 89. *out of þe weie* vgl. v. 18.

Neben den Lateinischen worten findet sich, wie oben, mit roter schrift: *Versus* an den rand geschrieben.

Unsere hs. hat *casus* statt *casibus.*

v. 93. Die hs. hat *þas* statt *þat.*

point bezeichnet hier: grad der liebe.

v. 94. *which that.* Die setzung beider relative nebeneinander ist im Altengl. nichts ungewönliches, vgl. darüber Mätzner Gr. I, 326. Vgl. auch v. 96 *who þat.*

v. 96. Am rande: „Hic declarat materiam dicens, qualiter Cupido quodam ignito iaculo sui cordis memoriam graui vlcere perforauit, quod Genius (Pauli hat richtig: Venus) percipiens ipsum, vt dicit, quasi in mortis articulo spasmatum ad confitendum se Genio sacerdoti super amoris causa sic semiuiuum specialiter commendauit“.

v. 98. *enderday*, vgl. anm. zu LB. I, 9 v. 1. *Ender* wird auch mit *night* verbunden, um eine kurzvergangene nacht zu bezeichnen. Vgl. Rel. Ant. II, 76: *this endurs nyȝt I see a syght* etc. Vgl. auch Mätz. Spr. I, 112 zu v. 366.

v. 101. *make,* vgl. anm. zu LB. I, 22 v. 20.

v. 104. *noþing* dient als starke verneinung: keineswegs, durchaus nicht, gerade wie ja auch *not, noght* aus *nawiht* entstand. Auch Neuengl. wird *nothing* noch so verwendet. Vgl. auch v. 157, 244 u. s. Näheres darüber Mätz. Gr. III, 135.

v. 107. Die von Pauli hauptsächlich benutzte hs. (Ms. Harl. 7184) hat hier besser, als unsere: *and* statt *as,* wiewol *as* sich auch verteidigen lässt: in bezug auf, was das betrifft.

v. 109. *forfare* steht nach, weil es für einen ganzen satz gilt: „gleichsam wie ein mann, der verloren, zu grunde gerichtet ist“.

v. 115. *al myn one.* Weitere beispiele für die verbindung von *one* mit dem possessiv finden sich Mätz. W. 78.

v. 120. *wisshide after.* Ueber diese verbindung vgl. Mätz. Gr. II, 478.

v. 137. *non* ist hier die Französische verneinung, nicht etwa ein durch *an* verstärktes Ags. *ne.* Vgl. auch v. 137 u. s.

v. 138. *sawh,* ebenso v. 159 u. s. Dagegen *sygh* v. 352, 361 u. s. Ueber die verschiedenen praeteritalformen vgl. Koch Gr. I, 277.

v. 146. „In ihm, bei ihm fand ich keine andere abhülfe (meines schmerzes), kein andres heilmittel“.

v. 159. Unsere hs. hat *wy*, vgl. 381. Diese ausstossung des *h* nach *w* findet sich in unsrer hs. nicht häufig.

v. 163. *elles* = im falle du mich nicht heilest.

v. 168. Unsere hs. schreibt noch getrennt: *ma dame.*

v. 172. *loure,* noch jetzt bezeichnet das verb. *lower* finster, zornig blicken.

v. 174. *faitours.* Im Altfranz. findet sich dieses wort = schöpfer. Doch die bedeutung desselben sinkt herab, dass es, wie auch jetzt noch manchmal, den sinn von „übeltäter, einer, der etwas vormacht, betrüger“ erhält. — *Faitours* ist nicht auf *ȝow* zu beziehen, sondern der plural wird durch den in *many* liegenden begriff der mehrheit bewirkt: „manche unter euch sind betrüger“ (vgl. *be fentise*).

v. 177. Es ist wol hier, wie sonst manchmal, *wêl* zu sprechen. Vgl. 10, 17: *weel whele* und in unserm stücke v. 185 *delle* (= Ags. *dâl, dǣl*) : *wel.*

v. 187. „Sei es, dass mein leben noch so lange währt, dass ich beichten kann.“

v. 192. “Aber in bezug auf all dieses wünsche ich, dass . . .“

v. 202. Es ist hier *confessioun* zu lesen, auf *doun* reimend.

Auch hier steht *Versus* mit roter schrift neben dem Latein.

v. 205. *seid* ist als *seide* zu lesen.

v. 208. Hierneben steht: „Hic dicit, qualiter Genio pro Confessore sedenti prouolutus amans ad confitendum se flexis genibus incuruatur, supplicans tamen, vt ad sui sensus informationem confessor ille in dicendis opponere sibi benignius dignaretur“.

v. 212. *doun.* Die hs. hat hier ein wort, welches auch für *don* mit strich über dem *n* gelesen werden kann.

v. 214. hs *: deuocon* und *contricon* mit einem schnörkel am *c* vor *on.*

v. 215. *Dominus* war der gewönliche titel der geistlichen, vgl. Chauc. Canterb. T. (M) III. s. 108: *daun Johan,* ebenda p. 199, wo der wirt zum mönche sagt: *I can not youre name; Whether schal I calle yow my lord dan Johan, Or daun Thomas, or elles dan Albon.* Vgl. auch 26, 82 ff.

v. 220 ist in der hs. nebenan geschrieben.

v. 233. Die ganze zeile steht in der hs. am rande. Die hs. hat: *Mi sone sone J am assigned hiere.*

v. 235. Am rande: *Sermo Genii Sacerdotis super confessione ad amantem.*

v. 243. *Of prest, whos ordre þat I bere* ist wol aufzufassen, wie v. 94 *which þat,* also einfach = dessen orden ich angehöre. Oder man muss *is* ergänzen: „dessen orden derjenige ist, dem ich angehöre.“

v. 255. *arewe* der reihe nach.

v. 264. hs. hat *alyte.*

v. 266. hs. hat *awise.*

v. 277. *leste.* Dies ist hier zu nehmen = *lætest, læst.* B hat die gewönlichere Altengl. form *laste.*

v. 279. „Ich will sie *(the vices)* so an dich und deine verhältnisse rücken, sie so zurecht machen und dir vorerzählen, wie sie für deine verhältnisse passen, dass du erkennen sollst, was sie bedeuten.

v. 280. *meue* bedeutet hier wie im Nengl. „etwas zu bedenken geben.“ Unsere stelle heisst also: „was sie zu bedenken geben, was sie meinen.“

v. 288. *þei.* Wie bei Chaucer wird *þei* im nom., *hem* im obl. casus gebraucht.

fragilis. B hat fälschlich *fragiles.* — *sunt* ist in unsrer hs. hereincorrigiert.

ibi, nach hs. B, A liest *sibi.*

v. 294. Wie 266 schreibt A *awise,* ebenso *tome* in einem worte.

Hier steht am rande: „Hic incipit Confessio Amantis, cui de duobus precipue quinque sensuum, hoc est de visu et auditu, Confessor pre ceteris opponit.“

v. 301. *vnto þe feire* = kommt an die öffentlichkeit; so wird noch jetzt *fair* = *open* gebraucht.

v. 311. Durch *euere* wird das relat. verallgemeinert, daher das plurale *here* und *þei* (v. 312).

yhe ist hier als plur. = *yhen* aufzufassen. Die schwache pluralform erhielt sich in diesem worte bis ins Neuenglische. *Eyne* bei Shakesp. z. b. Lucr. 643: *eyne mine,* ebens. Mids. I, 1, 242, L. L. L. V, 2, 206 *shine eyne* u. s. oft.

v. 314. *souchep* ist = Altfr. *soucier, souchier* unruhig sein, in sorgen sein, sich abmühen (zum schaden eines andern).

v. 321. *oghne part* er seinerseits, der andere am lieben verhindern will.

v. 324. *thurgh him* = durch das auge.

v. 326. *alþerwerst* statt *alrewerst.* Aehnlich *alþeruerst* und *alderfirst* Chauc. Cant. T. (M) VI, p. 228 v. 7505 u. s.

v. 327. *knoweþ* näml. durch das auge.

v. 333. Am rande steht: „Hic narrat Confessor exemplum de visu ab illicitis preseruando, dicens qualiter Acteon, Cadmi, regis Thebarum, nepos, dum in quadam foresta venacionis causa spaciaret, accidit, vt ipse quendam fontem, nemorosa arborum pulcritudine circumventum, superueniens vidit ibi Dianam cum suis nimphis nudam in flumina balneantem; quam diligentius intuens, oculos suos a muliebri nuditate nullatenus auertere volebat. Vnde indignata Diana ipsum in cerui figuram transformauit, quem canes proprii mortiferis dentibus penitus dilaniarunt.“

v. 335. *on,* wie noch jetzt = ein gewisser.

v. 337. *cousin* wird wie unser „vetter“ gebraucht, um auch weiter verwante zu bezeichnen, daher hier der zusatz: *nyh.*

v. 341. *caste his chiere* warf er sein auge, fand er vergnügen; vgl. 413.

v. 358. *beseon* bedeutet in der Ags. poesie nur: „sehen nach, besehen, betrachten, untersuchen.“ Altengl. dagegen findet sich das part. praet. auch in der bedeutung „versehen, ausgestattet mit etwas.“

v. 364. hs. *baþe*.

v. 365. *hir* ist hier mit einem schnörkel versehen. Da in der zeile vorher *hire* ausgeschrieben steht, ist man wol berechtigt „hire“ anzusetzen.

v. 369. *sche which. sche* hat hier noch etwas von seiner ursprünglichen demonstrativen bedeutung beibehalten: „als diejenige, als eine solche, welche. Vgl. auch v. 408.

v. 372. *stert* = gestürzt, gesprungen: „ein hirsch, der vor seine (Actaeons) hunde gesprungen war, der vor ihnen herlief.

v. 374. *horn . . . route* den hunden folgten schaaren von jägern nach.

v. 379. Am rande steht *Confessor.*

v. 381. Die hs. hat *which.* Da sich die form ohne *h* auch sonst öfters findet, so blieb sie im texte. Vgl. auch anm. zu v. 159.

v. 382. *be war* blieb getrennt, da es einen sehr guten sinn gibt. *Bewar* allerdings gäbe einen ganz ähnlichen.

v. 383. *who.* Die construction ist hier ungenau: „denn besser ist oftmals für den, welcher sich in acht nehmen will, zu zwinken, blinzeln als zu sehen.“

v. 389. *methamor* eine eigentümliche abkürzung für *metamorphoses.* — *it* näml. *a tale telleþ.*

v. 390. Am rande: „Hic ponit aliud exemplum de eodem, vbi dicit, quod quidam princeps, nomine Phorceus, tres progenuit filias, Gorgones a vulgo nuncupatas, que uno partu exorte deformitatem monstrorum serpentinam obtinuerunt, quibus, cum in etatem peruenerant, talis destinata fuerat natura, quod, quicumque in eas aspiceret, in lapidem subito mutabatur. Et sic quamplures, incaute respicientes, visis illis perierunt. Sed Perseus miles clipeo (hs. clipes) Palladis gladioque Mercurii munitus, eas extra montem Athlantis cohabitantes animo audaci absque sui periculo interfecit.“

v. 393. Wie v. 214, hat auch hier die hs. *constellacon, nacon* mit einem schnörkel am *c.*

v. 395. *miswendian* findet sich vereinzelt schon im Ags. (Vgl. Bosw. Dict. p. 239), = *pervertere.* Aehnl. Chauc. T. (M) IV, 133 v. 633 u. VI, 228 v. 7490.

v. 398. *Stellibon* ist aus *Stheno* entstellt, wie *Suriale* aus *Euryale.*

v. 400. *as telleþ in þe tale* steht in beiden hss. = wie man erzählt.

v. 406. hs. *pour partie.*

v. 410. *be þrowes* = bei zeiten, zu verschiedenen zeiten, abwechselnd, je nachdem irgend ein grund oder notwendigkeit es mit sich brachte.

v. 411. *amis* = verkehrt, unrecht.

v. 417. Unsere hs. liest: *Deteined wher of þat þei wolde Misloke.* Zu ändern ist: *deteined wer of* = und so wurden gar manche gefangen gehalten, festgehalten, deswegen weil sie unrechter weise sehen wollten, wo sie es nicht sollten. — Um den grund und den urheber anzugeben, wurde im Altengl. *of* noch viel häufiger gebraucht, als jetzt. Vgl. Mätz. Gr. II, 251 ff.

v. 421. *take* = geben, vgl. LB. I, anm. zu 5, 114.

v. 423. *he* = Perseus. — hs. B hat mit ungenauem reime: *fell hill.*

v. 432. „womit er sicher sein anlitz bedeckte.“

v. 434. hs. hat *drowh* neben *slow.* Wir dürfen die weglassung des *h* wol als schreibfehler betrachten, vgl. *sawh* u. a.

v. 436. Am rande steht: *Confessor.*

v. 442. Unsere hs. hat das Romanische *fol,* während B *foul* liest.

v. 456. *toward* ist hier = gegenüber; vgl. Mätz. Gr. II, 330: „Alle dem andern gegenüber ist es gut, dein ohr davon abzuwenden.“

v. 465. Am rande: „Hic narrat Confessor exemplum, vt non ab auris ex audicione fatua animus deceptus inuoluatur, et dicit, qualiter ille serpens, qui Aspis vocatur, quendam pretiosissimum lapidem, nomine Carbunculum, in sue frontis medio gestans contra verba incantantis aurem unam terre affigendo premit et aliam sue caude stimulo firmissime obturat.“

v. 470. *carecte.* Diese form ist gerade bei Gower sehr beliebt (= zauberformel); vgl. Mätz. W. 395.

v. 476. Vgl. anmerk. zu 11, 124.

v. 479. *weyued* bezeichnet „in wellenförmiger bewegung sein, auf- und abfluten,“ dann: „wegwerfen, zurückweisen“, wie noch jetzt Nengl.

v. 481. Die hs. hat *king,* was ein offenbarer schreibfehler.

v. 482. Am rande: „Aliud exemplum super eodem, qualiter rex Vluxes, cum a bello Troiano versus Greciam nauigio remigaret et prope illa monstra marina (B. maxima) Sirenes nuncupata (hs. nuncupatas), angelica voce canora (hs. canoras) ipsum ventorum aduersitate nauigare oporteret, omnium nautarum suorum aures obturari coegit. Et sic (hs. six) salutari prouidencia prefultus absque periculo saluus cum (hs. cura) sua classe Vlexes pertransiit.“

v. 486. Wie öfters fiel auslautendes *d* hier ab. Früher kommt dies schon im Nordhumbrischen vor.

v. 487. Man vergleiche damit die beschreibung der Sirenen bei Laȝamon, I, 56 und Best. Morr. p. 18.

v. 501. *awys* = *avis,* das hier wie Altfr. bedeutet: glauben, meinung: ihrer meinung nach glauben sie ... Wiedergabe des franz. *v* durch *w* findet sich öfters z. b. Gaw. v. 1388, in P. the Plow. u. anm. zu 16, 192. Ebenso in 19 häufig.

v. 504. *him* ist hier plural, vgl. 505 *þei.* Ebenso oben 13, 216 u. s.

v. 508. *assoter* = den verstand verlieren.

v. 514. Ueber das im Altengl. häufig beim passiv gebrauchte *wiþ* vgl. Mätz. Gr. II, 444.

v. 518. *tofor the hond compasseþ* 'er bewerkstelligt vorher; *tofore the hond* = Nengl. *before hand.*

16. Thomas Hoccleve, De regimine principum.

Zu grunde wurde unserm texte die Harleian hs. 116 gelegt. Dieselbe ist kleinfolio, teils papier, teils pergament und besteht aus 171 fols. Sie stammt aus der ersten hälfte des 15. jh. Daneben wurde gebraucht Roy. Ms. 17 D. VI. Letztere, eine prachtvolle handschrift, gab Thom. Wright für den Roxburghe Club, London 1859 heraus. Vgl. dort das nähere über die hs. — Ersterer hs. gab ich den vorzug, da in hs. B (= Roy. Ms.) offenbar einige schwer verständliche wörter durch gebräuchlichere ersetzt wurden; siehe unten. Dadurch zeigt sich A (= Harl. Ms.) als die ursprünglichere, wenn sie auch ihre fehler hat.

In unserer hs. finden sich striche, welche manchmal nach der ersten vershälfte stehen, manchmal auch um worte von einander zu trennen, so dass mehr als e i n strich in der zeile gesetzt ist, z. b.:

Grace of this world | þe fauel is deuoured —
Lo whilom | this was Fraunce of*e* hye nobleye —
And þe discorde | hate | ire and rancour.

Die lesarten der hs. B wurden nur bei bedeutenderen abweichungen angegeben. Unser stück findet sich in B fol. 94 ff., im drucke pag. 186.

v. 4. *the fruyte of ese* = der friede hat die frucht der stillen ruhe zu seinen gunsten, eine vergünstigung, die durch friede bewirkt wird, ist die ruhe.

v. 11. hs. hat *dlitable* mit übergeschriebenem *e.*

v. 13. B liest *sty truly.* A richtig *treuly* als dreisilbiges wort.

v. 15. hs. *Tat* mit übergeschriebenem *h.* — *Jeuelle.* Oefters steht in hs. A ein *J* oder *R* ohne grund, (z. b. v. 122, 124) eine eigentümlichkeit, welche ich weiter nicht angebe. Vgl. auch anm. zu 12, 168.

v. 18. feendes = des bösen feindes, des teufels.

v. 19. A. *wele away,* B *welaway.*

v. 20. B. *We cristen folk what within and withoute.*

v. 23. *wintres space. Winter* steht in der alten bedeutung = jahr.

v. 27. *swiþir* = arglistig, verschlagen. Dieses bisher aus der Ags. poesie nicht belegte adjectiv wurde von Sweet, Anglia I, 154 nachgewiesen.

v. 28. *made hem clothe.* Plurales *hem* braucht der dichter, weil in *many* eine mehrzahl liegt. B hat: *made clothede.*

v. 33. Das particip *exaltat* ist unter einfluss des Latein gebildet, statt *exalted.*

v. 35. Beachtenswert ist hier das nördliche *arn,* B hat *ben.*

v. 38. *pulle,* Neuengl. *pull* = das hin- und herziehen, stoss, ruck, kampf. Aus älterer zeit führt Stratm. 590 ein beispiel an. — A schreibt *apulle.*

v. 46. *as who seith*, wie im Neuengl. *as who would say*, ist nicht selten im Altengl.; vgl. Mätz. Gr. I, 328.

was . . . none . . . mighte hem. Das relativ fehlt im nominativ, wie 15, 10 und sonst oft.

v. 47. Der dichter meint: „durch den zunehmenden reichtum Roms wurden die bewohner übermütig und gerieten in streit miteinander".

v. 50 B hat *murmur* statt *rumoure.*

v. 52. *Whiles* hat B. In A ist öfters, wie in No. 6 ein unbetontes *e* zu lesen, wo keines geschrieben.

v. 53. *be the stele,* beim stiele, bei der handhabe, sie hatten glück in händen.

v. 55. *drowe* hat B. *drouth* = *droweth* ist nicht passend, weil man präteritum erwartet. Es ist also wahrscheinlich eine falsche (präsentische) bildung vom sing. praet. *drow.*

v. 59. *fauel.* Altfr. *favele* von *fabella* = *discours, bavardage, flatterie, cajolerie*, vgl. Burg. III, 155.

myghtest, B *myght.*

v. 60. *shee* nämlich *fauel.*

v. 61. *a nothir* vgl. über diese hinüberziehung Koch Gr. I, 476; vgl. auch LB. I, anm. zu 5, 14.

v. 63. *for muk* eig. „für mist", also „für eine unbedeutende sache." Oder Hoccleve meint, dass geld doch ein vergängliches gut, dung, mist sei. Ganz ähnlich Gow. Conf. II, 290: *worldes muck.* Ebenso P. a. L. s. 132 v. 80.

v. 65. B: *bitwene.*

v. 67. A hat *presith*, B *preisethe.*

v. 68. „Sehr einwärts, herein zieht, zerrt er den bogen, er spannt ihn stark." Beim spannen des bogens werden die enden desselben und damit der ganze bogen einwärts gezerrt.

v. 69. Die lesart von B: *his shot is gay but his eye venymede* ist sicherlich eine verschlechterung.

v. 70. *arte* ist hier „list, schlauheit". Die worte der schmeichelei sind süss (*gay*), aber ihre wirkung ist schlimm. Die flatterhafte list d. h. die list der schmeichelei, die immer neue wege findet, kann nicht vollständig aufgezählt, dargestellt werden.

v. 71. *hyde thow thyne hede* = verbirg, verhülle dein haupt, wie ein toter, denn du bist für diese welt tot, wo nur falschheit und schmeichelei herscht: du magst es tun, du bist so gut wie tot, deine kunst gilt nichts mehr und ist aus der gunst der menschen.

v. 74. *gouernaile* = steuerung, leitung.

v. 76. A hat: *Into thy cofre warm thyne office*, B *warme is thyne office.* „Fauel, deine falsche führung macht, dass gar manche schiffe in deine schatzkammer segeln, manche reiche beute dir zu teil wird; warm, eifrig ist dein geschäft, bist du in deinem geschäfte, denn (wenn du dich eifrig bemühest) kann dein laster gewinnen, was tugend verliert.

v. 80. B: *where as.*

v. 81. B: *prebendes mo*, eine lesart, welche hier näher liegt, als die in A: *provendres* = proviant.

v. 83. B: *wernen* abweisen, verleugnen, dürfte die bessere lesart sein, wenn nicht in A: *werrepen* vielleicht = *werrep on* ist, wie noch Neuengl. *to war upon* gebraucht wird; vgl. auch v. 237 *on the foos of Criste . . . werrieth.*

v. 86. B. *the man. Yeman* ist hier gewis das ursprünglichere.

v. 88. *conrey.* Altfr. *conroier, conreier* bezeichnet „sich einem unterordnen, dienen, einen zu behandeln wissen"; hier mit dem nebensinne „einem schmeicheln, schön tun mit ihm". B hat: *cory fauelle* = und er nicht der schmeichelei diene.

v. 89. Zu *vntrouthe* ist aus *but* ein *if* zu entnehmen: „wenn er nicht verbirgt . . . und wenn falschheit fern von ihm".

v. 90. Ist das *e* in *wrthey* nur ein schreibfehler oder bezeichnet es schon die aussprache des *y* = *ey*? B hat *worthy.*

v. 91. B: *grace of his lorde.* Offenbar aber ist diese zeile als allgemeiner satz aufzufassen.

v. 95. A: *It at the dor.*

v. 98. „Du selbst drohest dir selbst mit dem tode."

selfe. Am *f* findet sich in unsrer hs. oft ein schnörkel, wie hier am *self.* Ich habe ihn durch *e* wiedergegeben, da sich, in unsrer zeile, im zweiten *selfe,* ein ausgeschriebnes *e* findet. Ob allerdings in *ofe* wirklich ein *e*-artiger laut gehört wurde, ist fraglich, wenn auch durchaus nicht unglaublich.

v. 101. *haue in memorie* bezieht sich auf das vorige: „Du hast schon früher oft im eigenen lande krieg geführt und alle parteien beruhigt und beschwichtigt, daran denke". Das folgende ist als frage zu fassen.

v. 103. *diffendid* vermieden, verboten.

v. 108. *ye ben other brother* liest B. Dieser vers ist wol kausal zu dem vorigen zu fassen: „denn ihr seid nach Gottes gesetz alle brüder".

v. 109. Die darstellung Hoccleves ist durchaus parteiisch, alle schuld wird auf Frankreich gewälzt. Allerdings waren in Frankreich durch die herschsucht Isabelles, der mutter des dauphin Karl, arge verwirrungen entstanden. Isabelle scheute sich nicht, um ihren sohn nicht zur regierung zuzulassen, mit Johann von Burgund sich zu verbinden, der 1418 Paris eroberte. Nach Johanns ermordung 1419 verband sich Johanns sohn, Philipp, der gute, mit Isabelle und bewirkte, dass 1420 der vertrag zu Troyes abgeschlossen wurde, durch welchen Heinrich V von England die königstochter heiratete und zum erben Frankreichs ausgerufen wurde. — Hierauf fussend hält Hoccleve Heinrich für vollkommen berechtigt, könig von Frankreich zu sein.

v. 110. Der vers bezieht sich auf die verbindung Heinrichs V, wodurch er ganz eng verwant mit dem Französischen königshaus wurde.

v. 123. *cristen* ist mit nachdruck zurückgestellt: „die doch, obgleich sie christlich sind".

v. 124. *remes* ist hier auf die nicht sehr häufige form *reme, reem* = königreich, zurückzuführen, vgl. Prompt. Parv. p. 429 und unser stück v. 202.

v. 125. *sore meeued* = ist sehr aufgebracht, erzürnt darüber.

v. 128. *youre stile of worthynesse is ronge* die art und weise, der grad eures wertes angeschlagen wird (wie eine glocke), erklingt.

v. 134. *yee* in der hs. sieht fast wie *yei* aus.

v. 135. *sorw* ist wie *sorow* zu lesen, oder wie *sorwe.* B liest *sorwe.*

v. 143. *belayne* zu *beliggen* = beiliegen, beschlafen, entehren. Beispiele dafür bei Mätz. W. 251. B hat *forlayne*, ein verbum, welches in ähnlicher bedeutung gebraucht wird, vgl. Stratm. p. 182.

v. 147. *this werre wexith alle to hore and olde. This werre* fasse ich als accus. der zeit, *wexen to* wie *bicome to* (vgl. auch 22, 327): „Während dieses krieges werden alle zu grauen und alten, werden alle grau und alt".

v. 149. *continuance* = die ursache, weshalb der krieg verlängert wird.

v. 152. *habundance.* Hier ist anfügung eines unorganischen *h,* wie sie sich im Kentdialekte so häufig findet.

v. 154. *lordly conceit* fürstliche gesinnung.

v. 155. B: *and in his graue.* In A ist *ygraue* auch als subst. mit der präpos. zu nehmen. Doch führt Stratm. p. 210 auch stellen für *graven* = *bigraven* an, so dass hier *ygraue* auch = begraben, stehen kann.

v. 158. B. *drowe.*

v. 168. B hat die jüngere form *elles.*

v. 174. *chiualrie.* Die hs. hat das zweite *i* übergeschrieben.

v. 175. A hat *Dede.* Da sich aber 170, 173 *deth* findet, wurde auch hier geändert. An eine auslassung des subjectes, wie sie sich nicht selten findet, ist hier nicht zu denken (= tot warf er, nämlich der tod, ihn nieder und liess ihn liegen), da *deth* weit davon und im accusativ steht.

v. 176. Die lesart von B: *Witheout grete labour or witheout grete peine Men wynne gode* ist ganz unpassend.

v. 178. *nat* steht in seiner alten bedeutung = nichts.

v. 180. hs. *mygh.*

v. 183. *foghten alle youre fille* = wenn ihr zur genüge gefochten habt, wenn ihr euch ausgefochten. Aehnlich z. b. Hom. I, 53 *to eten hire fulle* I, 53. Anders LB. I, pag. 78 v. 40.

v. 187. *straf.* Hier fand metathese, wie auch v. 206, statt. B hat *starfe.*

v. 190. Die prophezeiungen der Brigitte waren im späteren MA. eine sehr verbreitete schrift.

v. 192. *warray.* Romanisches *v* wird hier durch *w* wiedergegeben, wie *wertues* v. 215 und 217 *werray.* — *verray* findet sich v. 197.

v. 199. „Nur wenn ein könig regiert, kann wahrer friede gehalten werden, und nur ein könig hat wirklich anspruch auf die krone, deshalb möge sich England mit Frankreich verschwägern und auf diese weise wieder friede und eintracht, wie es Christi wunsch ist, zurückkehren." Das gedicht Hoccleves ist noch vor der heirat Heinrichs geschrieben.

v. 203. A hat *Sstintynge.* B setzt für dies Germanische wort das entsprechende Romanische *cecyng.*

v. 204. B hat: *Now sithen the wey is open as ye see How pees to gete in vertuous manere For loue of hym* etc.

v. 206. B: *that dide (= mortuus est) upone the tree.*

v. 208. B: *Folwethe that wey and your strife ley on bere. Purchacethe pees by wey of mariage And ye therynne finde auauntage.*

leyeth on beer leget auf die bahre, begrabet.

v. 211. Diese strophe fehlt im drucke. — B hat: *Now pees.*

v. 214. *and leef to debate* liest B. A hat *an* mit übergeschriebenem *d.* — Nach lesart B ist *debate* als substant. aufzufassen: raube dem zorne, streite sein, das leben, das hitzig ist und lieb dem zanke, den zank liebt. In der lesart A fasse ich *leue* als verbum: „Friedliche ruhe, raube dem streite das leben und höre auf zu streiten, mit streit".

v. 215. *abatee* und 214 *debatee* ist im hinblick auf das folgende *three, cristentee* mit *ee* geschrieben, um zu bezeichnen, dass das *e* betont ist. Auffällig ist diese betonung nur im infin. *debatee,* nicht im part. *abatee.*

v. 220 A: *nesshit,* mit verhärtung des auslautes statt *nesshith.* B setzt für dies seltene wort: *softethe.*

v. 229. *mut,* neben *mote, moot.* Nebeneinander gebraucht stehen diese formen z. b. Torr. Port. *mot* 402, 416 u. s. 1443 *mut* — *mut* steht in A auf einer rasur.

v. 232. B. *hensforthe.*

v. 233. B. *a lyfe.* Die lesart in A ist hier entschieden die richtigere, vgl. v. 235.

v. 236. B lässt *longe* aus.

v. 239. B. *myscreauntes.*

v. 240. *And hem to the feithe of Crist to bryng* liest B.

v. 241. *gode were theryn* etc. — B hat das unverständliche: *werre therynne may he no thyng erre.* — Der text von A bedeutet: „gutes wäre, läge darin, daran könnt ihr nicht irre werden, das müst ihr, könnt ihr glauben". — Besser ist vielleicht zu interpungieren: *gode were, theryn may* etc. „Gegen die heiden zu kämpfen, das wäre gut, darin (wenn ihr das tut) könnt ihr nicht irren, nicht vom rechten wege abirren, denn das ist der rechte weg zur ewigen seligkeit". Letztere erklärung scheint mir entschieden die bessere.

v. 245 B: *actour.*

Am ende steht in A: *cw.* (es ist hier die rune *w* gesetzt) *hoccleue = cweð Hoccleue.*

Am rande von A finden sich einige bibelstellen angeführt, so v. 11. *Et in terra pax* etc., v. 13. *Pacem meam relinquo vobis,* v. 17. *Beati pacifici* etc.

17. La male regle de Hoccleve.

Abgedruckt nach der seltenen ausgabe: Poems by Thomas Hoccleve, never before printed, selected from a Ms. in the possession of George Mason [and now, 1873 the Middlehill Ms. no. 8151]. With a preface, notes and glossary. London 1796. Unser stück findet sich dort pag. 32—42. — Der grossen güte Furnivalls verdanke ich die benutzung dieses druckes.

v. 75. Aehnliche gedanken, wie in der ersten strophe, finden sich in Hoccleves De regimine principum (hg. von Wright) p. 22 u. ff. z. b.

Youthe fulle smalle rewarde hathe to goodnesse
And perille dredethe he none, wote I wele etc.

v. 74. *likly,* wie jetzt gebraucht: welche wol, wahrscheinlich, welche leicht geschehen können.

v. 76. *he* näml. *yowthe* = der junge mann.

v. 86. „Der den menschen riet mit überlegung zu handeln.“ Die schwache form *redde* findet sich noch v. 91, 105. Schon im Altags. mischt sich *rǣdan* = *consulere* mit dem sw. *rǣdan* = *consilium dare* und *legere.* Vgl. By. 18 *rǣdde* neben starkem *reord,* El. 1023.

v. 89. Vgl. Hoccl. Reg. Princip. pag. 23.

v. 90. *misreule* ist die übersetzung von *male regle.*

fit, hier wie noch Nengl. = ungelegenheit, krankheit.

v. 92. Er solle nicht plötzlich, sondern nach und nach sein unordentliches und ausschweifendes leben aufgeben.

v. 96. Doppelte negation ist im Altengl. nicht selten, besonders wenn wie hier die eine negation im negativen sinne des verb. liegt: dass ich ihm (dem grabe) kaum entgehen kann. Vgl. z. b. v. 104.

v. 98. *smal* ist hier adv. gebraucht, wie noch bei Shakespeare z. b. Lucr. 1273: *it small avails my mood.*

v. 99. *Right so* genau so verhält es sich, wenn ich ...

yoven vgl. Koch Gr. I, 276 u. 277.

v. 101. *chevice.* Prompt. Parv. pag. 74 *chevyschen, cheuesshen* = *provideo.*

v. 104. *wondir* steht dem *favour* gegenüber. *wondir* nachteil, weh, vgl. LB. I, anm. zu 1, 69.

v. 107. *leste* wird hier neben *list* (v. 84 u. s.) gebraucht.

v. 108. *ne sette nat therby* nicht darnach sein tun bestimmen, nicht darnach handeln, sich richten.

v. 109. *outrageously* ist dem *attemprely,* wie *out of tyme* dem *in tyme* entgegengesetzt.

v. 111. *wyntir* steht = *yeer,* vgl. 16, 23.

v. 112. „Ausschweifung hat bei tisch ihr messer mit mir gelegt, sass mit mir zu tische.“

v. 113. „Die gewonheit meiner vollgestopften mässigkeit, enthaltsamkeit, die gewonheit mich vollzustopfen, statt mässig zu sein.“ *Abstinence* steht auch geradezu = fasten.

v. 114. *receite* der zufluchtsort solcher schwelgerei; der mund ist der sitz der unmässigkeit.

v. 118. *whippe* die geissel, plage der ausschweifenden leute.

v. 119. *habundantly* vgl. anm. z. 16, 152. — *wage:* die mir reichlich meinen lohn zahlt.

v. 121. *lure* ist die lockspeise, vgl. Prompt. Parv. 317 *lure for hawkys, lurale.* Noch Nengl. gebräuchlich. Vgl. Chauc. Cant. (M.) III, 251, 72. Morris erklärt es a. a. o. *a device used by falconers for calling their hawks.*

v. 122. Man pflegte an den wein- und bierhäusern stangen mit fichtenzweigen oder mit dem abzeichen der wirtschaft (vgl. z. b. v. 143) auszustecken. Zeichnungen solcher wirtshausschilder finden sich in Wright, Engl. Cult. pag. 332.

v. 127. Aehnlich Chauc. Cant. (M.) II, 283, 107: *That charge upon my bak I wil endure.* Unter *charge* ist hier wol sein amt gemeint, er war unterbeamter des geheimen siegelbewahrers; vgl. anm. zu v. 188. Andere abhaltungen gibt er im nächsten verse an.

v. 129. *besteden* = in eine lage versetzt werden: „wenn ich nicht halb nackt, dürftig, ohne geld war.“ Oder darf man hier an eine wörtliche bedeutung glauben, dass Hoccleve bisweilen seine notdürftigsten kleider versetzte? Vgl. Wright Engl. Cult. 230 u. 348. *Nakid* bezeichnet übrigens, ohne weiteren zusatz nur: im hemdartigen gewande (denn wirkliche hemden waren damals unbekannt), nicht vollständig ohne bedeckung.

v. 133. Vgl. Hoccl. Reg. Princip. pag. 26, 8 ff.

v. 136. *chinchy.* Das verbum *chynchyn* erklärt Prompt. Parv. s. 75 mit *sparyn mekylle* und *chynchyr, chynche perparcus* = knauserig.

v. 137. hs. *net* wol nur schreibfehler.

v. 138. *Of Venus femel lusty children deer.* Dieser ausdruck ist Chaucer entnommen vgl. 24, 264.

v. 141. *cheere* hat hier schon die bedeutung „fröhlichkeit“. Ueber die begriffsentwicklung vgl. Müllers Et. W.

v. 142. *biseon* hat auch die bedeutung „versehen, ausrüsten."

v. 143. Hierzu bemerkt der herausgeber: *When bishops licensed stews, the apostle Paul's head might be a proper sign for a brothel; the fashion of that time decently omitted prefixing the word Saint.* — Diese bemerkung beruht auf einem irrtume. Der „kopf des Paulus" ist nicht das zeichen eines bordells, sondern eines weinhauses *(the outward signe of Bachus)*, wol in der nähe der Paulskirche. Doch war in diesen weinstuben vielfach weibliche bedienung und manche waren gewis nicht besser als bordelle. Vgl. darüber Wright Engl. Cult. pag. 347.

v. 146. *wafres.* Auch bei Chauc. Canterb. (M.) ist von den waffeln die rede II, 101 v. 193: *wafres pypyng hoot out of the gleede.*

v. 149. *maistrie*, wie im Altfr. = wegen seiner geschicklichkeit, seiner eigenschaft den magen zu wärmen.

v. 156. „Ich war zufriedener mit einem kusse, als ich gewesen wäre, wenn sie mir alles gewährt hätte." — *dede* = beischlaf.

v. 157. „Davon (sc. *dede*) verstehe ich nur wenig."

v. 166. *neigheburgh* ist eine seltene form, während sich formen wie *neghebur, neighebour* nicht selten finden.

v. 167. „Sieh, was für ein vorteil (d. h. hier: nachteil) dem zu teile wird, welcher etc."

v. 169. Damit vergleiche man Hoccl. Reg. Princ. pag. 24:

But this condicioun, loo, hade I ever,
Though I proude were in worde or in speche,
Whan strokes came in place, I gan dissever
Fro my felawes, ne sought I never leche
For hurte, that I there toke; what shulde I seche
A salve, whan I therto hade no nede,
I hertles was ay thurghe myne impressede drede.

v. 171. Ich hielt an mich, sprach nicht laut, sondern nur flüsternd (*rownyngly*), niemand wagte ich schlecht zu machen (durch lose reden).

v. 174. „Und doch war mein wille gut, wenn ich es konnte und meine menschliche feigheit es zuliess."

v. 175. Die worte *Cloos — cowardyse* sind wie in einer klammer zu denken, sie schieben einen gedanken ein. Mit *that ay* wird v. 170 wieder aufgegriffen: „Ich fürchtete mich so vor einer prügelei, die stets mit hieben den mutigen kennzeichnete, dass ich mich nie einzumischen (in den streit) wagte."

v. 181. *pynche* = abzwacken: ich handelte nicht lange, ich zwackte nicht bei ihnen bei meinem handel etwas ab.

v. 188. „So flehten mich hitze, unlust zum gehen und schlemmerei, übermaass der genossenen speisen an, warben bei mir, an die brücke zu gehen und ein boot zu nehmen. — Es ist damals bei Westminster noch keine wirkliche brücke gewesen, vgl. alte pläne von London. Auch zur zeit Shakespeares findet sich unter dem namen *Queen's bridge* nur ein pier, ein damm, an welchem boote lagen. Eine feste brücke wurde erst 1739 begonnen. — Die wohnung Hoccleves lag am Strand, wo jetzt Somerset House steht, also gar nicht weit von Westminster. In Hoccl. Regim. Princip. wird davon gesprochen, dass er im gebäude des „*Prive-Seel*" wohnte: (pag. 29 des druckes):

Where dwellest thow? — Fader, withouten drede,
In the office of the prive-seel I wone etc.

v. 193. *deep* steht jetzt auch = gross, weit. Hier aber wol: „schwierig, schlecht durch schmutz und schnee."

v. 197. *ytuggid to and fro* = sie zogen mich hin und her, jeder wollte mich fahren und jeder war froh, wenn ich sein boot benutzte.

v. 202. *audience* wenn ich dabei war und es hörte, in meiner gegenwart.

v. 205. *larger of despence* noch freigebiger. — Auch im gedichte De Regimine Principum spricht Hoccleve seine reue über sein vergangenes leben, besonders seine verschwendung, aus. Vgl. pag. 24 u. 156 ff. des druckes.

v. 208. *to hie* ist zu verbinden = zueilen.

18. Uebersetzung des „Boetius, de consolatione philosophiae."

Unser text beruht hauptsächlich auf der handschrift, Royal Ms. 18. A, XIII. Es ist dies eine pergamenths. in 4° aus dem 15. jh. Sehr hübsch geschrieben.

Sie umfasst 114 blätter. Ausserdem wurde noch herangezogen die hs. Harl. Ms. 44, ebenfalls eine pergamenths. des 15. jh. 4°, auch sorgfältig abgefasst, von 102 blättern. In B (= Harl. 44) steht das stück I fol. 5r—6r, II 13v—14r. Bei weitem schlechter und nachlässiger geschrieben ist Harl. Ms. No. 43. Es ist letztere eine papierhs. mit einigen pergamentblättern. 92 folios. Der schluss fehlt, auch beginnt sie mit der eigentlichen übersetzung. Nicht nur einzelne worte, auch ganze verse sind vom schreiber ausgelassen. Die angabe in Warton III, pag. 40 ist daher falsch: Harl. Ms. 44 ist die hübsche, Harl. Ms. 43 das *less elegant Ms.* — Von verschiedenheiten der hss. A u. B sind nur die wichtigern angegeben.

I.

v. 1. B hat noch *whilom.*

v. 3. *in* wurde aus B eingesetzt. — Statt *and vnselthe* hat B. *in slewthe.*

v. 4. *With* ist in A und B gewönlich Wt abgekürzt.

v. 5. *redyng.* Im Latein steht *lacerae camenae. Redyng* die mir ratenden, die zu mir sprechenden Musen.

v. 6. *þai*, B. *þey.* In A wechselt *þai* 15, 28, u. s. mit *þei* 13, 16, 30 u. s.

v. 7. A. *distryed*, B. *distroyed.*

v. 8. *bonechife* liest A; B. *boon cheif,* C. (= Harl. 43) hat *bonchief.* Es ist das gegenteil von *myschef, myscheif.*

bace. Auch hier trat, wie sehr häufig im Altenglischen, *c* für *s* ein = *bas.* Vgl. anm. zu 9, 2.

v. 9. A. *þoght* – *witht*, B. *þogh* — *with.* Den formen *þoght* wie *witht* begegnen wir öfters. Vgl. wörterbuch.

v. 14. *grene* = grün, frisch.

v. 15. *solacen.* Hier ist der plural, wie auch in der nächsten zeile, vielleicht als conjunctiv aufzufassen, obgleich der conj. plur. zur damaligen zeit schon meist kein *n* im auslaute mehr hatte. Vgl. auch v. 46. Im indic. plur. steht *techeþ* v. 5, doch *ben* v. 20 kann auch nur indicativ praesens sein, ebenso 27 u. s.

v. 17. B. *Vnwar age.*

v. 18. „Durch schmerz, den ich erlitt, kam plötzlich das alter über mich.“

v. 19. *sorow his eld* die sorge hiess ihr alter = hiess ein sorgenvolles alter nahe zu sein.

v. 22. *ampty*, B. *empty.* In Romanischen wörtern wechselt vor *m* und *n* im Altfranz. wie im Altenglischen oft *a* mit *e. ampty* = die haut, die lose um die knochen hängt.

v. 26. *þeyn*, B. *them.* Aber *þeyn* = *eos* steht neben *þem* noch II, 7, 49.

v. 27. B hat hier die bessere lesart: *com* (nämlich *wolde*).

v. 29. *out* dient noch jetzt zur verstärkung von *allas,* vgl. 38, 172 u. s.

v. 30. A hat *wryng*, B. *wryeng.*

v. 37. *sche* nämlich *fortune.* Nach *sche* ist das relativpronomen ausgelassen.

v. 39. A hatte zuerst *wrecchid world,* dann ist *world* ausgestrichen und *lyf* dafür eingesetzt: „Während jetzt, wo mir das glück sein verhülltes gesicht zeigt, die sonne meines glückes sich verdunkelt hat, das mir widerwärtige, unerquickliche leben sich heran schleppt und jetzt zu entfliehen zögert, schien es, als ich im glücke war, plötzlich entfliehen zu wollen.

v. 41. *awaunt* = prahlerei. Nengl. ist noch *vaunt* erhalten: „ihr prahltet so oft mit meinem glück, rühmtet es so oft.“

B hat *my friendes.*

v. 48. hs. *I broght,* wie II, 25 *I sowen*; 27 *I growen.*

v. 52. *tolde* = ich hielt fast nichts mehr auf mein leben, gab nichts mehr darum.

v. 54. In B steht *seye, saw* ist darüber geschrieben.

v. 55. B. *cowde.*

v. 56. Ueber *shap* steht ein strich (= *shappe?*). Die form *shap* ist übrigens ganz gewönlich. B. *semblye was hire shappe.*

v. 59. „Ihre augen brannten, leuchteten in geziemender weise (= sie hatte einen leuchtenden, aber nicht stechenden blick), in bezug auf klarheit übertrafen sie weit das menschliche auge.

v. 63. A hat aus versehen: *semyd he.* B. *Yet semed she.*

v. 66. Mit anderer tinte ist über *comune* ein *ly* geschrieben. B. *commune.* Es ist kein grund zu dieser nachträglichen veränderung in A vorhanden.

v. 68. *beet* = sie schien mit ihrem haupte die himmel zu schlagen, zu erreichen, manchmal reichte sie bis in den himmel hinein. Im Latein: *pulsare caelum.*

v. 69. *geet* steht = *get up* sie erhob ihr haupt.

v. 70. B hat hier ausgeschrieben *pressed.* Die lesart von A ist hier entschieden die bessere: „Ihr haupt drang in die wolken ein und ward nicht mehr gesehen.“ *Pressed* drückte nur dasselbe, wie v. 68, aus. Ausserdem lauten die Lateinischen worte: *quae cum altius caput extulisset, ipsum etiam caelum penetrabat respicientiumque hominum frustrabatur intuitum.*

v. 74. B. *with subtill crafte.* Bei der lesart in A ist *of* zu *craft* zu ergänzen.

v. 81. Hier ist in A *in hem* offenbar ein fehler. B. *in the hemme,* C. *yn hem. hemme* wird Prompt. Parv. 235 *fimbria, limbus* und *hemmyn garmentys* = *limbo, fimbrio* erklärt. Es ist daher *in þe hem byneþen* eine genaue übersetzung vom Latein: *in extrema margine.*

v. 86. *munien, minnen, minen, menen* = erinnern, werden Altengl. nicht selten mit dem accus. (= an) verbunden, bes. mit acc. der pronomina. Belege dafür finden sich Stratm. 357: „daran (an eine leiter) erinnerte es immer.“ An *menen* = bedeuten, ist hier nicht zu denken.

v. 90. Die form *kyt* findet sich auch P. the Plow. Vgl. Mätz. W. 531. B liest *cut.*

v. 92. *theier* ist vielleicht nur ein schreibfehler für *theire.*

II.

Vgl. 43, I pag. 188.

v. 1. *makere of sterres heuen* = *stelliferi conditor orbis.*

v. 3. *turnest.* In A wird das *st* in diesem worte, wie auch v. 9 in *neighest,* durch ein schiefstehendes *þ* ausgedrückt.

B. *a wonder swythe.* Chaucer hat in seiner Boetiusübersetzung *sweiȝ* = *sway.*

v. 6. *Beschyned.* Ebenso hat B die schwache form, statt des sonst üblichen *beschyne.* Mätzner scheint diese form entgangen zu sein, vgl. W. 261.

v. 9. *sche* nämlich *þe mone.*

B. *nygeth nere.* A hat hier das schiefgestellte *þ,* welches *st* bezeichnen soll. Unbedenklich ist hier B der vorzug zu geben. Latein: *Nunc (Luna) obscuro pallida cornu Phoebo propior lumina perdat.*

v. 18. B. *the faire day lighte.*

v. 21. Dieser vers übersetzt in A das Latein: *Tua uis uarium temperat annum.* B hat statt *by þi myght* die worte *by the nyghte.* Abgesehen davon, dass dann die reime *nyght nyght* stehen, widerspricht dies auch dem Latein. Denn die verse: *Tu . . . . Agiles nocti diuidis horas*, die man in der lesart von B übersetzt glauben könnte, wurden schon v. 20 übertragen.

v. 23. *vnhight.* Wir finden *unhuhtlic* = *unjoyous* in Laȝamon, zu *hyht* = freude, vergnügen, gehörig. In Westengl. dialekten findet sich *highty* Halliw. D. p. 449 = *pleasant, cheerful.*

v. 28. Wie A liest auch C *drye* = trocken, dürre, reif werden. B hat *dye* = sich färben, gelbbraun werden (wie die farbe des reifen getreides). — Der lesart A C ist der vorzug zu geben, weil sie dem Latein entspricht: *Sirius altas urit segetes.*

v. 29. *applie* = sich zuwenden. Nichts kann dem gesetze sich zuwenden, noch sich davon abwenden (*forlete*), ohne deinen willen.

v. 31. B: *Oo god that al thyng rulest certenlye.*

v. 36. A: *goode Innocent.*

v. 38. *cautyfes. u* ist wol nur für *y* verschrieben.

v. 41. B: *This folk the faithfull haue oppressed.*

v. 42. B: *And vertu that is so . . .*

v. 44. A hat *mais* mit einem strich darüber.

v. 45. A geriet hier in unordnung: *ffor sworn men þat men that wiþouten schame.* B: *forsworene men that with oute shame.* C hat: *that ben with oute shame.* — *forsworn men* ist als genitiv, von *blame* abhängig, zu betrachten. Vgl. Latein: *iustusque tulit Crimen iniqui.*

v. 46. B: *theyme.* Ebenso 48, 51 und sonst = *hem* in A.

v. 52. B: *accobreth.*
v. 54. B: *now scholde.*
v. 59. B: *We ben.*
v. 60. B: *the lawes.*

III. Geschichtliche dichtungen und chroniken.

17. John Barbours geschichte des Robert Bruce.

Abgedruckt aus: The Bruce or the Book of the most excellent and noble prince, Robert de Broyss, King of Scots, compiled by Master John Barbour. Hg. von W. W. Skeat. Vol. I. London 1870. No. XI der Extra Series der Publ. der E. E. Text Soc. Unser stück steht dort pag. 1—18.

v. 1. Diese eigentümliche form ß des *s* findet sich auch im nächsten stücke angewendet. Sie scheint mit vorliebe von nördlichen schreibern gebraucht zu werden.

Zu verbinden ist: *storyß ar delitabill to rede Suppoß that* . . . . = erzählungen sind angenehm zu lesen, vorausgesetzt dass . . . .

v. 2. *nocht bot* nicht nur. — Im Schottischen wird der gutturale laut ganz gewönlich durch *ch* ausgedrückt, vgl. No. 20 v. 17, 21, 23, 26 u. s. Vgl. K. Qu. VI, strophe 5 v. 4, 5; str. 6 v. 1; str. 10 v. 1 (daneben allerdings *gh*).

v. 5. *hawe.* Das *w* ist hier wol schon als vokalisiert aufzufassen, das wort ist daher einsilbig zu lesen (vgl. auch die schreibweise *haiff* v. 117), wie jetzt im Schott. *hae* = *have,* vgl. auch v. 21.

v. 6. *carpyng. carp* bedeutet „reden, sagen", vgl. Mätz. W. 400.

v. 10. *tyll* = *to* ist im Nordengl. ganz gewönlich. Auch im Westengl. ist es gebräuchlich. Vgl. Mätz. Gr. II, 337 und anm. zu LB. I, 6 v. 4709.

v. 11. Die form *walde* kommt schon im Durh. B. vor und seitdem im Nordenglischen und Schottischen. Im Südwestenglischen findet es sich z. b. bei Laȝamon, vgl. Koch Gr. I, 360.

v. 15. *let* nämlich aus dem gedächtnisse.

v. 16. *ger* Südengl. *ȝeare* = einstmals, lange zeit. Hier ist es von der zukunft gebraucht: einstens, jemals. Vgl. auch v. 307.

v. 19. *lywyt.* Schon im Ags. ist *f* zwischen vokalen = *v*, d. h. als die tönende labiodentale spirans zu sprechen. *w* ist hier nur eine andere schreibweise. *w* statt *v* steht auch in Roman. wörtern wie v. 23 *trawaill,* 25 *chewalry* u. s. Vgl. auch anm. zu 15, 501.

v. 22. *thar* = *their,* ebenso v. 23, 43 u. s.

v. 29. *gud,* vgl. anm. zu LB. I, 6 v. 4759.

schyr. Der übergang des *s* zu *sch* vor *i, y* ist im Schott. sehr häufig. Vgl. auch *scho* (= älterm *sio, seo).*

v. 30. *sa* steht in unserem gedichte mit ausgefallenem *w* neben *swa* v. 34.

v. 36. *nocht but* ist hier anders zu nehmen als v. 2. Hier bedeutet es: „nichts als".

v. 37. *quhen.* Diese schreibweise des gutt. lautes vor *w* ist im Schottischen und Nordenglischen ganz gewönlich. Vgl. No. 20, 3, 9, 11, 21 u. s. Ebenso LB 1, 1 v. 34, 92, 204 u. s. Noch jetzt sprechen die Schotten einen hörbaren gutt. laut vor *w.*

deid, haid (38), *mayr* (39). Heutigen tages findet man noch im Schottischen nach langem vokal einen kurzen vokal nachgeschlagen, welcher durch *i* oder *e* bezeichnet wird.

v. 40. *hys day.* Es ist *day* hier aufzufassen, wie es auch noch jetzt im Englischen vorkommt = lebenszeit. Allerdings ist der plural in dieser bedeutung häufiger.

v. 45. *that aucht* = welchen die königswürde gebührte, zukäme.

v. 52. *nyt* = *nyed* sie verneinten, läugneten die ganze sache, den ganzen rechtsanspruch.

v. 54. *in alsner degre* die, welche in gleich engem, gleich nahem verwantschaftsgrade standen, aber vom mannesstamme waren.

v. 58. Bei kleineren lehen konnte der stamm der frau folgen, in der königswürde nicht.

v. 61. *ewyn descendand* in gerader linie abstammend.

v. 62. *beren on hande* = „behaupten, sagen, versichern, einreden", ist im Schott., doch auch bei Chaucer, gebräuchlich. Vgl. Mätz. W. 207. — *Thai* greift das subj. von v. 57 wieder auf.

v. 63. *for than* denn da, d. h. nach ihren reden. — *seid*, näml. *the neyst male.*

v. 74. *but* ist im Schott. ganz gebräuchlich als praepos. in der bedeutung „ohne," doch ist *withoutyn* und *forowtyn* in gleicher bedeutung nicht ausgeschlossen. Vgl. Mätz. Sprachpr. I, 375 v. 84.

v. 76. *tauld. au* ist hier nur eine andere schreibweise des *o*-lautes.

v. 78. *ryng* ist hier wol = ihn umringen lassen, umgeben lassen (vom volke) und zum könige ausrufen. Oder: ihm den ring als zeichen der würde verleihen? Doch ist mir diese ceremonie bei der krönung des königs nicht bekannt.

v. 84. *for that at. at* wird im Schott. = weil, da, um den grund anzuführen gebraucht. Vgl. Mätz. W. 130 unten. V. 248 steht es = wie, vgl. gleichfalls Mätz. a. a. o.

v. 90. „Aber anders ging das spiel, einen andern ausgang nahm die sache."

v. 92. *enkrely* = eifrig, schnell. Vgl. Gaw. pag. 95 und Halliw. D. 335.

v. 95. *how at* = wie dass, vgl. anm. zu v. 84.

v. 98. *throw*, vgl. Mätz. Gr. II, 345: „und vermöge seiner macht".

till = *to*, vgl. Mätz. Gr. II, 337.

v. 99. *till him* = zu ihm, nach England, aber in feindlicher absicht: die gegen ihn marschierten.

v. 103. *rebaldaill.* Ueber die merkwürdige form dieses wortes, die sich noch v. 335 findet und in den entsprechenden stellen bei Wintown, und ähnliche bildungen, vgl. Mätz. Sprachpr. pag. 375 zu v. 68. Der druck von Hart liest *ribalds all:* „wenn er sie zum kampfe gegen ein andres volk aufforderte, musten die vornehmen Walliser und Iren alle zu fusse wie buben laufen."

v. 106. *fra ewyn fell.* Nach Eduards „Statute of Wales," das er nach der eroberung dieses landes gab, durfte kein Walliser die nacht in einem festen platze zubringen; sobald es abend wurde, muste er, damit keine verschwörungen stattfänden, in einen offenen ort bei verlust seiner glieder oder seines lebens.

v. 114. *his* näml. Eduards handlungsweise.

v. 118. *veyle* = *weil*, *weill* (124). Wie *w* für *v* in unserm gedichte steht, so wechselt auch *v* mit *w*, so z. b. IX, 584 *vay* = weg.

v. 120. *forow*, neben *forouch* I, v. 163, 356, 603 und *forouth* IX, 234 u. s., wird als praepos. und adv. gebraucht. Siehe Mätz. Sprachpr. I, 378 zu v. 234.

v. 139. Eduard war damals auf einem kreuzzuge, vgl. z. b. R. o. Gloc. pag. 570.

v. 141. *fra* = von dem augenblicke an, dass . . . zugleich aber hat *fra* auch causale bedeutung: nachdem, da er wuste. Vgl. Mätz. Sprachpr. I, pag. 378 anm. zu 264.

v. 142. *but mar abad*, ebenso IX, 490 = ohne längern aufenthalt.

v. 154. *hald in cheyff* = als lehen vom könige tragen. Vgl. Mätz. W. 561.

v. 174. *tane* = *taken*, vgl. LB. I, anm. zu 6, 5141 u. 12, 416; ebenso Mätz. Gr. I, 395.

v. 186. *war intill* = war in seine gewalt gebracht und war nun in derselben.

v. 199. *forly* wie 16, 143 *beliggen* = entehren, schänden.

v. 202. *watyt hym with scaith* = sie warteten ihm mit grossem schaden auf. Genauer wird dies durch die folgenden verse erklärt. Wie *ay* = *â* steht, vgl. z. b. v. 223 *fays* = *fas (foes)*, so *â* = *ay*.

v. 212. *leyff (= leve, læfan)* bleiben in not, in not leben (doch hat *leyff* nichts mit *livien* = *vivere* zu tun).

v. 213. *dempt* = *demt* für *demed:* „sie richteten sie nach willkür."

v. 226. *mayß* = *makys*, vgl. anm. zu LB. I, 12, 416.

v. 238. *perquer* = *par coeur* auswendig.

v. 242. *the tothir.* Ueber dieses *t* vergleiche Mätz. Gr. I, 337 ff.

v. 246. „er hat nicht soviel frei, soviel freiheit, als da ist freier wille, zu unterlassen oder zu tun, wie er es für gut findet."

v. 253. *det* = *dede*, das was sie getan haben will. Oder darf man hier an *det* = *debitum* denken, vgl. v. 262.

v. 255. *he awcht* näml. im auftrage der frau. Dagegen v. 258 *commaundyt is* = das was ihm von herrn befohlen wurde.

v. 264. *thoucht* neben *thouch* = *though.*

v. 269. *deid, dede* (v. 272) ist als subst. = *mors* aufzufassen.

wer neben *war* ist eine Schott. form = *werre, worre, wurs, wors* = *pejus.*

v. 275. *thus gat* auf diesem wege, in dieser weise. Aehnlich *while gate* = *quo modo, oþer gate* = *alio modo.*

v. 278. *drew* sie folterten einige. Vgl. LB. I anm. zu 12 v. 211.

v. 292. *I wndirta* = ich versichere euch. Vgl. Mätz. Sprachpr. I, 377 zu v. 225.

v. 303. „der wäre keine seligkeit, kein glück wert, der nicht auch sorgen fühlen, ertragen könnte."

v. 305. *escheve* steht = *ascheve, acheve. als* und das folgende ist abhängig von *he thocht weill.*

v. 306. *barganyngis* = händel, steht im Schott. auch geradezu für „kampf." Vgl. Mätz. W. 177, wo unsre stelle fehlt.

v. 309. *ec* auch, steht = und.

v. 312. und die stunde, die rechte zeit, die günstige gelegenheit ergreifen.

v. 316. *at* vgl. anm. zu v. 95 u. 84.

v. 323. *will off wane*, ebenso v. 348 *will of red. will* geht auf Altn. *villr* = irrend, daher verlassen, zurück. — *wane (= wân, wone, woone)* bedeutet: reichtum.

v. 327. *dre* entstand aus *dreien, drehen* = *drezen, drazan* = ertragen.

v. 330. *can*, vgl. anm. zu Ps. 142 v. 53 und zu 13, v. 138.

v. 332. *the quhethir* und das einfache *quhethir* steht im Schott. oft in der bedeutung : obgleich, trotzdem. Vgl. Mätz. Sprachpr. pag. 376 zu v. 158.

v. 335. *wmquhill.* Auch im Südengl. treffen wir *umhwile* = *sometimes* an; vgl. Halliw. D. 900. — *quhile* gebraucht unser dichter in derselben bedeutung, vgl. v. 338, 344 u. s.

v. 338. *mony gatis*, vgl. anm. zu v. 275.

v. 355. *gert* ebenso 358. Ebenso Ev. Nic. v. 7 *þe emperoure Theodosius gert it* (das ev. Nicodemi) *þus translate be.* Doch finden wir dieses praeter. auch im Westenglischen schon bei Laȝamon *ȝirde, ȝeorde.* Es kann also an der existenz dieses zeitworts wie an der form kein zweifel sein. Der sinn ist: „verlangte, wünschte." Allein es ist offenbar auf eine nebenform *geren, ȝeren,* neben *ȝernen, ȝharnen*, nicht auf einfachen ausfall des *n* im praeter., wie Stratm. es für möglich hält, zurück zu führen. Vgl. v. 232 *ȝharnyt.* Hier an unserer stelle an *gert* = *paravit* zu denken, gäbe einen schiefen sinn. Ebenso v. 358. Eher könnte man es 20, 16 so übersetzen. Vielleicht ist eine vermengung der an sich naheliegenden begriffe; „wünschen" und „den wunsch verwirklichen, etwas bereiten, bereit machen" anzunehmen."

gert him wer his knyvys forouch him to scher. Hart (vgl. anm. zu v. 103) druckt: *gert him beare his knyvys to carue to him and scher.* Bischof William von Lambyrtoun machte den jungen James Douglas zu seinem *carvere,* der das amt hatte bei tische vorzuschneiden und vorzulegen. Ein junger *squyer,* wie es James war (vgl. v. 414, 417), wurde durch ein solches amt bei einem bischof nicht nur nicht zurückgesetzt, sondern hoch geehrt. Vgl. B. o. Nurt. pag. 140, woraus deutlich hervorgeht, dass man junge edelleute zu diesem dienste brauchte. Sie wurden alsdann auch von ihrem herren gekleidet und wohnten bei ihm (vgl. die nächsten verse).

v. 361. *effer* = *affere* gebaren, benehmen.

v. 364. *lawte* ist hier wol dreisilbig zu lesen, wie *leavte* v. 365, 366, 369.

v. 375. *lele* = treu, zuverlässig, loyal, zu *lei, loi* gehörig. Vgl. v. 436.

v. 376. *for him dedeynȝeit* etc. *dedeynȝeit* wird hier impers. gebraucht = es schien ihm schmach zu sein. Hart setzt das gewönlichere pers. *he dedeynyed* = er verschmähte es. Anderson (1607) ändert *denyed.* Die folgenden negationen haben nicht auffälliges.

v. 379. *hym contenyt* er betrug sich, benahm sich, vgl. Mätz. W. 473.

v. 387. *lenye.* Jamies. Scot. D. führt das adj. *lenyie, lenye* = *lean, meagre* an, belegt es aber nur mit unsrer stelle. Ferner gibt er noch die bedeutung: *of a fine or thin texture. lenye* = mager, möchte ich hier nicht annehmen, weil es offenbar ein lob des Douglas sein soll. Mit *lendy* = *limber, pliable*

(Devondialekt) hat unser wort nichts zu tun. Doch dürfen wir die bedeutung: „fein, zart gebaut" annehmen.

v. 430. *deyt* = *deide, dezede.*

v. 434. *tharoff* d. h. von seinem erbe.

20. Andreas von Wintowns Schottische chronik.

Unserm stücke ist die beste hs., Royal Ms. 17 D. XX, zu grunde gelegt. Sie ist gleichzeitig mit dem dichter entstanden. Kleinfolio, 312 blätter, eine papierhs. mit einigen pergamentblättern. Einige blätter dieses bandes stammen aus späterer zeit, als die hs. unsers gedichtes ist. Daneben wurde noch benutzt Cott. Nero D. XI, eine papierhs. aus nicht viel späterer zeit. 213 blätter in sehr schmalem folio. Anfang und ende fehlen. Eine dritte hs. Harleian Ms. 6909 aus der mitte des 17. jh. kann hier nicht in betracht kommen, weil darin die geschichte von Macbeth fehlt. — Mit den hss. wurde noch verglichen: David Macpherson: Ðe Orygynale Cronykil of Scotland be Androw of Wyntown etc. Now first published with notes etc. 2 bde, London 1795. Ebenso der abdruck bei Pinkerton, Ancient Scotish poems. London 1786, wo sich pag. 510 ff. die geschichte von Macbeth abgedruckt findet. Bei Macpherson steht unsere stelle: buch VI, cap. XVIII p. 224—29 und 238—40 (v. 1—115, 343—410).

v. 5. Das vorhergehende kapitel beschäftigt sich mit England:

Ðis chapitere schall telle þe tyde,
Quhen slayne wes Eadmund Irnesyde.

v. 14. *langyd.* Das einfache verbum steht öfters statt *belangien, bilangen* = anbelangen, angehen.

v. 20. *leyhsß* = Nengl. *leash.* Die bedeutung ist: „riemen, an welchen die hunde gekoppelt. *grewandys.* B (= Cott. hs.) hat *grewhundes,* D (= druck von Macpherson) *grewhundys.*

v. 21. A schreibt *ws.*

v. 23. *þai* steht hier noch in der alten demonstrativen bedeutung.

v. 25. *hard.* Das *e* vor *r* wird hier durch *a* wiedergegeben.

v. 27. *þe toþir,* vgl. anm. zu 19, 242.

v. 34. „nachdem Dunkans tage ein ende genommen hätten."

v. 38. Vgl. v. 9 u. 10.

v. 54. *awfull* ist hier wol nicht in schlimmer bedeutung aufzufassen, nicht „schrecklich" sondern „ehrfurchtgebietend". — *legis* kann sowol „lehnsherrn" als „lehnsmann" bezeichnen, hier bedeutet es das letztere, da Macbeth als könig von Schottland keine lehnsherrn hatte.

v. 56. *he* näml. Macbeth.

v. 57. *sew* eig. säte, teilte reichlich aus.

v. 58. *myster* Im Schottischen bedeutet *mister* mangel, not an etwas, auch finden wir dort ein verbum *mister* = bedürftig sein, mangel leiden. Vgl. Jamies. Scot. D. III, 116 ff.

v. 73. Auch in unserm stücke hat anlautendes *f* oft das aussehen von *ff.*

v. 77. „und an ihr, von ihr erhielt er zum sohne, als sohn diesen Macbeth.

v. 79. *þir* = Altn. plur. *þeir.* Diese form kommt auch im Nordengl. nicht selten vor. Vgl. LB. I anm. zu 6, 4699.

v. 83. *jowrne* das tagewerk = diese person hatte ihr spiel mit ihr getrieben, ihre lust befriedigt.

v 86. *fleyd* B. *fleyid* bedeutet „erschreckt, entsetzt". Noch jetzt ist dies wort in Nordengland und Schottland gebräuchlich. Vgl. Halliw. D. 359.

v. 94. *iwele* ist offenbar = *iuwele* auszusprechen.

v. 106. *get* ist hier subst. = *procreation,* erzeugung, geburt. Vgl. Towneley Mysteries, glossar unter *get.*

yet. Pinkerton druckt *set.* Allerdings ähnelt hier *Y* dem *S,* wie v. 98. *Set of* wäre zu *story* zu ziehen = ausgeschmückt. Doch steht *yet* in der hs.

In den versen, welche in unserm texte wegblieben, wird die geschichte von Macduffs flucht nach England und wie der vertriebene Malcolm, der eine königssohn, beschliesst, nach Schottland mit Macduff zu ziehen, um Macbeth zu bekämpfen, erzählt.

v. 120. *leve* neben *lewe, gawe, wayage* u. a. Vgl. voriges stück v. 118.

v. 124. *suppowale* steht = *suppoelle* (vgl. Halliw. D. 829) in der bedeutung *support.* B *suppowel.*

v. 133. *syne* D. *doun.* *syne* neben *sene, sen, senyn* ist Schott. und Nordengl. im sinne von *since* = darnach.

strawcht = *straight*, geradesweges, ist im Schott. sehr gebräuchlich. Vgl. Barbour IX, 127, 584, 802 u s., ebenso Wintown.

v. 135. *Brynnane* ist der wald, welchen Holinshed *Birnane wood*, Shakespeare dann *Birnam* nennt.

v. 138. *fantown fretis. fret, freit* bezeichnet im Schott. einen abergläubischen gebrauch oder einen aberglauben. Vgl. Jamies. Scot. D. 438.

v. 154. *wytryd. witter* = *to be informed,* vgl. Halliw. D. 935.

v. 160. Hier, wie v. 176 und im Latein. schlussverse haben die hss. *Lunsanan* oder *Lunfanan.*

v. 178. *þine* neben *þene, þenne* = *thence.*

Malcolm tötet, nach unserm gedichte, eben so wenig als Macduff den Macbeth, sondern ein ritter *(knycht). truncavit* bedeutet also nur: er liess ihn töten, verursachte seinen tod.

21. Hardings chronik.

Zu grunde wurde gelegt die Harleian hs. 661, eine hübsche pergamenthandschrift des 15. jh., leider etwas durch feuer beschädigt. Sie besteht jetzt aus 190 blättern.

Benutzt ist ferner der druck „Chronicle of John Hardyng, together with the Continuation by Richard Grafton". Hg. von H. Ellis. London 1812. Darin wurden 5 hss. benutzt. Die verse, die aus dem drucke eingefügt und welche unserer hs. fehlen, wurden in eckige klammern gesetzt.

I.

Dieses stück steht im drucke s. 52—55. Ueberschrift: „*Kyng Leyr of Brytaine gaue away with his doughter all his lande and had it all again and dyed kyng possessid.*

v. 1. *His*, nämlich Bladuds sohn.

v. 3. Vgl. Gottfr. von Monmouth II, 11: *Aedificavit autem super fluvium Soram civitatem, quae Britannice Kaerleir, Saxonice vero Leir-Cestre nuncupatur.*

v. 8. *uponne.* Wie v. 1 *sonne*, v. 7 *Reganne*, v. 10 *thanne*, so ist auch hier *upon* mit einem striche über dem *n* geschrieben. Da kaum eine form *sonn, uponn, thann* anzunehmen ist, ausserdem auch die *n* einen heraufgezogenen strich haben, so wurde in diesem texte *ne* aufgelöst.

v. 12. Dieser vers, der aus dem drucke hereingesetzt ist, durfte so wenig als v. 33 und 68 fehlen, da sonst eine zeile der siebenzeiligen strophe fehlte.

v. 14. Der sinn ist: „er gewährte ihnen zwei (teile) von England abzuteilen und so (in diesen zwei teilen) sein erbe zu sein". *departyn* = *divido, partior*, vgl. Prompt. Parv. 118. Der druck hat: *He graunted theim twoo, of thre partes to bee heire.*

v. 16. *value.* Diese form, welche dem Nengl. *value* entspricht, findet sich auch 19, 372.

v. 27. *rewse* wol nur eine verschreibung für *rewle,* wie der druck hat.

v. 28. *for age and nounne puyssaunce* wegen alters und schwäche, ohnmacht.

v. 29—31 sind ohne die überschrift, die einzelne hss. geben: *Howe Leyr made a temple and a flamyne to rule at all Laiceter* nicht zu verstehen.

v. 38. Druck hat: *after that.*

v. 44. *golde.* Das *l* in diesem worte ist abgeschabt, aber deutlich. Druck hat: *good.*

v. 53. *clere* durch alter, das sich deutlich, klar zeigte, das sich geltend machte.

v. 54. *infere* in gesellschaft, zusammen mit (näml. *Leyr*).

v. 57. Ueberschrift in manchen hss.: *Howe Cordell, quene of Fraunce and doughter of kyng Leyr, reigned after the death of hir father.*

II.

Im drucke steht dieses stück s. 84 und 85.

v. 5—7 incl. fehlen im druck, doch stehen dort zwei andere verse: *When Vaspasian to Roome retourned home again, The kyng enduyd Joseph in Meutryne* (!).

v. 8. In einigen hss. steht die überschrift: *Howe Joseph conuerted this kyng Aruiragus and gaue hym a shelde of þe armes, that wee call sainct George his armes* etc.

v. 10. *Mewynus.* Es ist hier nicht etwa an Merlin zu denken, sondern an Nenius. Druck hat *Neninus* und v. 25 *Nenyus.*

v. 14. *parfite.* Druck hat *perfect,* wodurch aber der reim zerstört wird.

v. 15—21 incl. fehlen dem drucke.

v. 26. „Dieses wappen hatte man nach Christi passion“ ist entweder zeitlich zu nehmen: „Joseph brachte dies wappen bald nach Christi tod“ oder: „zufolge, in erinnerung an das leiden Christi“, schon lange vor Georgs geburt wurde es verehrt.

IV. Romantische dichtungen.

22. Geschichte des Wilhelm von Palerne.

Abgedruckt aus der ausgabe von W. Skeat: The romance of William of Palerne (otherwise known as the romance of „William and the Werwolf“), to which is added a fragment of the alliterative romance of Alisaunder. London 1867. No. 1 der Extra Series der Earl. Engl. T. Soc. Unser stück steht s. 11—18.

v. 172. *ȝhe.* Diese form, die in Mätz. Gr. I, 309 fehlt, kommt sowol bei Laȝ. als *ȝeo* als auch bei Orm *ȝho* vor; Gen. Ex. *ghe.* Vgl. Koch Gr. I, 469.

wist. wisien, wissen bezeichnet „zeigen, lehren, unterrichten, leiten“, kurz „erziehen“.

v. 173. *buschen* = sich aufmachen, gehen; hier: ins feld gehen, um die heerde zu behüten.

v. 175. *bistode* eig.: wenn sie die not umringte, anfiel = wenn sie es notwendig hatten, bedurften.

v. 178. *shawes.* Vgl. Al. W. v. 6109: *theo mores, theo shawes and the fen.* Ebens. M. Arth. 1723, 1760, 1765 = gehölz.

v. 180. *pertly* = *apertly* vgl. 291, 2536 u. s. Diese form *pertly* ist in unserem gedichte ganz gewönlich, vgl. glossar s. 295.

v. 188. *ho.* In diesem pronomen fiel *w* in der aussprache im Altengl. ganz weg, wie auch jetzt; deshalb fehlt es auch oft in der schreibung.

v. 189. *fredom* bedeutet hier wie noch Nengl.: ungezwungenheit, freimut, vertraulichkeit.

v. 193. *feffyd* = *feofatus, feofactus* Promp. Parv. 153 bedeutet: belehnt, beschenkt.

v. 194. *comsen* = *comensen* Altfranz. *comenser;* vgl. anm. zu 14, 213.

v. 198. *tidde* wird neben *betidde* = „es trug sich zu, geschah“ gebraucht.

v. 205. *attele* gehört zu *atlien, etlien,* vgl. Mätz. W. 134 = sich wenden, gehen, vgl. v. 272.

v. 206. *brutnen* eigentlich: zerstückeln, zerlegen, auch überhaupt: erlegen, vgl. Mätz. W. 360. *þe abaie* geht dem *brutnen* voraus; das stellen der tiere durch hunde. Skeat will *and* in *at* ändern.

v. 207. *is.* Hier fiel, wie so häufig im Süd- und Westengl., *h* aus. Vgl. v. 219, 244 u. s.

v. 208. *wies,* vgl. anm. zu 13, 206 und 14, 320.

v. 211. *lud* = mann, mensch. Ebenso v. 452, 535, 1001. Vgl. auch *leod* 14, 354 u. s.

v. 217. *icarped,* vgl. anm. zu 19, 6.

v. 228. *sad* bezeichnet: verständig, bescheiden. Vgl. glossar zu William von Pal. p. 299.

v. 241. *kynde father* = natürlicher vater.

v. 244. *kyn* = *cyen* (*vaccas*).

v. 261. *feiȝliche* ist hier gewis dasselbe wie *feiȝþely* v. 230, *feiȝþli* 4793. *where* ist hier offenbar ein versehen des schreibers. Dieser fehler beweist aber, dass *h* vor *w* nicht mehr gehört wurde. Vgl. *white* = *wite* v. 304.

v. 263. *tyred* = *atired,* gekleidet, geschmückt.

v. 294. Es ist zu verbinden: *cloþing comly for any kinges sone.*

v. 325. *fordedes* = *previous deeds.* Skeat hat gewis recht mit dieser übersetzung.

v. 331. *kuþþes* = bildung, feine sitten.

v. 332. *bonure* neben *bonere, bonaire* freundlich = *debonaire.*

v. 344. *bestow* = *shalt thou* Skeat. Ich weiss nicht wie Skeat zu dieser erklärung kommt. *bestow* bedeutet „stellen“, dann „anwenden, gebrauchen“. Unglück gebrauche, erfahre niemals = möge es dir niemals schlecht gehen.

v. 362. *litel dwerþ.* Vgl. das Franz. *Salues moi Huet le nain.*

v. 364. *cristen Akarin.* Ihm ist *þe payenes sone* gegenüber gestellt.

v. 371. *hal alwes* = *al halwes.*

v. 373. *kayren.* Altn. *keyra* steht im Altengl. ganz gewönlich = gehen, sich wenden, zurückkehren. Vgl. Mätz. W. 386.

v. 381. *pult* hat hier offenbar die bedeutung: mit gewalt wohin stossen, wohin bringen = er brachte sie durch seine ganze überredungskunst dazu, dass sie hoffnung fasste.

23. Die zerstörung Troias.

Herausgegeben wurde dies stück von Geo. Panton und D. Donaldson: The Gest hystoriale of the Destruction of Troy. No. 39 und 56 der Publ. der E. Engl. Text Soc. (Part I 1869, Part II 1874). Unsere stücke stehen II, 407—410 und 429—438.

XXXI. buch.

v. 12464. „Die schöne jahreszeit war vorbeigegangen bis zu dem punkte, wo der winter eintritt, der sommer war vorbei und der winter begann.“ Vgl. die nächsten zeilen.

v. 466. *a course low* näml. der sonne.

v. 477. *sore* entspricht hier genau unserem „sehr“.

v. 479. *counted* steht in ähnlicher bedeutung wie vorher *doutyng* = anrechnen, in anschlag bringen, beachten. Bei Mätz. W. 489 fehlt diese bedeutung.

v. 480. *to passe* die zu überstehen waren.

v. 481. *a hond qwile* = im handumdrehen. Dieser ausdruck wird öfters in unserem gedichte gebraucht. Vgl. z. b. v. 1157, 13122 u. s.

v. 483. *laghton* zu *lacchen* sie ergriffen das wasser, begaben sich zu see.

v. 484. *shotton* sie schossen, sie eilten, zu *schotien* gehörig. Ebenso v. 5933 u. s.

v. 486. *rife* berühmt, ebenso v. 13142, vgl. anm. zu LB I, 1, 232.

v. 490. „Sie hatten den wind im rücken, so dass dieser das schiff vorwärts trieb.“

v. 491. *du* die dazu gehörigen nächte = vier tage und vier nächte hatten sie günstigen wind. Ueber *foure* als unbestimmtes zahlwort vgl. anm. zu LB I, 12, 182.

v. 496. *þrublet* = *trublet, troublet.* Vgl. anm. zu 6, 1.

v. 497. *noy* = *anoi* sorge, kummer; vgl. 12513.

v. 12500. *skirmyt,* vgl. Nengl. *skirmish.* Eigentlich bedeutet es: schützen, abwehren, dann kämpfen.

v. 502. *walt.* Ags. treffen wir bei Somner *wealtian* = *nutare, titubare,* ohne belege. Leo Gl. 427: *wealtian* (walzen) *volvere,* walzen machen, wälzen. In dieser bedeutung: *totter, rouse, rush* ist dies zeitwort sehr häufig in unserem gedichte, vgl. glossar 581. „Als ob die wolken wankten vor hitze, als ob sie zusammenbrächen.“ Vgl. auch 12504 *walt up* = wälzten sich empor.

v. 506. *with heste* = auf befehl der fluten, wie die fluten sie zwangen. Ueber *with* in instrumentalem sinne vgl. Mätz. Gr. II, 443. Siehe auch v. 12523.

v. 516. *brent.* Wir können hier an feuer, das durch die blitze ausbrach, denken. Vielleicht bezeichnet es auch nur: unter feuer (der blitze) zu grunde gehen. Vgl. auch v. 12523.

bre eig. „brühe" wird hier von der dunkeln see gebraucht.

v. 517. *leymond* ist part. zu *leym, leomien.* Vgl. 12522 *þriuaund.*

v. 518. Mit dieser beschreibung des sturmes vergleiche man die ähnliche in No. 13.

v. 522. *thrifty and þriuaund* ziehe ich zu *thretty and two,* nicht zu *godes:* 32 schöne und reiche schiffe giengen auf dem wasser zu grunde. *Buerne* bedeutet nicht nur „brunnen, bach" sondern überhaupt „wasser"; vgl. Mätz. W. 375.

v. 525. *hym seluyn* nämlich Oelius Aiax.

v. 526. *swalprit.* Dies wort fehlt bei Stratm. Es kommt auch nur an unserer stelle vor und bedeutet: auf und ab sich (im wasser) bewegen.

v. 529. *in the slober and the sluche.* Beide worte bezeichnen den mit erde und schmutz gemischten schlamm, wie er an der küste sich zeigt.

v. 532. *wonen.* Entweder: „sie siegten mit mühe, not (*with wo*) über die wogen, sie retteten sich mit not aus den wellen" oder *winnen* erhält auch geradezu die bedeutung: „kommen, gehen" also: sie gingen mit mühe, aus den wogen.

v. 533. *soght were to lond* = die ans land getrieben worden. Beispiele für diese bedeutung finden sich in genügender menge gloss. 567.

v. 534. *laited.* In Gaw. 355, 411, 449 findet sich dieses wort, welches Altnord. *leita* (= suchen, nach jemand ausschauen) entspricht.

v. 535. *hym* verbesserten schon die herausgeber aus *hom,* wie die hs. liest.

v. 542. *tid* = erfolg haben: denn Telamon gelang es, glückte es mit unrecht, mit gewalt Cassandra zu entführen.

v. 547. Vgl. 13, 170 ff.

v. 551. „Wie Fortuna ganz grausam ihren (der helden) untergang plante."

XXXIV. buch.

v. 13106. *lurkyd* bedeutet im Altengl. gewönlich, wie noch jetzt: im versteck liegen, auflauern. Doch hier wie z. b. v. 813 unseres gedichtes steht es = sich heimlich hinwegschleichen, hinwegstehlen.

v. 112. *naytly. nait* ist die Nordengl. form = *need. Naytly* hat hier wol die bedeutung: gewaltsam, durch gewalt, wie v. 13123 und *needely* Al. Sk. v. 747. An anderen stellen unseres gedichtes ist wahrscheinlich die bedeutung: *quickly* z. b. v. 2427, 2746, vgl. gloss. 554.

v. 114. *tor son. tore, tor, teir* kommt häufig in den allit. dichtungen vor. Vgl. Will. v. Pal. 1428, 5066, 5143; Gaw. 165, 719. An all diesen stellen steht die redensart: *þat were to tore for to telle* = es wäre zu mühsam, schwer zu erzählen. Allein Destr. Troy findet sich v. 1035 *tore men of strenght.* 1637 *toures full tore,* ähnl. v. 320, 6717, 13339 = trotzig, kräftig. In dieser bedeutung ist es auch hier zu nehmen.

v. 117. *une = even, quite, completely,* vgl. gloss. 578, wo eine genügende menge stellen angeführt ist.

v. 119. *his pouer:* Ulixes gelangte aus seiner macht, aus seinem reichtum zur armut. *his* bezieht sich also auf Ulixes, nicht auf Telamon. Anders v. 13121.

v. 120. *wallond wele. to wale* bezeichnet: in reicher fülle da sein, vgl. gloss. 580. Es findet sich auch ein adjektiv *wale = good, strong, excellent,* vgl. ebenda — *walt* = er hatte keine gewalt über sie, freute sich ihrer nicht. *walde* neben *welde* findet sich schon in Laȝamon, vgl. Koch I, 243.

v. 124. *o lyue.* Die hs. hat *on lyue.* Dies ist offenbar ein fehler, daher besserten schon die herausgeber in *o lyue = of lyue.*

v. 126. *prise* adj. = tapfer, berühmt, stellt sich zum subst. *prise* = wert, berühmtheit. Vgl. v. 47, 322, 1099 u. s.

v. 129. *iapis or gen* eig. äffereien und kunstgriff. Vgl. 14, 290 *büaped.*

v. 130. *skope.* Es ist hier eine vermischung von *skape, schapien* und *scape = escape* anzunehmen, da kein Romanisches zeitwort stark flectiert wird.

v. 137. *þan* hs. hat *þat. þan* ist jedenfalls besser, doch lässt sich *þat* auch verteidigen: das gewährte er ihm, nämlich seinen willen zu tun.

v. 141. *shot. to shoot* hat noch jetzt die bedeutung: vorwärts stossen, herablassen (von waaren in einen schiffsraum oder von fässern in den keller), daher einen waarenraum, ein schiff befrachten, füllen.

v. 150. *hething = contempt, mockery,* das, da es aus dem Altnord. stammt (*hæðing*), besonders im Nordengl. seine anwendung findet. Vgl. Halliw. D. 447 und Stratm. 244.

v. 155. *rede toke:* wie ich rat annahm, wie es mir gefiel, vgl. v. 12266.

v. 160. *wilt* = trieb uns in der irre umher. *will* umher treiben, gehört zum adj. *will*, vgl. anm. zu 19, 323.

were = meer vgl. Stratm. (?) Besser belegt Halliw. D. 923 dies wort = *confusion.*

v. 161. *cauping* = *couping* eig. stossen, schlagen, stürmen der wellen.

v. 166. *wone þat the kyth aght* = sie gewannen, erreichten es, dass sie die landschaft, das land, die herschaft über das volk hatten.

v. 185. *lappit* eig. eingehüllt mit, in liebe.

v. 196. *speciall* = die vorzügliche, auserwählte, geliebte.

v. 198. *soght* = gieng mit ihr fort, entfloh mit ihr. Vgl. über diese bedeutung gloss. 567.

v. 13204. *frike* ist nur eine nebenform von *freke.* Prompt. Parv. 179 findet sich *fryke or craske or yn grete helthe* = *crassus.*

v. 206. *the ton* vgl. anm. zu 19, 242 und Guy o. Warw. anm. zu v. 658. Vgl. auch v. 226 *þat tother.*

v. 215. *nothing hom lakked* = nichts mangelte ihnen. Es ist dies wol auf *nigromansy* zu beziehen: keine zauberkunst mangelte ihnen, sie verstanden alle zauberkünste. Vgl. auch nächste zeile.

v. 217. *spretis* = *sprites* mit geistern und zauberkunst.

v. 219. *þai* bezieht sich auf *who so*, welches einen pluralbegriff in sich schliesst.

pure bedeutet wie noch jetzt: vortrefflich, auserlesen, gross.

v. 224. *to wale* = sie auszuwählen, zu kennzeichnen vor den andern.

v. 229. *wissit no wile. wissit* gehört zu *wissen* = *wisien.* — *wile* = *astutia:* sie verstrickte mich durch zauber so sehr in liebe, dass mir keine list einen weg zeigte, wie ich entkommen konnte.

v. 231. *yeuerly* = *ȝiuerliche* AR: gierig, willig, bereitwillig.

yepe = Ags. *ȝeáp*, bei Laȝ. und Orm *ȝep, ȝæp* = schlau, verschlagen, vgl. Stratm.

v. 234. *coning* ist hier verbalsubstantiv. — Ueber *to cast* reflexiv gebraucht = sich anschicken, vgl. Mätz. W. 404.

v. 242. *a lite* = mit geringer mannschaft.

v. 245. *qwaitid* = *waitid, awaitid* sie stellen mir nach. *qwaintis* = seltsame künste, zauberei.

v. 257. *with gomes,* ebenso v. 13147 = unter den leuten.

v. 260. *angardly* neben *angarly, angarely* = *angrily, eagerly.*

v. 271. Vgl. 15 v. 481 ff.

v. 276. *ledyn* eig. Latein, dann überhaupt sprache, rede, hier: gesang mit worten.

v. 282. *stighttill.* Das zeitw. *stihtlen* = *dispose*, *rule* ist in den allit. dichtungen nicht selten. Vgl. Stratm.

v. 285. *derkon* = dunkel werden, hier vom aufhören des bewustseins.

v. 287. *walton all vnder:* sie wälzen, ziehen es ganz herunter; vgl. anm. zu v. 12512.

v. 289. *dump* = stossen; vgl. Jamies. Scot. D. 345. — *þai* ist auf *Sirens* zu beziehen: „sie stossen die schiffsleute in die tiefe und bringen sie zum tode".

v. 296. „Wir beachteten sie nicht mit hören, wir hörten nicht auf sie."

v. 13300. *failit 1:* „fünfzehn 'furlongs' vor dem strudel entkam ich".

v. 317. *gyng* neben *ȝung, geong* = junge mannschaft, mannschaft überhaupt. Vgl. über die form, die schon im Ags. vorkommt, Grein, Sprachsch. I, 499: Hier finden sich auch beispiele für diese bedeutung. Für das Altenglische führt Halliw. D. 400 genug beispiele an.

v. 319. *baret, barat* sowol „kampf" als „mühsal, not" überhaupt.

v. 322. *torfer, torfor, tourfer* (Altn. *torföri*) = mühsal, fehlt bei Stratm.

v. 343. *triet* und v. 12350 *tried;* vgl. Prompt. Parv. 502 *triin* = *eligere.*

v. 345. *cloise* = sie hatte sich sehr zurückgehalten, sie hatte sehr zurückgezogen gelebt.

v. 348. *ferkit,* vgl. anm. zu 13, 187.

v. 353. *kyng.* Die hs. hat *kym,* was schon in der ausgabe verbessert wurde.

v. 354. *kairen* = gehen, Altn. *keyra;* vgl. anm. zu 22, 373.

v. 367. *þe = þei,* steht öfters im Altengl.
v. 371. *ho grippet to* = sie griff nach, ergriff, umarmte.
v. 373. *in sound* = in gesundheit; vgl. v. 546, 1813 u. s.

24. Geoffrey Chaucers Canterburygeschichten.

Unserm texte wurde zu grunde gelegt: Poetical Works of Geoffrey Chaucer. Ed. by Rich. Morris. New and revised edition. London s. a. 6 vols. in: the Aldine edition of the British poets. Unser stück steht dort II, s. 355—375. Herbeigezogen wurde noch: Chaucer, in der Clarendon Press Series. Vol. 2. Ed. by W. Skeat. Oxford 1874. s. 103—125. — Benutzt wurde auch noch: Geoffrey Chaucers Canterbury-geschichten. Uebersetzt von W. Hertzberg. Hildburghausen 1866.

I. teil.

v. 3. *which* bezieht sich auf den vorhergehenden satz: *that werryede Russy.*

v. 5. *which* wird im Altengl. ganz gewönlich auf personen bezogen, vgl. anm. zu 6, 53.

v. 9. *which that*, vgl. Mätz. Gr. I, 326.

v. 14. *as eny centre stable.* Der mittelpunkt ist das feste, das, was am wenigsten hin und herschwankt. Vgl. auch Skeat s. 200.

v. 15. *desirous* begierig nach kampf und kriegsruhm.

v. 31. *couth* der seine farben kennte, mit ihnen umzugehen wüste. *longyng = belonging*, wie *gan = bigan* und andere. Vgl. anm. zu 20, 14.

v. 38. *(leet) don cryen*, vgl. LB. I, 3, 7: *let crie* = er liess ausrufen.

v. 39. *after the yeer.* Skeat: *according to the time of year.* Ich möchte *year* auf das jahr, wie alt er war, beziehen: „er liess die feier seines so und so vielsten geburtstages ausrufen, gerade nach dem lebensjahre, das er erreicht hatte“.

v. 46. *what for = because of.*

v. 48. *geten.* Wie in *ȝouen,* neben *ȝeuen* und *troden* neben *treden* tritt im 14. jh. auch neben *geten* ein *goten* ein. Vgl. Koch Gr. I, 276, 277. Hier steht noch die regelmässige form.

v. 55. *tharray,* vgl. anm. zu LB. I, 3, 5. Vgl. auch v. 114.

v. 56. *a someres day.* Ein sommertag ist hier genannt, weil der am längsten ist.

v. 58. *at every cours* nach jedem fortgang, jeder folge, stück für stück.

v. 59. *sewes.* Ags. finden wir *seawe* = sauce, brühe. Vgl. Prompt. Parv. 454 *sew = cepulatum.*

v. 63. *this lond* = England.

v. 65. *pryme* nämlich während der junker erzählt.

v. 68. *cours* bedeutet hier: gang (von speisen).

v. 80. *wayten* bezeichnet hier, wie noch Nengl.: mit etwas fortfahren, eifrig und voll erwartung, was kommen wird, dastehen.

v. 84. *by ordre* der reihe, ihrem range nach.

v. 87. *than Gaweyn.* Der lesart Skeats: *that* ist entschieden der vorzug zu geben. Gaweyn galt als der höfischste ritter, er war überhaupt der beliebteste ritter der tafelrunde in England, von dem wir die meisten gedichte haben.

v. 88. *they* wenn er auch wieder aus dem zauberlande gekommen wäre.

v. 96. *leere = lerne.*

v. 97. *sowne* hier: im tone nachahmen.

v. 100. „Ich sage nur das: so viel bedeutete alles, was er meinte, was er sagen wollte, wenn ich es noch recht im gedächtnis habe.“

v. 110. *in droughthe or in schoures:* durch trockenheit oder regen.

v. 113. *thurgh foul and fair:* durch schlechtes und schönes wetter, durch dick und dünn.

v. 119. *pyn* eine feder am rosse.

v. 123. *a seal and bond.* Er kannte manchen zauberknoten (*bond*). Hertzberg. Doch irrt H. offenbar, wenn er *seal* auf „Salomons wundersiegel“ bezieht, dann könnte nicht *many* stehen, da Sal. nur eines besass. Es ist vielmehr nur: zaubersiegel, wie eines, und zwar das berühmteste, in Salomons besitz war.

v. 136. *he* näml. *the kyng of Arraby and Ynde*, vgl. v. 102.

v. 140. *hir.* Obgleich vorher ganz allgemein *who so* gebraucht wird, so denkt der ritter doch an Canacee (vgl. v. 136), vgl. v. 142, 146.

v. 147. *his woundes* = die wunden dessen, welchen sie heilen will.

v. 149. *smyte* wer damit haut, schlägt.

v. 154. *the plat,* wie v. 156 *the platte swerd* = das flache schwert, die flache klinge.

v. 158. *glose* ohne weitere randbemerkung = es ist durchaus wahr.

v. 161. *rit* = *rideth,* wie 163, 174 u. s. *stant* = *standeth.* Vgl. darüber Koch Gr. I, 339.

v. 163. *stille as eny stoon.* Diese bezeichnung der stille ist im Altengl. häufig, vgl. z. b. LB. I, 16 v. 32 *stanestill* u. s.

v. 164. *lad* = *leded* vgl. Koch Gr. I, 314. Ebenso v. 178 *laft,* vgl. Koch a. a. o. 315.

v. 176. *polyve* = *pulley.* Franz. *poulie* = flaschenzug.

v. 180. *voyden* leeren, räumen, wegräumen, wegschaffen.

v. 182. *gauren* wol = Altfr. *garer, guarer, warer* gewahren, betrachten, anstarren.

v. 187. *Poyleys.* Sowol die Lombardei als Apulien waren ihrer pferde wegen berühmt.

v. 194. *they demede.* Es steht hier der plural wegen des in *peple* enthaltenen mehrheitsbegriffes.

v. 201. Skeat hat *the Grekes hors Synon.* Unsere lesart nennt er *odd blunder.* Wenn wir allerdings mit ihm *Synon* als namen des pferdes auffassen, so ist unsre lesart nicht zu halten. Er führt selbst eine reihe von beispielen an, wo im Altengl. die Altfranz. construction gebraucht ist, wonach der name des besitzers ohne praeposition angefügt wird. Die zufügung einer apposition ist zwar in diesem falle das gewönliche, doch nicht n ö t i g. Morris' lesart = „das Griechische pferd des Sinon" lässt sich also wol halten. Ueber die sache selbst vgl. Skeats ausführliche anmerkung.

v. 209. *It lyth.* Hertzb. übersetzt: „er lügt" nach der lesart *he lyeth,* wie auch Skeat hat. Des *rather* wegen möchte ich dieser lesart allerdings den vorzug geben. Unsere worte bedeuten: Es lügt = es ist nur ein trugbild, existiert nicht wirklich, denn mehr als dem Trojanischen pferde (*rather*) gleicht es einem gaukelspiel.

v. 215. *comprehende* ist hier *comprende* auszusprechen.

v. 216. „Sie denken von allem lieber das schlechtere". Aehnl. wie hier *the badder ende* steht LB. I, 12 v. 308 *þei gete þe fairer ende* und ebend. 325 *þe fairer side.*

v. 222. *angels* durch zusammensetzung aus winkeln, indem dass glas so gesetzt wird, dass die gläser in winkeln zu einander stehen und sich in einander spiegeln. H. übersetzt: in winkelconstruction. Die lesart Skeats ist hier besser: *slye reflexions* = durch schlau ersonnene, schlau berechnete reflexion.

v. 223. *such oon* = der, welchen der zauberer Virgil machte. Vgl. Sev. Sages v. 2007 ff.

v. 227. *her bokes* = die bücher des Arabers Alhazel (Alhazen), des Polen Vitello (Vitellio) und des Aristoteles.

v. 236. *medicines* H. arzenei. Der sinn ist hier wol: wundersäfte, wodurch man das eisen härten kann. Im Lat. wird *medicina* auch = mittel, hilfsmittel gebraucht, hier also: mittel das eisen hart zu machen.

v. 246. *ferne aisshen* aus der asche von farrenkraut. Ueber die sache vgl. Skeats anmerkung.

v. 248. *so ferne:* „aber da sie dies nun in so fern, nun so weit erkannt hatten, so hört ihr geschwätz und ihre verwunderung auf."

v. 250. *of cause* Skeat: *on cause,* wie nachher *on ebbe* etc. Doch wird im Altengl. *wonder* als verbum einer äusserung des wahrnehmens sowol mit *of* verbunden (vgl. Mätz. Gr. II, 261 ff.) als mit *on* (ebend. 386 ff.).

v. 251. *gossomer* = *godsomer* = altweibersommer. Ueber andre ableitungen vgl. Müller Et. W.

v. 257. *Aldryan* oder *Aldiran* ist ein stern im löwen. Es war zwei uhr nachmittags.

v. 261. *chambre of parementz* = prunkgemach.

v. 271. *dul* einer, der nicht Venus verehrt, der unempfindlich gegen solche lust.

v. 277. *dissimilynges:* sie wissen ihre verliebten blicke zu verbergen vor den augen der späher.

v. 284. *in al this melodye* unter aller dieser musik wurden die speisen aufgetragen. *ussher* = Franz. *huissier* eig. „der türsteher“ wird hier als „diener“ überhaupt gebraucht.

v. 289. *al by day* = noch bei tag.

v. 299. *ther as,* wie v. 259, II 70 u. s., steht = *there* oder *where.*

v. 308. *trille* = trillern, in schwingende bewegung setzen, herumdrehen. Vgl. Müller Et. W.

v. 309. *bitwen us two* unter vier augen, vgl. v. 325.

v. 326. *byd* Skeat u. H. lesen *ryde.* Unsere lesart ist entschieden die bessere. Der könig weiss noch nicht die geheimnisse des pferdes, er kann also auch noch nicht ohne weiteres fortreiten. *byd* bedeutet: gebietet mir (das geheimnis mitzuteilen), sobald es euch gefällt, weiter habe ich nichts mehr zu bemerken.

v. 331. *repeyryng* = indem der könig zurückkehrt. Sk. *repeireth.*

v. 335. *ye get* in meiner erzählung kriegt ihr nichts mehr davon.

v. 337. *his lordes festeynge. lordes* ist entweder nomin.: „ich lasse diesen Cambinskan und seine edeln schmausend zurück“ oder accus. „ich lasse diesen C. seine edeln bewirtend zurück.“

II. teil.

v. 2. *to hem* der festversammlung.

v. 4. *galpyng mouth* er küsste sie mit gähnendem munde und sie gähnen ihn wieder an. Ein ähnliches bild liegt Shakesp. Macb. III, 2 v. 42 zu grunde: *the shardborne beetle with his drowsy hums Hath rung night's yawning peal.*

v. 6. Schon Tyrwhitt führt hierzu aus dem, Galen zugeschriebnen buche „De Natura“ an: *Sanguis dominatur horis septem, ab hora noctis nona ad horam diei tertiam.*

v. 7. *cherischeth* pflegt das blut, kommt dem nach, was euer blut für seine gesundheit verlangt.

v. 11. *for* = vor mir, in meiner gegenwart, oder = *fro* von mir aus? Vgl. 2, 55.

v. 13. *no charge* die keine wichtigkeit, keine bedeutung haben.

v. 14. *prime large.* Sk. erklärt es mit recht = *fully pryme,* zu Thopas 2015, bis es völlig prime d. h. bis diese längst vorbei.

v. 15. *the moste part* der gröste teil ausser Canacee, wenn wir C. ausnehmen.

v. 21. *firste* sie schlief ihren ersten schlaf, dann (gegen morgen) wachte sie auf und schlief nicht wieder ein. Dass hier nicht etwa zu übersetzen ist: sie hielt ihre zeit schlaf, sie schlief ihre richtige zeit (also *firste* = *friste*), beweist das folgende.

v. 26. „Der spiegel machte einen solchen eindruck auf ihre seele, dass sie ihn im traume sah, dass sie von ihm träumte.“

v. 30. „die gerne weise sind, die sich gerne den anschein der weisheit geben.“

v. 41. *he:* „die sonne war noch nicht höher gestiegen, als sie (Canacee) bereits fertig war, so sehr beeilte sich die prinzessin.

v. 51. *what . . . what* = teils . . . teils, wie Nengl. *some what.*

v. 57. *yore:* die schon vor langer zeit, die (zu) lange zeit darauf gehört haben.

v. 61. „ich sollte dem knoten der erzählung nachgeben, zu dem knotenpunkt der geschichte kommen.“

v. 63. *fordruye* Sk. *fordrye* = ganz vertrocknet.

v. 70. *sche* nämlich der falke. „Das blut rann dem baume entlang, auf welchem er stand, sass. Dass hier mit *sche* nicht etwa Canacee gemeint sei, geht aus v. 93 hervor.

v. 89. *lydne,* vgl. anm. zu 23, 13276.

v. 115. *ferde* das mit sich selbst so erbarmungswürdig verfuhr.

v. 123. *god of kynde* der gott der natur, der die ganze natur erschuf und ihr herr ist.

v. 136. *auctorite* durch gewährsmänner, aus büchern, dem *werk* = tat, entgegengesetzt.

v. 141. *your principles* = bestandteile eures wesens.

v. 145. Man vergleiche über diese redensart Sk. s. 211. Das sprüchwort ist: *Beat the dog before the lion.*"

v. 150. *that other* näml. *Canacee.*

v. 160. *al* im sinne von *although*, vgl. Mätz. W. 57. Ebenso v. 219 u. s.

v. 165. *greyn.* Lat. *granum*, Franz. *graine* = farbe, färbemittel.

v. 168. „dieser heuchler des liebesgottes = er, der den liebesgott betrog."

v. 169. *doth* näml. *hude.*

v. 181. *forferen.* Stratm. gibt *to perish, destroy* als bedeutung an. Doch in unserer stelle ist die bedeutung: sehr in angst sein, fürchten.

v. 182. *sewerte* die sicherheit, bürgschaft, die er gab.

v. 190. „dahin gegangen ist manch ein tag, seitdem dieses sprichwort entstanden = es ist ein altes sprichwort."

v. 199. *as by* = soweit es sein gesicht angieng, äusserlich sah er edel aus.

v. 204. *altherfirst.* Diese einschiebung eines dentals ist in dieser verbindung ganz gewönlich, vgl. Mätz. W. 56.

v. 214. *poynt devys.* Wie noch im Nengl. *point-device* = pünktlich, genau. Sk. hat *at point-deuys.*

v. 233. *wher* = *whether* wie öfters in unserm lesebuche. Vgl. anm. zu 14, 295.

v. 237. *which harm* ist abhängig von *I know.* Obgleich unsere lesart sich sehr wol verteidigen lässt, ist doch wol die bei Sk. *swich harm* besser.

v. 250. Wie LB. I, 6 v. 5081 steht hier *Johan,* ist aber einsilbig zu lesen. Vgl. die anm. zur ang. stelle. Dass Johann der apostel der treue ist, vgl. Sk. s. 212. *Saint Johan to borwe* = ich rief Johann zum bürgen an.

v. 255. *than hath he doon* er hat gehandelt, nach seinem gefallen getan.

v. 273. *and loven none leveres of propre kinde.* H. „und liebt nicht fütterung der rechten art." Diese übersetzung erklärt die stelle nicht. Sk. liest *nouelries* und wir dürfen ihm zustimmen, dass *noueleres* = *nouelries* zu lesen ist.

v. 276. *though he were.* Im Ags. und Altengl. steht nach *though,* auch wenn der durch diese conjunction eingeleitete nebensatz etwas aussagt, was tatsächlich stattfindet, häufiger der conjunctiv als der indicativ. Vgl. auch Mätz. Gr. 2, 134 unten.

v. 296. „Sie versah ihr amt (der krankenpflege) und tat von früh bis spät alles, was in ihrer macht stand."

v. 297. *muwe.* Unsere form steht näher dem Franz. *mue,* als *mewe,* wie Sk. liest. Mittellat. *muta* zu *mutare* bezeichnet die zeit, wo die vögel mausern, dann: der ort, wo man die falken während der mauserzeit einsperrte, daher: der stall, käfig.

v. 300. *greene.* Wie blau die treue bezeichnete, so grün die treulosigkeit. Vgl. Sk. s. 212 unten.

v. 302. *tydifs.* Stratm. übersah dies wort vollständig. Es bezeichnet einen kleinen vogel: Nach Nares' Dict. *motacilla regulus.* Vgl. auch Sk. s. 213 u. 286. Hertzb. übersetzt es: zeisig.

v. 303. *to crye and chyde* = sie öffentlich auszurufen (als treulos) und sie zu schelten; sie öffentlich zu ihrer schmach als treulos zu erklären. Vgl. nächste zeile.

v. 304. Alle hss. haben diesen vers vor v. 303. Doch schon Tyrwhitt stellte die von uns gegebene ordnung her, eine änderung, die alle herausgeber seitdem annahmen.

v. 306. *as nowe* für jetzt, später komme ich wieder darauf zurück.

v. 312. *my proces* ich will den fortgang der erzählung einhalten, ich will nicht der erzählung vorausgreifen, sondern alles der reihe nach erzählen.

v. 319. *for whan.* Sk. hat *for whom.* Letztere form ist die gewönliche im Altengl., wenn sich *whom* auf eine person bezieht. *for hwan* aber findet sich im Ags. neben *for wham* = weshalb, also auf den ganzen vorher gehenden satz bezüglich. Vgl. Grein, Sprachsch. II, 113.

v. 321. *Camballo.* Alle herausgeber fanden schon den anstoss, der in dieser stelle liegt. Camballo (v. 310 Camballus) ist einer der beiden brüder Canacees. Der sachverhalt ist offenbar folgender: Ein liebhaber der Canacee kämpft gegen die zwei brüder Algarsif und Camballo, um seine geliebte zu erringen. Der name dieses liebhabers mag ähnlich wie Camballo geklungen haben und ein

gedankenloser schreiber setzte dafür Camballo. Gewis gab Chaucer nicht dem geliebten der Canacee den gleichen namen, wie dem bruder derselben, so dass wir sicherlich in „Camballo" ein verderbnis sehen müssen.

25. Geoffrey Chaucers Troylus und Cryseyde.

Diesem stücke wurde ebenfalls die ausgabe von R. Morris zu grunde gelegt. Die abgedruckten verse stehen dort Vol. V s. 22—29.

v. 521. *his owen brother.* Pandarus ist nicht der leibliche bruder des Pandarus, wol aber sein bester freund. Vgl. buch I v. 548, 610 u. s. Pandarus ist oheim der Cryseyde. Vgl. buch II v. 76, 92, 98 u. s.

v. 523. *as go we.* Ueber *as* zur einleitung von heischesätzen vgl. Mätz. Gr. III, 526 ff.

v. 529. *cely = sely.* Ueber den wechsel von *c* und *s* in den hss. vgl. anm. zu 9, 2.

v. 532. *adoun* vom pferde herunter, denn er reitet hin, vgl. v. 538 u. 557.

v. 546. *gye.* Vgl. Prompt. Parv. 193 ff. *gyyñ or ledyñ = duco. gyyñ or wyssyñ = dirigo, gyyñ or rewlyñ = rego.*

v. 574. „Bis in den tod hält sich mein herz zu ihr, gehört ihr an." Vgl. anm. zu 2, 28.

v. 576. *alderlevest*, vgl. anm. zu 24, II 204.

v. 590. *dredeful for to greve* der du schrecklich zu beleidigen bist, der du fürchterlich, wenn man dich beleidigt.

v. 596. *destraindre* hat im Altfranz. die bedeutung: pressen, schnüren, drücken, daher: zu etwas (gegen seinen willen) bewegen, zwingen.

v. 602. *hire bane. hire* ist gesetzt, nicht *his*, wegen des pluralbegriffes, welcher in *folk* liegt.

v. 604. *ther as* vgl. anm. zu 24, I v. 299.

v. 605. *wente* bedeutet: pfad, weg, vgl. Troil. III, 738, Boke o. Duch. v. 398: *doun by a flowry grene wente.*

v. 608. *joye* freude, dann: fröhliche stimmung, gute laune. Möge er aus guter laune wollen, dass ich sie wiedersehe. — *as wolde* vgl. anm. zu v. 523.

v. 628. *drof forth* entspricht genau unserm: er trieb es fort. Vgl. auch v. 680 u. s.

v. 641. *wynde in steere* winde im steuerruder, günstige winde, die hinter dem schiffe her kommen und es vorwärts treiben.

v. 652. *hornes old* beim abnehmenden monde ritt Cryseyde weg und will nach zehn tagen beim neumonde (*when thow ert horned newe*) zurückkommen.

v. 661. *and that* ist von *hym thoughte so* abhängig. Mit dem unpersönlichen *hym thoughte* wird nachher ungenauer weise *and (he) seyde* verbunden.

v. 664. „Phaeton ist wieder aufgelebt und bringt den sonnenwagen auf falsche bahnen."

v. 673. *hardy* bedeutet noch jetzt: vertrauensvoll, zuversichtlich. *Hardyly* ist = zuversichtlich, sicherlich.

v. 674. *stoundemele.* Ags. finden wir *stundum* = bisweilen, manchmal, auch *mœlum* wird in ähnlicher weise adv. gebraucht. *stoundemele* steht auch R. de la R. 2304.

encresseth hat, wie noch jetzt *increase*, die bedeutung von: anschwellen, sich erheben. „Der lufthauch, welcher mehr und mehr anschwillt und in mein antlitz bläst".

26. John Lidgates geschichte von Theben.

Unser text ist gegeben nach: The workes of Geffrey Chaucer, newly printed with diuers addicions, whiche were neuer in printe before; with the siege and destruccion of the worthy citee of Thebes, compiled by John Lidgate, Monke of Berie. As in the table more plainly dooeth appere. — Folio, London 1561. – 378 folios. Unser stück steht fol. 356ʳ sp. 1—356ᵛ sp. 2. — Zum vergleich wurde noch herangezogen: The works of our ancient learned and excellent English poet Jeffrey Chaucer etc. To which is adjoined the story of the siege of Thebes, By John Lidgate, Monk of Bury, together with the life of Chaucer etc. London 1687. Folio. 660 folios und anhang. Auf fol. 622, sp. 1—623, sp. 2 steht unser stück. Zum vergleiche mit Chaucer wurde gerade dieser prolog gewählt.

v. 1. Diese astronomische bemerkung ist Chaucer nachgeahmt, der diese geschmacklosigkeit auch öfters in seinen dichtungen zeigt. — Chaucer trifft in Southwark mit den pilgern zusammen, wie er sagt, prol. v. 7: *(whan) the yonge sonne Hath in the ram his halfe cours ironne,* bei ihm ist es anfang April. Lidgate findet die pilger in Canterbury, daher bei ihm mitte April. Wir sehen hieraus, und dies ist nicht unwichtig, wie lange sich Lidgate, und wol auch Chaucer, die pilgerfahrt von London bis Canterbury ungefähr vorstellte.

v. 8. Der April galt als regenmonat; vgl. Chauc. Cant. T. prol. v. 1. Doch auch zugleich als der monat, wo alles keimt und grünt; vgl. ebend. prol. v. 4 ff.

v. 14. *clad in grene with her floures, craftely meint.* Flora hat den boden in grün gekleidet und mit ihren blumen, welche künstlich darunter, unter das grün gemengt sind. Oder es lässt sich dieser vers auch zum folgenden ziehen: *hath with her floures depeint.*

v. 19. *complet and tolde* wenn sie völlig, vollständig und erzählt sind, wenn sie völlig erzählt, berichtet sind, nach der verschiedenen stufe der einzelnen stände, gemäss dem bildungsgrad und der eigenart der einzelnen stände. *Stage* kann man auch in ursprünglicher weise = bühne, nehmen. Jeder stand hat gleichsam seine eigene bühne (wie bei den mysterienspielen), von wo er herunterspricht und seine erzählung berichtet.

v. 22. *disporte* bedeutet hier scherz: sie erzählten eine scherzhafte geschichte, doch keine gemeine. Gegenüber steht *ribaudrie* = schmutzgeschichte.

v. 27. Jeder wird zugelassen, keiner will wirklich den andern beleidigen und der koch, der müller und der verwalter machen gegenseitig ihre sache wett, indem der verwalter dem müller, dessen geschichte gegen ihn gerichtet war, mit einer ebenso kräftigen erzählung dient, der koch, dessen geschichte verloren, wendet sich gegen den wirt.

v. 32. *pilled nolle* = Prompt. Parv. übersetzt *pyllyd* mit *depilatus, glabellus.* Der ablasskrämer wird als „mit kahlem scheitel“ bezeichnet, denn bei Chaucer trägt er keinen hut, vgl. Chauc. C. T. prol. v. 680: *and hood ... ne wered he noon.* Vgl. auch v. 683.

v. 33. *beerdles*, vgl. C. T. prol. v. 689 *no berd ne hadde he ne never scholde have, As smothe it was as it ware late ischave.*

v. 34. *glasie iyes* vgl. C. T. v. 684 *suche glaryng eyghen hadde he as an hare.* — *face of cherubin* gibt Chaucer nicht dem ablasskrämer, sondern dem büttel (*sompnour*) v. 623.

v. 35. *to anger with the frere.* Auch dies ist eine verwechslung des büttels mit dem ablasskrämer. Letzterer erzählt eine sehr moralische erzählung, während sich der ordensbruder mit dem büttel zankt.

v. 46. *youe.* Vgl. Koch Gr. I, 277.

v. 49. *all.* Es ist dies abhängig von dem in *registrer* liegenden verbalbegriff. Von *seyng* kann *all* des sinnes wegen nicht abhängig sein. *Chief registrer* nennt Lidg. seinen lehrer, weil er selbst ja auch geschichten erzählen will, welche von ihm auf der pilgerreise berichtet wurden und die Chaucer nicht kennt. Doch will L. sagen, dass das hauptsächlichste von Chaucer gesagt sei.

v. 53. *Of eche thyng* etc. „Von jedem dinge, jeder erzählung behielt er in den hauptpunkten den sinn ganz ohne änderung bei, er erzählte sie im allgemeinen so, wie sie der einzelne pilger berichtete.

v. 55. *voidyng the chaffe* er leerte die getreidehülse aus, er nahm die fruchtkörner aus der hülse, er trennte die spreu vom waizen; während die pilger wichtiges und unwichtiges bunt durch einander erzählten, suchte er das bedeutsame heraus (*true piked greine*) und stellte dies in das rechte licht (*enluminyng*).

v. 59. *first the pilgrimes.* Aus den vorhergehenden zeilen ist zu ergänzen: er beschrieb. Zuerst beschrieb er die pilger alle, die im Tabard versammelt, einen nach dem andern und dann, wie sie aus Southwark ihren weg ritten etc. Vgl. Cant. T. prol. v. 715 ff.

v. 65. Zu *none* ist *was* oder *being* zu ergänzen.

v. 67. *one and all* der einzelne und alle = alle insgesammt. Aehnlich ist der ausdruck: *all and sum* = alle und einige. Vgl. darüber Mätz. Spr. I, s. 374 anm. zu v. 28.

v. 77. *myne inne* ein gasthaus für mich.

v. 82. *dan Pers,* vgl. anm. zu 15, 215.

v. 86. *besechyng.* Diese participiale anknüpfung liebt Lidg. Vgl. v. 80, 98 u. s.

v. 88. *without more shortly* und aus welcher gegend dass ihr seid, sagt mir kurz ohne weitere erörterungen.

v. 90. Lidgate nahm sich als vorbild zur beschreibung seiner eignen person wol die des studenten aus Oxford im Prol. der Cant. T. Vgl. dort v. 285 u. ff.

v. 95. *hight* wie ich verheissen, gelobt habe (näml. eine pilgerschaft zu tun).

v. 100. *rounde bagis.* Die folgenden speisen sind alle eierspeisen, welche der wirt dem genesenden Lidg. empfiehlt. *bagis* ist wol dem heutigen *bagpudding* = serviettenpudding, kloss, entsprechend. Zu dieser übersetzung stimmt dann auch das *rounde.*

v. 101. *franche moile.* Oft wird dies wort auch zusammengeschrieben. Es ist ein gebäck, das hauptsächlich aus eiern und schaafsfett bestand. Vgl. Halliw. D. 378 u. Prompt. Parv. 177 *frawnchemul, puddynge = lucanica.*

tanse. Vgl. Babees B. s. 212: Tansy cake is made of grated bread, eggs, cream, nutmeg, ginger, mixt together and fried in a pan with butter, with green wheat and tansy stamped.

froise. Vgl. Babees B. s. 212, wo *froize* mit *pancake, fritilla* übersetzt wird und erklärt als: eggs beaten together with minced suet and so fried in a pan, about the quantity of an egg together, on one side, not to be turned, and served with a sauce of vinegar and sugar.

v. 102. *coise* wird von Halliw. D. 276 nur mit einer stelle aus Gower belegt, mit der gleichen bei Mätzner. Dieselbe beweist, dass *coise* = körper, einen verächtlichen nebensinn hat, also etwa unserm „balg" entspricht. Auch unsere stelle passt dazu ganz gut. Der grobe wirt meint: „dafür dass du ein mönch bist, ist dein balg recht dünn."

v. 107. *your fill* wenn ihr eure fülle, wenn ihr hinlänglich geschlafen habt.

v. 109. Ich verbinde: umwickele ordentlich deinen kopf, (winde) tücher rings herum. Oder ist *round* imperat. = rund herum legen? — Es war im MA. sitte, wenn man auch sonst im bette gar keine bekleidung trug, doch stets den kopf dicht zu verwickeln. Vgl. Wright Engl. Cult. s. 345.

v. 110. *nottie.* Wie *notien, noten* neben *nutien, nutten, nitten,* so steht das adj. *nottie* von diesem stamme gebildet, neben *nuttie, nittie.* Letztere form belegt Nares Dict. noch aus späterer zeit. Nares' etymologie = *nitidus* ist selbstverständlich zu verwerfen, ebenso der zusammenhang unseres adj. mit *nittie* = *filthy.*

v. 112. *blowe* hier = einen wind fahren lassen. Durch die nächste zeile wird diese bedeutung ganz klar.

v. 114. *colles passion.* Das Franz. *col* = *collum* kann hier nicht gemeint sein. Es steht hier wol *col* = *cul.* Schott. findet sich *cules* = *buttoks* vgl. Jamies. Scot. D. s. 278. Hier ist also *u*- nicht *ü*-laut, der im süden zu *o* geschwächt wurde. Der sinn passt sehr gut. Es wäre hiermit auch dies wort für den süden belegt, vgl. Mätz. W. 517.

v. 117. *fenell rede* auch *fenelle the browne* genannt, war als mittel zur verdauung im MA. bekannt. Vgl. z. b. Babees B. s. 183, anm. zu v. 991.

v. 120. *rise not* d. h. um im mondenscheine von Canterbury zu reisen.

v. 122. *orlogere* ich will euer glöckner, türmer sein, will euch aufwecken, wenn ich sehe, dass es die rechte zeit (*my tyme*)ist. Vgl. Chauc. C. T. prol. 823.

v. 124. *parcell.* Wie das subst. *parcel* in der bedeutung völlig *part* gleichkommt, so auch das verbum. *parcell* bedeutet *to part* sich weggeben, sich weiter (*forth*) auf den weg machen.

v. 126. *looke vp,* vgl. v. 105 *left vp your hedde.*

v. 127. „du sollst fröhlich sein, wer auch immer „nein" dazu sagte, wer auch immer dagegen sein mag."

v. 133. *chese* du sollst keine wahl haben.

v. 135. *like* finde gefallen an dem brauche dieser gesellschaft, schliesse dich dem brauche, eine geschichte zu erzählen, an. Vgl. v. 141.

v. 140. *contunen* ist eine nebenform von *continuen,* vgl. Mätz. W. 473, 474.

v. 155. *breake our faste.* Hier ist deutlich, wie das subst. *breakfast* entstand.

v. 162. *a twentie deuill way.* Vgl. Cov. Myst. s. 217 *adewe, adewe, a XX*[ti] *devyl way* und LB. 1, 15 v. 16 *al hit goth a develway.* — Ich fasse die ganze stelle auf: Schliesse deine türen d. h. höre auf (mit beten), zum teufel zu, denn es ist keine ergetzung so paternoster herzumurmeln und zu beten, es wird deine lippen ganz trocken machen. Erzähle eine geschichte und mache einen scherz daraus

d. h. erzähle einen schwank. — *pateren* = paternoster sprechen, findet sich bei Chaucer R. de la R. v. 7243.

v. 169. *becke.* Vgl. Prompt. Parv. 29 *beck or lowte* = *conquiniscio.* Nicke nicht mit deinem ernsten kopfnicken, mache so kein ernstes heiliges gesicht.

v. 170. „das darauf hinaus geht nur freude zu erwecken.“

v. 174. *bounde* ist particip, ein *hath* oder *had* ist zu ergänzen.

v. 175. *coud.* Der jüngere druck schreibt hier schon *could.*

27. Arthurs tod.

Unser text ist nach der ausgabe: Morte Arthure. Ed. by George Perry. Earl. Engl. Text Soc. No. 8, 1865. Trautmann in seiner abhandlung Anglia I hat es sehr wahrscheinlich gemacht, dass der verfasser dieses gedichtes der Schottische dichter Huchown ist. Unser stück findet sich bei Perry s. 120—128.

v. 4073. *than.* Es wird vorher geschildert, wie Arthur nach Cornwall zieht, um Mordred zu fangen. Plötzlich greifen Mordreds truppen das heer Arthurs an. Der könig stellt sein volk in schlachtordnung auf.

v. 4074. *stedes* ist hier wol als genitiv aufzufassen und es ist ein substantiv dazu zu ergänzen: auf eines prächtigen pferdes rücken.

v. 4076. Durch die interpunktion trennt Perry Ewayne und Errake von der *avawm-warde* und scheint sie dem gros (*medilwarde*) zuzuteilen. Dass dies falsch und dass beide ritter im vortrabe kämpften, geht aus v. 4136 hervor, wo Arthur Idrous herbeiruft, um Ewayne, der heftig angegriffen wird, zu helfen. Aus v. 4174 zeigt sich, dass vorher das gros noch gar nicht im kampfe war, während Ewayne schon tapfer stritt. — Zu *demenys* v. 4077 ist Arthur subjekt: er führt das gros hinter den vortrab.

v. 4078. *strenghes*, nicht *strengthes*, ist die gewönliche form in unserm gedichte. v. 4097, 4107, 4135 u. s. Es beruht die schreibweise *strenghe* wol auf einem schwanken zwischen den subst. *strenȝo* und *strenȝðu, strenȝðo.*

v. 4079. *þire* vgl. anm. zu 20, 79.

v. 4082. Ueber *reken* = *beautiful*, *merry* vgl. Allit. Po. s. 184.

v. 4084. *syene comforthes. syene* steht = *syne*, neben *seyne* v. 192, 464, 939, woneben auch *sene*, *senin* vgl. LB. 16 II v. 88. — *comforthes* statt *comfortes*, ebenso v. 4102 u. s., ähnlich wie 6, 1, vgl. anm. dazu.

v. 4087. *fighttes.* Auch in unserem gedichte gleicht in der hs. anlautendes *f* häufig *ff*, Perry druckte daher auch *ff*.

v. 4092. *hewede.* Im Ags. wird *hebban* stark conjugiert, doch schon bei Laȝ. findet sich das präter. *hefde.* Hier haben wir *hewed* = *hefed, heved*, die schwache bildung statt *hafen, hoven, heven.* Vgl. auch v. 4157. — *halfe colde* = ehe unsere leichen kalt geworden, sollen wir in den himmel kommen.

v. 4094. *the layke* spiel, tanz, kampfspiel, kampf: es sei dem kampfe ein ende. Ebenso wird es häufig gebraucht Destr. Troye s. 546.

v. 4095. *tente*, ebenso Destr. Troye 2462 und das verbum 665, 719, 2310 u. s. in der bedeutung *to attend to, to heed. Take no tente* also wie Nengl. *to take, pay attention.*

ne tale. Ich fasse nicht *tale*, sondern *rekke* als den imperativ, *tale* aber als adv. = gross, sehr: kümmert euch nicht viel um mich.

v. 4097. *stuffede* dass sie (näml. *my baners*) ausgestopft sind, dass sie dicht umgeben sind von kraftvollen rittern und dass sie mächtig in die höhe, hoch gehalten werden, um sie den leuten zu zeigen, dass sie die leute sehen.

v. 4099. *arase* steht gleich *arace*, Altfr. *aracer, arachier:* wenn ein ritter (von feindlicher seite) sie, näml. die banner, entreissen sollte, so erobert sie sofort wieder.

v. 4103. *creatours.* Im Altfranz. bilden die Lat. masc. subst. auf *-or* eine nomin. form auf *eres*, *erres*, in den cas. obl. steht *or, our.* Hier haben wir es wol mit einer falschen analogiebildung *-ours* zu tun, da *kyndeste creatours* doch Christ bezeichnen soll. Die bedeutung kann hier sowol „schöpfer“ als „geschöpf, wesen“ sein. Ueber die form vgl. Orell, Altfr. Gr. s. 17 ff.

v. 4106. *pype up . . . approches* sie spielen auf und ziehen näher heran (gegen den feind). In unserem gedichte ist die gewönliche form des plur. praes. auf *-s,* daneben auch die auf *-n* (v. 4169), oder wie hier mit abgefallenem *n.* Dass

die nebeneinanderstellung beider formen in derselben zeile nichts auffälliges hat, beweist z. b. v. 4174.

v. 4107. *pris mene and priste.* Beide adjektive sind in der alliter. dichtung nicht selten, vgl. z. b. Destr. Troye s. 558, Will. o. Pal. s. 296 und anmerkung zu 23, 13126.

v. 4108. *brethemen*, ein wort, das Mätzner W. s. 343 übersah, obgleich unsere stelle s. 328 angeführt ist, bedeutet den bläser. — *braggen* bed.: ertönen, ertönen lassen, blasen. Vgl. Mätz. W. 327 ff.

v. 4110. *þeis.* Diese schreibweise soll nur ein langes *ê* ausdrücken. *theise* findet sich bei Maundeville, *these* bei Wycliffe.

v. 4111. *ajuggede* erachtet, geschätzt: eine schönere tagfahrt, ein schöneres tagewerk wurde nie erachtet = kein anderes tagewerk wurde für so schön oder für schöner erachtet.

v. 4113. *castis in fewtire.* Perry erklärt s. 133 *fewtyre,* allerdings in hinblick auf v. 1366: *the rest which supported the spear* und *castys in fewtyre* = *lays his spear in rest.* Diese bedeutung ist wol einfach auf v. 3776 hin gegeben. Jam. Scot. D. 393 gibt *fewtir* = *rage, violent passion. to cast in* bedeutet: in einen zustand versetzen. Vgl. Destr. Troye v. 11311: *the kyng . . . . cast was in ire.* Ebenso ist es hier zu fassen: sie gerieten in aufregung. — Perrys erklärung ist auch deshalb unglaublich, weil hier doch wie in v. 1366 *spere* oder *lance* bei *castis* nicht fehlen dürfte, wenn es die von ihm angenommene bedeutung haben soll.

v. 4115. Hier und in der nächsten zeile ist wieder ein merkwürdiger wechsel der tempora: sie g r i f f e n an, sie e n t z i e h e n sich dem nicht länger, sie b e s c h o s s e n die schlachtreihe und s c h r e i e n laut.

v. 4118. *rydde.* Jamies. Scot. D. s. 310 führt *ride* = *rude* an. Die bedeutung von „roh“ kann man hier unmöglich annehmen. Mätz. Sprachpr. I, 376 anm. zu 151 stellt es passender zu Altn. *reiðr* = *iratus, infensus.* Dagegen leitet es Stratm. von Ags. *rîde, ride, ȝeride* = *opportunus* ab. Zupitza, Guy o. Warw. zu v. 1647 schliesst sich ihm an. Mit Mätz. würde stimmen, dass noch jetzt im Westen *ride* = *to be made angry* gebraucht wird. Vgl. Halliw. D. s. 683. Doch nach den ausführungen Zupitzas schliesse ich mich ihm an. Die bedeutung ist: dienlich, passend, geschickt, daher: tüchtig.

v. 4119. *theire mayles* näml. sie ritzen, durchhauen der feinde panzer.

v. 4120. *browddene* ist das starkgebildete partic. des German. verbums *breiden* = flechten, nicht des Roman. *brouden* = sticken, verbrämen. Obgleich Ags. *breȝdan* schon frühe teilweise schwach conjugiert wurde, so finden sich noch eine reihe beispiele für den gebrauch des starken particips im 13. jh. Vgl. Mätz. W. s. 337. — *burneste.* Im Altengl. steht *burnissen, burnessen* = Franz. *burnir* in der bedeutung „polieren“. Vgl. Mätz. W. s. 376, wo aber die nebenform *burnessen* übersehen ist.

v. 4123. *unfers.* Die gewönl. form ist *unfere, unfer;* vgl. Stratm. s. 530, Halliw. D. s. 901 und Bosw. D. 81a. Unsere form ist als anlehnung an Roman. *fers* = *fierce* zu betrachten. — Ueber die construction: *of the frekkeste* vgl. Guy o. Warw. anm. zu v. 1961.

v. 4124. *Ethyns of Argayle; ethyns* ist hier wol nicht als eigennamen aufzufassen, sondern es steht für *etyns,* vgl. anm. zu v. 4084. *Etayn, etayneȝ* findet sich Gaw. v. 140, 723 und Jamies. Scot. D. s. 354. Riesen in den heeren der heiden sind etwas ganz gewönliches.

v. 4125. *venymmos. Venym* hat wie jetzt noch die bedeutung „bosheit“ im Altengl. Vgl. Allit. Po. III 71 *her vilanye and venym.* Das adj. bedeutet also „boshaft.“

v. 4132. *theme* wegen des pluralbegriffes, der in *non* liegt. Vgl. 4171.

v. 4134. *he* näml. Arthur.

v. 4138. *redy* ist hier imper.

v. 4141. *unsawghte.* Hier steht, wie so häufig im Altengl., doppelte negation: wenn sie nicht errettet werden, bin ich niemals versöhnt.

v. 4146. Ewayne befahl seinem sohne stets sich bei Arthur zu halten (*one þe lenge*) und sonst niemand, auch seine nahen verwanten (*sybredyne*) nicht, zu verteidigen.

v. 4151. *wil me thole* wenn er dulden, geschehen lassen will, dass ich es ausführe. Vgl. v. 4318.

v. 4153. *ferkke* vorangehen, vorauseilen; vgl. anm. zu 13, 187.

v. 4158. *qwythene.* So druckt Perry. Man könnte an *qwythene* = *whethen, whence* denken, doch gibt dies hier keinen sinn. Auch findet sich v. 3504 dafür *qwyne.* Ich möchte daher *qwythene* in *qwy thene* trennen und es als das, auch noch im Nengl. die rede einleitende *why then* nehmen. *then*, *thene* kommt in unserm denkmale = *than* vor.

v. 4165. *gobone.* Dies wort erklärt Perry nicht. Ein verbum *gob* führt Halliw. D. 406 = *to impede* an. Sollte „hindern, verhindern“ in den sinn von „erschlagen“ übergehen? Vielleicht dürfen wir es auf das Gälische zeitwort: *gabh* = *take, receive,* dann aber auch *„strike, beat“* zurückführen. Vgl. Gael. D. Die bedeutung passte sehr gut und der übergang des *a* zu *o* hätte nichts auffälliges. Wie aber ist dann die form zu erklären: etwa = *gobene,* wie 4169 *merkene,* also als präs. Oder ist zu trennen: *gob* (= *gobe*, vgl. anm. zu v. 4106) *one of þe gretteste* sie schlugen einen der grösten? Man könnte auch *one* als adv. nehmen: sie schlugen darauf los. *of the gretteste* wäre dann zu fassen wie v. 4123; vgl. anm. dazu.

v. 4169. *merkene in sondire. Merken* einen bezeichnen, einem einen denkzettel anhängen, verwunden, zerhauen. Vgl. Destr. Troie s. 552.

v. 4176. *thas holte eynys.* Ebenso v. 1283. Ferner v. 1760 *þe sehire eynez*, v. 2516 *þe wodde eynis.* Halliw. D. 343 setzt auf grund unseres denkmals die bedeutung = *a thicket* an. Ebenso Perry s. 132. Bei Stratm. D. fehlt das wort. Es ist wol das Ags. *ezenu* = *glomulus*, *a little round heap*, s. Bosw. D. 24x.

v. 4182. *the churles chekyne. churles* fasse ich = die gemeinen (das heer Arthurs) bieten schach, leisten widerstand. Dass die *n*-formen im plural praes. nichts ungewönliches in unserm gedichte sind, darüber vgl. anm. zu 4106: *y*, *i* als vokal der tonlosen silbe, vgl. v. 4143, 4182 *chaungyde* u. s. Ueber *chekyn* vgl. Mätz. W. 560. — *hade chaungyde.* Es ist ein *he* = Mordred, dazu zu denken. Die auslassung des pers. pron. und der plötzliche übergang von einem subjekte ins andre hat bei den allit. dichtungen nichts auffälliges.

v. 4183. *þe sawturoure engrelede.* Wie die folgenden zeilen beweisen, muss es sich hier um ein wappen handeln. Der vers zeigt, dass eine silbe zu viel ist, ich möchte daher *oure* streichen und als versehen des schreibers betrachten, der die endung *ur* oder *oure* doppelt schrieb. *Sawtur* ist vom herausgeber vielleicht für *sawtier* verlesen, wie sich *ie* oftmals leicht mit *u* verwechseln lässt. Doch kann auch die *u*-form stehen bleiben, da sich neben *sautier* auch *sautur*, *sautour* findet. Es bedeutet urspr. den „steigbügel“, dann geht es in der wappenkunde in die bedeutung: „Andreaskreuz“ über, da dieses dieselbe gestalt wie die alten steigbügel hatte. *engreled* ist = *formed with pointed curves, like the edges of the holly leaf.* Vgl. Newton Her. s. 43. Das *saltier engrailed* ist noch jetzt ein nicht seltnes wappenbild, wie es z. b. die familie der Tiptoft, Kerdeston, Hawley, Watton u. a. tragen, vgl. a. a. o. s. 44. Dies wappen legt der verräter ab und nimmt dafür eines mit drei silbernen löwen auf purpurnem felde an. *passande* bedeutet in der wappenkunde „aufsteigend, ausschreitend.“ Dies bild ist mit edelsteinen reich ausgelegt (*of þerrie fulle ryche*). Betrachten wir beide wappenbilder, so zeigt sich im bilde, das der verräter ablegt, eine grosse ähnlichkeit mit dem alten Schott. wappen, das ein silbernes Andreaskreuz auf blauem grunde war, allerdings nicht *engreled.* Drei aufsteigende löwen aber, übereinanderstehend (*in pale*) auf rotem grunde (*gules*) sind das Englische wappen. Allerdings sind sie golden nicht silbern. Es wollte der dichter hier offenbar den Engländern, die bei den Schotten stets als verräter galten, einen hieb versetzen und zugleich seinen landleuten ein compliment machen, indem Mordred das erste wappen nicht durch verräterei entehren will. Dies scheint mir wieder ein beweis, dass der dichter ein Schotte war.

Wollen wir das *oure* nach *sawtur*, das mir den vers zu überladen scheint, beibehalten, so ist *oure* wie oft im Nordengl. und Schott. = *over* zu fassen und als adv. zu nehmen = oben, auf der oberfläche des schildes. Auf alle fälle ist es von *sawtur* zu trennen.

v. 4185. Die silbernen löwen sind in purpurfarbnem felde und das ganze ist mit edelsteinen ausgelegt. Ueber *perrie* vgl. Halliw. D. s. 617 *perrye* und Allit. Po. I, 729, II, 1117.

v. 4187. *atyre* ist hier „das helmzeichen, wappenbild“, eig. schmuck.

v. 4189. *karpis* = sprechen, vgl. Mätz. W. 400.

v. 4192. *torfere,* vgl. anm. zu 23, 13322.

v. 4193. *alles* = *als*, vgl. 4286, 4318 u. s.

v. 4194. *Clarente* ist das schwert, welches sich Mordred aneignete, *Caliburne* ist das Arthurs, sie sollen sich offenbaren, sollen kundgeben, welches kräftiger von schnitt oder härter von schneide. *kerse* ist sicher für *kerfe* verlesen, was in handschriften, wo lange *s (ſ)* stehen, sehr leicht geschehen kann. Belege für *kerfe, kirfe* stehen Mätz. W. 417.

v. 4197. *Itt* näml. *Clarente.*

v. 4200. *hiltes* der plur. ist auffällig, doch denkt der dichter wol an die einzelnen teile des griffes. Vgl. v. 4251.

v. 4203. *unclede* aus der scheide gezogen.

v. 4205. Es wuste niemand von seinem, des schwertes, aufenthaltsorte (*wone*) ausser Waynor; nur sie kannte die schatzkammer zu Walyngford. — *wy* ebenso 4332 u. s., vgl. auch anm. zu 13, 206.

v. 4210. *malyncoly* bezeichnet hier: ärgerliche, zornige stimmung über Mordreds verrat.

v. 4211. *mellyd.* Noch jetzt bedeutet *mell* in Ostengland *to swing or wheel round,* vgl. Halliw. 548 und Forby 212.

v. 4212. *bacenett,* vgl. anm. zu LB. I, 18, v. 3708.

v. 4215. *he byddys.* Unsere hs. zeigt eine vorliebe consonanten doppelt zu setzen, wo sie keine kürze anzeigen sollen. Vgl. 4158 *dryghttyne*, 4180 *forfoughttene* u. a. So ist auch hier nicht *bydden* = beten, bitten, gemeint, sondern *byden* (ags. *bîdan*) = stand halten.

v. 4217. Es ist eben Clarent, welches schon Uther gehörte.

v. 4219. *þe derfe dogge* „der grausame hund" ist eine bezeichnung Mordreds. *he* wiederholt das subj.: „solche hiebe teilte er aus."

v. 4220. *þe tother,* vgl. anm. zu 23, 13206 u. 19, 242. — *one dreghe* ist zu trennen, durch ein versehen ist es im drucke in einem worte. Ebenso v. 786 u. 787 unsers gedichtes und Destr. Troye s. 527. Vgl. auch Halliw. D. 317 *on dreghe* = *at a distance.* Es ist das adj. *dreȝ, dregh,* siehe Stratm. 132 u. Jamies. Scot. D. 336. — *none other* näml. *dynt.*

v. 4224. *swete* blut, wie auch im Deutschen noch „schweiss" bei gewissen tieren für „blut" gebraucht wird.

v. 4225. *to* gehört zu *presses:* er eilt herbei.

v. 4233. *schaftmonde.* Die bed. ist „eine hand breit" *mund* allein wird im Ags. in dieser bedeutung gebraucht, vgl. Bosw. 47g. Ursprüngl. ist *schaftmonde* wol die ausgestreckte hand bis zur handwurzel. Vgl. Halliw. D. 726 unter *shaftman*, wo auch die formen *shafmet* und *shafment* angeführt, ebenso Nares Gl. s. 783. Perrys erklärung: *spear length* ist sicher falsch: ein hieb von einer speerlänge hätte Mordred in zwei stücke geteilt.

v. 4235. *schontes* wird von Stratm. ausser mit unserer stelle nur noch einmal AR. belegt. Denn in Gaw. 1902 kann das praeter. *schunt* auch zu *schunien* gehören, wie überh. *schonten, shunten* nur eine nebenform zu *shunien* = zurückfahren, zurückweichen, ist.

v. 4238. *the felettes of þe ferrere syde. felett* oder Nengl. *fillet* ist die lende, wo das dicke fleisch sitzt, dass sich nach vornen und nach dem rückgrat zu zieht. Vgl. Jamies. Scot. D. 397 u. s. *þe ferrere syde* = vorderseite, wird hervorgehoben, da Arthur als tapfrer mann keine wunden auf dem rücken empfieng.

v. 4239. *jopowne.* Bei Chaucer Cant. T. Prol. v. 75 finden wir *gepoun.* Es ist ein kurzer waffenrock. *jesserawnte* ist ein schuppen- oder maschenpanzer, der darüber getragen wurde, wie der ritter bei Chaucer den *haburgeoun* darüber trägt. Unser dichter befolgt die verkehrte ordnung, als die, in welcher der hieb wirklich verletzte. — *flassches* gehört zu Franz. *flechir* = biegen, auseinander biegen, trennen. Hier: *fl. in sondyre* trennt von einander, haut entzwei. Vgl. Will. o. Pal. s. 271 u. Halliw. D. 361.

v. 4240. *fichede* näml. *Clarent.*

v. 4241. *his dede* d. h. Arthurs.

v. 4242. Zu *at dryghttyns wylle* ist *he sulde dy* oder ein ähnlicher begriff zu ergänzen.

v. 4245. *swappes of* er schlägt die rechte hand ab (näml. dem Mordred), als er vorbei gleitet. Stratm. übersah diese bedeutung von *glenten.* Es wird nur von der schnellen, blitzartigen bewegung gebraucht. Vgl. Jamies. Scot. D. 485.

v. 4246. *ochede.* Das verbum findet sich noch 2565, 3676 u. s. Es geht dies wol auf Altfr. *occire, ochir* zurück (vgl. Burguy), indem man *ire* in *ochire* als endung nahm. Es bedeutet: zerstören (vgl. Halliw. D. 585), bes. durch schlag mit der waffe, daher: zerhauen.

v. 4247. *þe swrathe.* V. 1126. steht die gewönlichere form *swarthe.* Letztere form kommt neben *swath* vor, vgl. Nares D. 855 und Halliw. D. 834 u. 835. *swym.* Ags. findet sich *swima* = schwindel, Jud. 30, 106, Cri. 1300. Altengl. *swime.* Halliw. D. 839. Aus „schwindel" geht es auch in den sinn von „onmacht" über.

v. 4248. Dieser und der nächste vers gehören offenbar ursprünglich entweder vor v. 4246 oder 4247.

brater fehlt bei Mätz. W. 330. Es bedeutet: armschiene, harnisch; vgl. Halliw. D. 207.

v. 4250. *fente* ist wol nur eine andere schreibart für *feint, faint.* — *rererys* ist nicht etwa ein versehen des schreibers, denn v. 4281 finden wir es wieder. Es ist also eine bildung einer Roman. partikel mit einem Germ. verbum. Gerade bei *re-* ist dies nicht selten, vgl. Mätz. Gr. I, 548.

v. 4252. Mordred schreit an dem schwerte, während er am schwerte steckt und macht sich bereit zum sterben, schickt sich an zu sterben.

v. 4261. *chapyde* für *achapyde* oder *echapyde.*

v. 4262. „sie hauen sie nieder, es kümmert sie wenig", eig.: es belastet sie nur wenig, macht ihnen wenig bedenken.

v. 4269. *launde.* Der kampf findet auf einer waldebene statt, dort legt er die leichen zusammen, vgl. v. 4176.

v. 4270. *a lowde stevene* mit lauter klage.

v 4275. *coveren* bedeutet: erreichen, erlangen, sich erholen, aufrichten; hier: er richtet sich auf ein knie auf.

v. 4292. *relyes* es eilen herbei, vgl. auch Halliw. D. 676.

v. 4293. *ride þam,* vgl. LB. I 9, 1: *I me rode* u. anm. zu 28, 1216.

v. 4299. *gree* die gunst, freundliche zuneigung. Vgl. auch Nares D. 385. *theis lordes* sind Arthurs ritter, während *þis beryns,* in der vorhergehenden zeile, die anhänger Mordreds sind.

v. 4303. *lamede* da er ihn in der hüfte verwundete.

v. 4304. *graythe us* machen wir uns bereit, daher: eilen wir nach . . .

v. 4306. *be lovede.* Perry hat wol nur durch einen druckfehler *belovede.*

v. 4311. *merkes to a manere. merken* = eilen zu; vgl. Destr. Troye s. 552. — *maner* ist Altfr. *maner, manoir* sitz, wohnung.

v. 4315. *Criste* d. h. die monstranz.

v. 4318. *of kynde* wie ihm seiner abstammung nach zukommt.

v. 4327. *with mayne* mit kräftiger stimme.

v. 4330. *gloppynande.* Noch jetzt bedeutet *gloppen* in England: *to frighten, to feel astonished,* doch auch: *to mourn,* vgl. Halliw. D. 405.

v. 4333. *throly.* Das adv. = *earnestly* bei Halliw. D. 869.

v. 4339. *lowrande,* vgl. Prompt. Parv. 316 *lowryn or mornyn* = *mereo, lowryn or fade coloure and chere* = *tabeo.*

v. 4340. *buskede.* Weitere beispiele für *busken* = kleiden s. Mätz. W. 378.

v. 4342. *whas.* Die schreibweise *wh* statt *w* ist nicht selten, vgl. anm. zu 22, 261. So führt auch Zupitza in Guy o. Warw. s. 402 eine menge *wh* statt *w* aus diesem gedichte an.

28. Lancelot vom see.

Unser stück ist abgedruckt aus: Lancelot of the Laik. Reedited by W. W. Skeat. Second Ed. 1870. E. Engl. Text Soc. No. 6, pag. 34—37.

Lancelot, der als gefangner bei der herrin von Melyholt weilt, erwirkt von dieser, dass er gegen Galiot das heer Arthurs unterstützen darf. In einer roten rüstung kämpft er gegen Galiot und besonders durch ihn wird der feind gezwungen, friede zu schliessen. Nach der schlacht eilt Lancelot, seinem versprechen gemäss, zur herrin von Melyholt zurück. Weder Arthurs leute noch die mannen der herrin wissen, wer der rote ritter war.

v. 1166. *very* steht hier für *wery,* wie es sich v. 1192 findet. Die schreibweise *v* statt *w* treffen wir in unserem denkmal oft; vgl. 1179, 1202, 1226, 1265 u. s. Es deutet dies auf die aussprache als weicher, dentilabialer laut, nicht als labio-

labialer, hin; eine aussprache, die das alte *w* jetzt in den meisten Engl. dialekten hat.

passing als die müden ritter zur ruhe gehen, gehen alle ritter der herrin von Melyholt heim und begeben sich in ihre gegenwart, zu ihr.

v. 1171. *maner wyß* art von weise; vgl. anm. zu 14, 316.

v. 1175. *can* dient zur umschreibung des verbums wie *do*; vgl. anm. zu 13, 138.

v. 1176. *in armys* gehört nicht zu *nan*, sondern zu *deid* = waffentat.

v. 1181. *one to* = *unto*, vgl. v. 1198, 1199 u. s.

v. 1184. *ther* ist gebraucht wegen des in *every* liegenden pluralbegriffes. Vgl. anm. zu 27, 4132, wo eine ähnliche construction.

v. 1186. *wich*, vgl. 1192, 1195, 1226, 1263 u. s. An sich hat diese weglassung des *h* nach *w* nichts auffälliges. Doch in einem Schottischen denkmal, wie das unsere, ist es selten.

speciall = befreundet. Eine reihe von belegen für diese bedeutung findet sich Guy o. Warw. zu v. 4703.

v. 1187. *qwheyar* steht für *wher* = *whether*. *whether* treffen wir 1182.

v. 1189. *maden*, ebenso 1193, 1218 u. s.; es ist also keine verschreibung, wie es z. b. *myden* 4, 1 ist, sondern hier wurde das *ȝ* ausgestossen, nicht vokalisiert.

ton für *tan* = *taken*.

v. 1194. *strokis was*. Wie bei Chaucer als dialektische form in der erzählung des verwalters *we, you, they is* gebraucht wird, so hier *was* als plur. Vgl. Koch Gr. I, 349 § 63 schluss.

v. 1198. *one to* wird noch durch *at* genauer bestimmt; *at* bezeichnet die nähe an etwas, hier also: heran bis dicht dazu.

v. 1201. *fruschit*. *fruschen* ist = Franz. *fruisser, froisser* quetschen, zerquetschen, zermalmen; vgl. Al. W. 1814 und die andern Halliw. D. 384 gegebenen beispiele.

v. 1204. *accordith* stimmt überein, passt: die rüstung war so arg zerhauen, dass sie nicht mehr im kampfe getragen werden konnte.

v. 1207. *thei* näml. *his armys*.

v. 1208. *bur* hat nichts mit *buren* zu tun, sondern gehört zu *beran*. *bur* = *bor* statt *bar*. *o* wurde lang durch einfluss des pluralen vokals und gieng dann im Nordengl. und Schottischen in *ū* über. Vgl. anm. zu LB. I, 6, 4759.

v. 1209 und ff. Das möget, könnt ihr behaupten, dass Lancelot die waffen nicht misbrauchte, sie mit ehren trug, auch wenn der tüchtigste, der auf erden lebt, oder der, welcher sich als der würdigste in waffen beweist, zeigt, oder sich je, zu irgend einer früheren zeit bewies, sie getragen hätte.

v. 1215. *incontynent*. Wie noch jetzt Franz. adv. *incontinent* = sogleich, gebraucht wird, so hier. Ebenso v. 253, 2647, 2834.

v. 1216. *goith them*, wie 27, 4293 *ryde þam*; sie begeben sich . . .

v. 1219. *schowderis*. Nach Franz. weise fand hier erweichung des *l* statt. Er lag nach damaliger sitte nackt im bette, nur bis zur brust bedeckt.

v. 1222. *newis* bringt Skeat s. 123 richtig mit *nevis, nives*, Altn. *hnefi* zusammen: faust, hand. Weitere beispiele gibt Stratm. 270 und Halliw. D. 573 unter *neif*. Letzteres wort findet sich auch noch bei Shakespeare. Vgl. Schmidt Sh. L. 760.

v. 1224. *assaid* er wurde tüchtig erprobt im kampfe, er hat sich ordentlich herumgeschlagen.

v. 1225. *rewit* sie empfand mitleid bei dem anblicke.

v. 1226. *worschip* ist abhängig von *sauch* oder von dem in *rewit* eingeschlossenen begriff des sehens.

v. 1234. Zu verbinden ist: *that I may kyß, or that I paß*.

v. 1235. *at ȝe menne*, ähnlich v. 1238 *at ȝhe think*. Vgl. darüber Mätz. Gr. II, 405.

our mekill = *overmekill*, ebenso v. 71, 2180 *ourfret* = *overfret*: ihr saht so sehr viel, zu viel würdigkeit hier, als dass ihr . . .

v. 1239. *walkin*. Dass *l* ist hier nicht aus versehen vom schreiber gesetzt, sondern *walken* neben *waken*, wie *awalken* neben *awaken* 1049, eine nebenform, die Mätzner übersah. Ein weiteres beispiel aus Dunbar s. Skeat 116. Steht *al* um eine *o*-artige aussprache des *a* anzudeuten, wie *a* im Nengl. *walk* sie hat?

v. 1240. *tharof.* In der hs. hat hier das *th* eine dem *y* ähnliche gestalt, daher druckt Skeat *yarof.*

v. 1241. *entent* steht hier = *thoughts.*

v. 1246. *be defam.* Nach *do* ist wol das komma zu tilgen und zu übertragen: ich kann nichts tun einem solchen ritter zu liebe, was mich verunglimpfen kann. Es ist also hier eine auslassung des relativs, die sehr gewönlich ist, anzunehmen. Früher fasste ich die stelle: denn ein solcher ritter kann mich verunglimpfen, schimpf auf mich laden.

v. 1247. *for to* dient hier wie oft nur zur verstärkung des *to; considir* ist ebenfalls von *for to* abhängig. „Ich weiss, dass diesen ritter zu lieben, seinen ruhm zu erwägen und dann in der liebe so vorwärts gehen, wie es die gute sitte anordnet, verlangt, das wäre keinerlei vorwurf für euch, daraus könnte euch niemand einen vorwurf machen, da er euch wieder lieben kann.

v. 1253. Skeat nimmt an dieser stelle grossen anstoss. Vgl. s. 108: The meaning perhaps is: „But what if he be appealed to and threatened, and (meanwhile) his heart be elsewhere set to love". Observe that *and* is often the third or fourth word in the sentence it should begin. Ich stimme nicht mit Skeat überein. *thret* zu *threten* Ags. *þreátian* bedeutet nicht nur: zwingen, sondern auch: drängen, vgl. Grein Sprachsch. 598; *to urge, press* vgl. Bosw. 101 *j.* Zu *thret* und *yset* ist *be* zu ergänzen: „Aber wie wenn er aufgerufen, vorgefordert werde, um sich öffentlich zu erklären, und sein herz wäre schon zur liebe hingedrängt, und anderswohin gesetzt, d. h. der liebe einer andern zugewendet".

v. 1260. *conclusit. conclusen* fehlt bei Mätzner, er gibt W. 463 nur *concluden.* Die bedeutung ist: eure fröhlichkeit ist abgeschlossen, ist zu ende.

v. 1265. *vroght* so viel bewirkte sie, so sehr wirkte sie ein auf ihre herrin.

v. 1270. *al at* = *at all.* Diese nachstellung der praeposition ist nichts seltenes im Altengl.

V. Lyrische dichtungen.

29. Chaucer zugeschriebene sprüche.

Diese sprüche sind der oben No. 24 und 25 erwähnten ausgabe von Morris entnommen. Sie finden sich bd. VI s. 303. — Die überschrift soll, gerade wie bei den drei folgenden, nicht sagen, dass ich die sprüche für unächt halte, sondern nur, dass ich die frage, welche von diesen kleineren dichtungen wirklich Chaucer angehören, als eine offene betrachte, die entscheidung darüber berufneren forschern überlassend.

v. 1. *pilch.* Ags. findet sich *pylca, pylce* = *toga pellicea* und Prompt. Parv. 397 *pylche* = *pellicium, pellicia.*

v. 6. *tweyne* = *twezen:* der ganze umkreis der welt will nicht in meine beiden arme, ich kann mit meinen armen nicht die ganze welt umspannen.

v. 9. *thaire* = *the aire;* vgl. anm. zu 24 I v. 55.

v. 15. *as here.* Ueber diesen pleonastischen gebrauch des *as* vor adverbien vgl. Mätz. Gr. III, 526.

v. 19. *leve* ist hier am besten als substantiv zu fassen: je leichter der abschied, desto schwerer fällt es zu gehen.

v. 20. *al out of mynde.* Zu ergänzen ist *I am:* desto mehr bin ich aus dem sinne, desto mehr werde ich vergessen.

v. 21. Zu verbinden ist: *I not, is this fortune or infortune.*

v. 22. Obgleich ich los, frei und ledig umhergehe, bin ich mit einem stricke gebunden. *lune* wird noch jetzt bei der jagd von der falkenleine gebraucht. Vgl. auch Halliw. D. 534.

30. Rondels, Chaucer zugeschrieben.

Aus derselben ausgabe wie das vorige stück; bd. VI s. 304.

v. 5. *grene.* Wenn eure worte nicht schnell meines herzen wunde heilen werden, so lange sie noch grün, d. h. frisch, ist . . .

v. 12. *me navaileth not to pleyne.* Hier, wie so häufig im Altengl., steht doppelte negation.

v. 13. *daunger* bedeutet hier: *coyness, sparingness* sprödigkeit, kargheit (im austeilen von gunstbezeigung).

v. 14. *thus* = durch dieses verfahren.

v. 15. „Ich sage euch die wahrheit, ich brauche nicht zu heucheln, ich brauche kein blatt vor den mund zu nehmen."

v. 17. *compassed* dass natur in euch so grosse schönheit eingeschlossen hat, dass niemand zu eurer gunst gelangen kann. Diese bedeutung von *compassen* übersah Mätz. W. 460.

v. 19. *stewe.* Wir treffen im Altengl. ein verbum *stewen, stowen* = *sistere* einhalten, doch passt diese bedeutung nicht. Ausserdem könnte man auch noch an *stiren* = *stiffen*, starr werden, erstarren, denken. Es wäre alsdann *i* wie häufig zu *e* geschwächt worden. Am liebsten aber möchte ich glauben, dass hier eine verschreibung stattfand und *sterve* für *stewe* zu lesen sei: „wenn er auch vor liebesweh stirbt". Diese lesart gibt den besten sinn.

31. Virelay, vielleicht von Chaucer.

Aus Morris' ausgabe, bd. VI s. 305 ff.

v. 18. *cure.* Die abgerissenheit der gedanken in diesem gedichte, durch das versmass bedingt, lässt zweifeln, ob wir hier übersetzen sollen: „vor anderer sorge, als die erwähnte, bin ich nicht sicher" oder „ich weiss nichts von heilung auf irgend eine andere weise". Der ersten übersetzung gebe ich den vorzug. Ueber *sure of* = sicher vor, vgl. Mätz. Gr. II, 244 ff.

v. 22. *ure* hat hier, wie Altfranz. *eur, heur* die bedeutung von „schicksal", eine bedeutung, die sich noch in den composs. *bonheur, malheur* erhalten hat.

v. 25. *my trouth.* Diese zeilen deuten darauf hin, dass es sich wol um liebesschmerz handelt; alsdann ist *trouth* = treue, beständige liebe: „meine treue liebe, so rein, ist vergeblich dahin gegeben und es ist grosser unwille, mich ergreift grosser unwille, wenn ich daran denke".

v. 31. *me to absteyne from thys penaunce:* gern wollte ich klagen, wenn ich nur mich der reue enthalten könnte, wenn ich nur nicht reue über mein tun dabei empfände.

v. 33. *in substaunce* im wesentlichen.

v. 39. *avaunce:* mein schicksal bringt mich vorwärts mit misfallen, mit misgunst, ich lebe unglücklich weiter.

v. 40. *and thus an ende.* Entweder: „und somit bin ich zu ende mit meinem liede, ist ein ende meinem liede" oder „und so endet mein leben".

32. Das goldene zeitalter.

Aus Morris' ausgabe bd. VI p. 300—302. Eine andere hs. (B) ist ebend. s. 317 ff. abgedruckt. — Man vgl. damit auch die prosaübersetzung des Boetius auf s. 189 unseres buches.

v. 4. *by usage* aus gewonheit, von selbst, ohne dass das feld bestellt wurde, vgl. v. 9 ff.

v. 5. *forpamprid* vollgestopft. Ueber die etymologie vgl. Müller Et. W. II, 157. *owtrage* ist hier nicht = gewalt, gewalttätigkeit, wie jetzt im Nengl. die bedeutung ist, sondern wie im Altfranz. bezeichnet es *action outre mesure, prodigalité:* sie stopften sich nicht übermässig voll.

v. 6. *the qwerne and the melle.* Ersteres bezeichnet die handmühle, *melle* ist die wasser- oder windmühle.

v. 7. *mast* die eichelmast, ist umschreibung des *acornes of okes* in der prosaübersetzung.

hawys = mehlbeeren, die beeren des weissdorns.

v. 7. *pownage.* Wie sich *poune* neben *paune* = *pan* findet (vgl. Coleridge s. 63), so steht *pownage* (B hat ebenso), *pounage* = *panage.* Letzteres bedeutet: nahrung, von *pain* als dem hauptnahrungsmittel abgeleitet. Vgl. Burguy Gl. Bei Morris fehlt das wort.

v. 11. *knoddyd* sie kneteten es. *Knodden* ist noch jetzt in Nordengland gebräuchlich, vgl. Mätz. W. 142. — *not half inow* es war so reichlich korn da, dass sie nicht die hälfte davon assen.

v. 14. *vngrobbyd.* In Durham treffen wir jetzt noch *grob* = *to dig in soil or*

mud as children do. Vgl. Teesd. Gl. In Yorkshire wird *grob* gebraucht = *to examine, as the hand dives into the corner of the pocket.* Vgl. Yorksh. Gl. Vgl. auch Robins. Mid. Yorkshire, s. 55 und Robins. Whitb. 84. Es ist dies offenbar eine sw. bildung auf *groben*, *graben* = *graven* zurückgehend, vgl. v. 29. Aus dem „graben nach etwas" entsteht die bedeutung „suchen nach". Vgl. auch Halliw. D. 419. *vngrobbyd* wäre dann: ungesucht blieb die rebe, man verlangte nicht nach ihr. Weit besser aber halte ich, in *grobben* eine nebenform von *graffen* zu erblicken = Franz. *greffer*, Nengl. *graft*: unbeschnitten und ungepfropft blieb die rebe. Diese bedeutung passt besser zu *vncarvyn.*

v. 16. *galantine,* noch jetzt im Franz. und Engl. gebräuchlich, wird erklärt: a dish of veal, chickens and other white meat, freed from bones, tied up, boiled, and served cold.

v. 17. Vgl. s. 189 z. 6 ff. — *madder* der rote färbstoff, entspricht dem *blode of a manar shelfysshe* s. 189, 9 oder *purper* z. 10. — *lister,* vgl. Prompt. Parv. 307 *lystare, clothe dyynge* = *tinctor.*

wellyd or woode. wellyn bedeutet „kochen, sieden". Dialektisch kommt es noch heute vor z. b. im dial. von Lancaster, vgl. Peac. Lonsd. — den purpur, weder gekocht noch im rohen zustande, kannte noch kein färber, daher blieb das fell in seinem früheren aussehen, von derselben farbe.

v. 20. „noch kannte man nicht münzen, welche ächt und welche falsch, man wuste noch nichts von falschem und gutem gelde."

v. 24. *hight* = *highed, hezed.* Es ist nicht einzusehen, warum Stratm., der s. 257 selbst die nebenform *hizen* bei *hezen* angibt, für part. *hiht* = *hight, hized* ein sonst gar nicht zu belegendes *hihten* ansetzt. — B hat *heye.*

v. 33. *prese* wird sehr häufig gerade vom kriegsgetümmel gebraucht.

v. 36. *there as,* vgl. anm. zu 24, I 299. Vgl. auch Guy o. Warw. anm. zu 1144. — Das komma nach *is* ist zu tilgen.

v. 39. *spare for no synne* sie wollen es nicht unterlassen, um keiner sünde willen, deren sie sich durch durch diesen krieg schuldig machen.

v. 42. *soft and swete* ist besser zu *sleptyn* als zu *wodes* zu ziehen und dann sind die kommata um diese drei worte zu streichen.

v. 47. *alle oone* ganz einig, einträchtig.

v. 48 *odyr,* vgl. v. 52 *oder.*

v. 49. *plate* bedeutet hier den plattenpanzer.

v. 55. *emprise* ist hier nicht = *undertaking,* sondern, wie auch durch die lesart von B *emperice* noch deutlicher wird, = *empress.*

v. 58. *Nembroth* = Nimrod.

33. Rätselgedicht.

Dies liedchen findet sich in derselben hs. wie No. 4 und 5. Es ist gleichfalls in der Kürenberger strophe. Es steht folio 11r—11v.

v. 2. *drowryis.* Halliw. D. 320 übersetzt dies wort ungenau mit *jewels, ornaments. druerie, drurie,* eig. = *amitié, amour,* vgl. Burguy Gl. 120. Dann aber geht es in den begriff „liebeszeichen", dann überhaupt „geschenk" über, wie hier: die gabe einer schwester an die andere. Vgl. Jamies. Scot. D. 340.

che vgl. anm. zu 4, 2.

v. 4. *dowe.* Nach v. 3 und 5 ist hier vor *dowe* ein *þe* zu ergänzen.

v. 5. *brere* ist ein strauch mit dornen, dornstrauch. Einige bestimmte dornsträuche, die so bezeichnet werden, führt Mätz. W. 340, 341 an.

v. 6. *longgyng* d. h. *loue longgyng.*

v. 7. *xuld* ebenso 8, 9, 10 und No. 37, v. 3, 4, 8 des prologs und v. 4, ebenda v. 20, 42 u. s. Es fand hier metathese des *sc* zu *cs* = *x* statt, ein vorgang, welcher sich schon im Ags. findet z. b. Beow. 540 *hronfixas, fix* = *fics* oder *fisc* vgl. Grein Sprachsch. 300.

v. 10. In der hs. stand ursprünglich *ony loue,* doch ist *on* ausgestrichen.

v. 13. *on bred* ist wol zu verbinden und als particip eines compos. *onbreden* = erzeugen, hervorbringen, zu fassen. Allerdings kann ich dies compos. sonst nicht belegen. „Als der strauch hervorgebracht, noch eine knospe war." Dies würde dann auch mit den vorhergehenden zeilen *flour, ey* stimmen. Sonst könnte man auch an *bred* = brett, planke, denken. Allein es ist nur von einem strauche, nicht von einem baume die rede. Ausserdem würde dann auch die form *on* statt *o* oder *a* schwierigkeit machen.

34. Gedichte Karls von Orleans.

Unser text ist nach der hs. Harleian 682, einer papierhs. 4° aus dem 15. jh. aus 148 folios bestehend. Gedruckt wurde diese Englische übersetzung der gedichte Karls für den Roxburghe Club von George Watson Taylor. 1827. — Das Französische original wurde veröffentlicht: Les poésies du duc Charles d'Orléans, publiées par Aimé Champollion-Figeac. Paris 1842.

I.

Das original steht bei Champollion s. 249.

Las! Merencolie!
Me tendrez-vous longuement
Es maulx dont j'ay plus de cent,
Sans pensee lie.
Je l'ay souffert main et soir
Loingtain de joyeulx confort.
Mais nul bien n'en puis avoir
Dont mon cueur est presque mort.
Au moins je vous prie
Que me laissiez seulement
Aucun peu d'alegement
Sans m'oster la vie,
Las! Merencolie!
Esperance d'avoir mieulx
Dist qu'elle me veult aidier.
Mais tousjours maugracieux
Je trouve le faulx-dangier
Qui tant me guerrie!
Si vous requier humblement
Qu'en ce douloureux tourment
Ne me laissiez mie.
Las! Merencolie!

v. 2. *cast yow* ist in der wortstellung genau dem Franz. nachgeahmt. *yow* bezieht sich auf *fortune:* Wehe, schicksal, wehe. Mein leid, wie du es angeordnet hast, so soll es mich immerdar umfangen. Ueber *cast* = anordnen, einrichten, vgl. Mätz. W. 404.

v. 4. *that sowneth to gladnes* das nach fröhlichkeit tönt, das nach frohsinn schmeckt.

v. 5. *dewre* = *endure.* Wegen beispiele vgl. Halliw. D. 301. u. vgl. v. 18 *dewresse.*

v. 7. denn da, wo (für andre) glückseligkeit ist, die mich heilen könnte, da wird mir der todeskrampf, dieser schreckliche, zu teil, da stellt sich bei mir der todeskrampf ein. — *resort* statt *resorteth.* Schon im Ags. fällt ð nach *t* ab. Vgl. Koch Gr. I, 338.

v. 9. *as* vor heischesätzen vgl. anm. zu 25, 523.

v. 16. Entweder ist zu verbinden: *y fynde acurst to me* ich finde durch einen fluch mir angewünscht, oder: ich finde für mich, den unseligen.

v. 17. *daungere* bedeutet hier wie auch noch im Nengl. „pein, leid, übel.“

v. 20. *set me of my grevous som a schore* fasse ich: setze mich aus der menge meiner leiden, aus der flut meines wehes, ans ufer; erlöse mich von meinen leiden.

II.

Das original lautet Champ. s. 250:

Avancez-vous, Esperance,
Venez mon cueur conforter;
Car il ne peut plus porter
So tres greveuse penance.
Pieça joyeuse pensee
S'esbatoit avecques lui.
Mais elle s'en est alee

Tant a pourchassie ennuy.
Se vous n'avez la puissance
De tout son mal lui oster,
Plaise vous a alegier
Au moins ung peu sa grevance:
Avancez-vous, Esperance.
Vous lui avez fait promesse
De le venir secourir.
Et de lui tollir Tristesse;
Mais trop le faictes languir.
Ayez de lui souvenance
Et le venez deslogier
De la prison de Dangier,
Ou il meurt en desplaisance:
Avancez-vous, Esperance!

v. 1. *affyaunce.* Mätz. W. 36 gibt nur: vertrauen, als bedeutung an, unsre stelle beweist, dass es auch = jemand, dem man vertraut, der, die vertraute" steht.

v. 3. *he* = Franz. *il* bezieht sich auf *hert.*

v. 5. *ine* ist so geschrieben, dass man auch *me* lesen könnte, ebenso in nächster zeile *ine* statt *me.* — ich hatte in meinen gedanken, unter meinen gedanken gar manchen, mich damit zu belustigen.

v. 11. Diesen vers erkläre ich: Wenn du auch nicht die macht hast, mich von all meinem gram zu befreien, so gelingt es dir (doch), etwas mich von meiner bekümmernis zu erleichtern. — *hit* findet sich z. b. I 2 und sonst oft in der hs. neben *it* II 3. *the* treffen wir neben *thee* (II 1, 13, 22) in der hs.

v. 12. *as,* vgl. Mätz. Gr. III, 525, 526.

v. 14. *him* näml. dem herzen.

v. 17. *langore* = Franz. *languir:* aber allzu lange machst du es schmachten.

v. 19. *at large* in grossem massstabe, gänzlich, ist dem *sumwhat* v. 12 entgegengesetzt.

III.

Für dieses gedicht kann ich kein original unter den von Champollion-Figeac herausgegebnen liedern finden. Vgl. übrigens s. XXXII seiner vorrede.

v. 4. *the enpese made of many gret affray.* *enpese* ist wol zum Altfr. *empeser*, *enpescher*, *enpecher* zu stellen. *enpecher* bedeutet: *embarrasser, enpese* also: unruhe, verwirrung. Der mond machte durch seinen wechsel (bes. wol durch seine verdunkelung) unruhe, verwirrung voll von manchem schrecken, manche schreckliche verwirrung.

v. 10. *say* ist hier als plural des praesens aufzufassen. In *spirit* liegt ja eine mehrheit.

v. 11. dass man es für eine kleinigkeit hält ...

v. 12. *this is no nay* da ist kein nein, dem kann niemand widersprechen.

v. 14. *entristid:* ich kann keinen glauben erlangen, kann nicht erlangen, dass ihr mich für treu haltet.

v. 18. *day* liest die hs. = *morior.*

v. 21. *and* = *an* steht hier in der bedeutung *if.* Vgl. Mätz. Gr. II, 131, III, 480 ff.

v. 23. *for onys and ay* ein für allemal.

v. 27. *aray* steht hier in der bedeutung: aufzug, aussehen. „Die, welche einen frischern, heitreren aufzug machen, die heitrer aussehen.

v. 28. Dieser satz ist als unabhängiger wunschsatz aufzufassen. Schon im Ags. wird in solchen fällen oft *ʒif* gebraucht, vgl. Mätz. Gr. II, 98.

35. Das parlament der liebe.

Abgedruckt aus: Political, Religious and Love Poems. Ed. by Fred. J. Furnivall. E. Engl. Text Soc. No. 15. London 1866. s. 48—52.

v. 4. *houth.* So Furnivall. Ist es vielleicht eine abkürzung in der hs. für *hou that?*

v. 6. *wyfe* kann überhaupt „das weibliche wesen" bedeuten. Es ist daher der zusatz *þat had housbonde* durchaus nicht überflüssig.

v. 9. *where* = *were,* vgl. anm. zu 27, 4342. Ebenso 22, 261 — *theym vndre* die unter ihnen standen, ihnen dienten.

v. 14. „wenn ich die wahrheit geradeheraus sagen soll" ist natürlich nur ein flickvers.

v. 20. *stede* = *in stede.*

v. 21. *for goode spede* gehört zu *songe:* sie sangen für guten erfolg.

v. 25. *wyche lorde.* Ein *art* ist hier zu ergänzen.

v. 27. *too.* Dies ist die gewönliche schreibweise in unserm gedichte. Vgl. v. 12, 23, 30 u. s. Vgl. auch *soo* v. 27, 62 *vntoo* v. 31, *oof* v. 49.

v. 29. *egall* gleich austeilend, billig.

v. 31. *dyssert* = *dessert,* vgl. anm. zu Psalm 142, 15.

v. 32. *done* hat hier schon die bedeutung: getan = zu ende, vorbei.

v. 33. *eueryschone,* v. 34 *schambyr*, v. 68 *mosche,* v. 75 *whysche* statt *ch.* Es deutet dies offenbar auf eine breitere aussprache des *ch* hin.

v. 37. *maner debate,* ebenso v. 90, vgl. anm. zu 14, 316 u. 28, 1171.

v. 39. *rigth,* ebenso v. 10, 17, 42 u. s; v. 30 *wygth* u. s. Es ist dies nur eine andre schreibweise des guttur. lautes. *th* ist also nicht = ð. Der gutturale laut wurde kaum mehr gehört, daher diese schwankende schreibweise, daher auch v. 68 die schreibweise *rith,* v. 96 *myth.*

v. 41. *whem.* So Furnivall.

v. 47. *vyttes* neben *wittes* z. b. v. 50; vgl. anm. zu 28, 1166.

v. 50. *applye.* Wie Nengl. *apply* hat dies wort die bedeutung: anwenden; eine bedeutung, welche Mätz. W. s. 98 nicht aufführt.

v. 54. *sydes* die weichen, hüften sind lang mit schmaler taille. Vgl. auch LB. I, 25 v. 28.

v. 57. *emyred* = *amyred, admired.* Diese nebenform fehlt wie überhaupt das ganze verbum *admire* bei Mätzner.

v. 60. *condicion* bedeutet hier: das betragen.

v. 70. *assuryd* sie ist so wol gesichert in ihrem herzen, sie hat ein treffliches herz, hat daher ein so sicheres benehmen.

v. 74. Ich lasse daher alles andre in betreff der andern liebhaber hinweg, die sich mit ihren liebesangelegenheiten beschäftigten, und spreche nur noch von ihr.

v. 75. *kan,* vgl. anm. zu 28, 1175. V. 81 wird *gan* in ähnlicher weise gebraucht.

v. 77. *queynte* zu *quenchen* bedeutet: „erloschen, vertilgt": mein stoff ist vertilgt, ist zu ende.

v. 79. *myne nowne cause* = *my nowne* = *myn owne* oder *myne owne.* Beispiele für dieses herübernehmen des auslautes beim pronomen finden wir Guy o. Warw. zu 612 und auch Mätz. Gr. I, 186. — *prosede* = *procede,* vgl. anm. zu 9, 2.

v. 80. *by my sylf allone,* vgl. anm. zu 12, 3.

v. 87. *effect* ist hier wie noch jetzt im Engl.: der hauptinhalt, das wichtigste im briefchen war folgendes.

v. 88. *prince* näml. Cupido.

v. 98. *easee* so die hs. Vgl. anm. zu 9, 13. Dort tilgte ich es, weil ich es für einzig dastehend hielt. Allein da diese schreibweise eines betonten *e* doch öfters vorzukommen scheint, wird man besser tun, *ee* beizubehalten.

v. 100. *schall* näml. *have.*

v. 104. *wishh* = *I wish.* Das zweite *as* steht wie 25, 523; vgl. anm. dazu.

36. Die mitleidlose schöne.

Abgedruckt aus demselben werke wie das vorhergehende stück, s. 74—79.

v. 681. *departe* steht im sinne von „austeilen". Zu ergänzen ist *wil.*

v. 682. *conceyte* wie sein gedanke fallen will, wie es ihm einfällt.

v. 683. Erzwungner lohn und eine gabe so geben, dass der empfänger dankbar dafür ist, diese zwei dinge können nicht übereinstimmen, sind zwei ganz verschiedene dinge.

v. 687. Er will ihre gunst nicht als lohn, sondern nur als gnadengeschenk.

v. 688. Da mir der tod oder euere gnade nötig ist, da ich notwendiger weise den tod erleiden oder euere gunst erlangen muss.

v. 692. *hem* wiederholt *straungiers:* als fremden leuten ein freundliches gesicht zu zeigen, sie freundlich zu behandeln.

v. 696. *moche* = allzu grosse gunst.

v. 700. *a litle thyng* wer keine ehrbarkeit besitzt, hat überhaupt nicht irgend etwas von bedeutung zu verlieren.

v. 704. welches (geschöpf) euere ehrbarkeit halb so sehr rührt, bewegt, ausser, als mich.

v. 705. „Ich kenne keine zeit, der jugend und des alters, ich liebe euch zu jeder zeit.“

v. 707. „Ich habe keine augen, noch sinne, noch mund im vorrat, ich behalte nichts zurück, sondern alles gebe ich euch.“

v. 712. „der setzt seine arbeit (seine ehrbarkeit zu wahren) gefahren aus, der sie mit den bemühungen anderer belehnt, der sich um die bemühungen anderer kümmert.“

v. 713. „Zu wem ehrbarkeit und anstand gehört, wer ehrbarkeit besitzt, er sollte sich nicht um irgend einen andern kümmern. — v. 713 ist also nur eine umschreibung des subjektes, welches dann durch *he* wieder aufgegriffen wird.

v. 715. „Denn wer der eingebung eines andern viel folgt, hat um so viel (als er einem andern folgt) weniger von seinem eigenen, ist um so viel weniger sein eigener herr.“

v. 726. *shake* wird von der schnellen bewegung gebraucht, vgl. Grein, Sprachsch. s. 401. *ouere shake* ich lasse ihn, meinen schmerz, schnell vorbeieilen.

v. 729. „Ich will eines anderen wegen mein herz nicht hassen = euch zu liebe kann ich nicht gegen mein herz handeln und euch erhören.“

v. 730. Mögen sie (die liebhaber) nun lachen oder weinen, dafür stehe ich gut, dass ich, was diesen gegenstand (näml. die liebe) betrifft, es so unternehmen, so anfangen will, dass keiner von euch davon (von meinem benehmen) rühmens machen soll = ich will euch alle abfertigen.

v. 745. Hierin liegt eine spitzigkeit gegen den liebhaber, der sich seiner verschwiegenheit rühmt und die dame des *mystrust* gegen ihn beschuldigt.

v. 746. *on som partyes* eben in liebessachen.

v. 749. „Die welt ist nun einmal so, dass gutes und böses in ihr ist.“

v. 750. *the dethe it is not playne* gibt keinen sinn, dagegen die änderung, die sich am rande der hs. findet: *earth is not all playne.*

v. 768. *banshid* = *banishid.*

v. 769. *stente* alles ist von einer schätzung, alles, treue und untreue, wird nach einer weise geschätzt. Vgl. *stente, or certeyne of valwe ordrede and other lyke* = *taxatio.* Halliw. D. 803.

v. 774. *ner* = *nor,* wie v. 706, 728 und 789.

v. 775. Aber, um grösserem kummer zu entgehen, halte ich es für sicher, für ein sicheres mittel, uns (näml. uns frauen) zu hüten vor euch (näml. euch männern).

v. 783. *pele* = *apele:* ich appellicre an Gott, rufe ihn zum zeugen an.

v. 786. *forgate.* Die form mit *e,* die auf *â* deutet, findet sich schon frühe; vgl. Koch Gr. I, 276 § 21, 2.

v. 789. „Mein herz noch ich, weder meine gedanken noch meine person, haben sich irgend wie gegen euch vergangen, weshalb ihr euch beklagen könntet in irgend welcher weise, nur euere eigenen gedanken sind schuld, dass ihr euch durch mein betragen verletzt fühlt.

v. 793. „ein für allemal lasst dies in euer herz sinken, erwäget dies, dass ihr euch nie des, was ihr wünschet, erfreuen werdet.

v. 795. *noye* = *anoye* ihr langweilt mich sehr, indem ihr diesen wind verschwendet, indem ihr so in den wind sprecht.

VI. Dramatische dichtungen.

37. Coventry-mysterien.

Unserm drucke liegt die hs. des Britischen museums, Cott. Vespasian D VIII, zu grunde, eine papierhs. in 4° aus dem 15. jh. Herausg. wurden diese mysterien

für die Shakespeare Society, London 1841, als: Ludus Coventriae, a collection of mysteries, ed. by James O. Halliwell. Unser stück findet sich dort s. 49—58.

Im „prologue“ ist der inhalt der stücke angegeben. Dort wird unser stück als 5. aufgeführt. Daraus sind die 13 kleingedruckten verse zu anfang entnommen. Vgl. die ausgabe s. 3—4.

v. 3. *fere.* Hier wurde *i* zu *e* geschwächt, daneben *fyre* 114, 125 u. s.

v. 4. *xal*, ebenso v. 3, v. 8, *xulde.* Ferner v. 4, 20, 42 u. s., vgl. anm. zu 33, 7.

v. 5. *atent* nebst *attente* ist im Altengl. nicht selten neben *entente* = absicht, gesinnung; vgl. Mätz. W. 132.

v. 7. *suerd* neben *sword* v. 4. Ueber das eintreten von *v, u* für *w* vgl. anm zu 28, 1166.

v. 8. *thouth* = *thouht* oder *thought,* ebenso v. 11 *ryth* = *ryht, ryght* u. s.; vgl. anm. zu 12, 8 u. 35, 39.

v. 9. *ryff;* vgl. anm. zu 28, 166.

v. 10. *tent* im sinne von *attent* = *attention.*

v. 9. *Abraham.* Da zur damaligen zeit die costüme noch mangelhaft, alle patriarchen und propheten z. b. in gleicher weise bekleidet waren, so wurde es notwendig, dass sich die einzelnen personen nannten, wie hier Abraham und Isaac v. 13. Vgl. darüber W. Ev. Nic. s. 80.

v. 13. Mit: *Ysaac lo here* deutet Abraham auf seinen sohn.

v. 15. *on wolde* = *on worlde.* Aehnlich v. 119 *in londe.*

v. 33. *Isaac.* In der hs. wechselt *Isaac* mit *Ysaac.* Halliw. druckte hier fälschlich die form mit *Y.* Die form *Ysaac* waltet vor.

v. 39. Aehnlich steht, wie hier *heuyn toure,* LB. I, 1, 281 *heuone hil.*

v. 41. *ȝonge* geht nicht auf Ags. *ȝeonȝ* = *cursus* zurück, sondern es ist das substantivierte *ȝong* für das gewönlichere subst. *ȝungþe.* In diesen mysterien kommt das subst. *ȝonge* öfters vor.

v. 42. *weyl* = *bene,* ebenso v. 45, schreibt unser schreiber verschiedentlich. Vgl. v. 17 *welle, v.* 53 *weylle,* ebenso v. 74 u. s.

v. 54. *wynde.* Halliw. gibt bei diesem worte im gloss. keine bedeutung an. Ags. *windan* bezeichnet: drehen, winden, umherwälzen. Hier geht es, wie Nengl. *revolve* in die bedeutung des „umherwälzens in den gedanken, überdenken, denken an“ über.

v. 62. Auch hier hat anlautendes *f* häufig die form von *ff.* — Es fehlt hier wieder, wie so häufig, das relativpronomen zur einleitung des relativsatzes.

v. 64. *be* ist hier als dritte person aufzufassen: „nun möge der gnädige Gott, wo er auch sein mag, immer mehr sich dazu wenden, immer mehr dazu geneigt sein, meinen sohn zu erhalten.

v. 72. *serwaunt* statt *servaunt,* vgl. anm. zu 19, 19.

helle qwelp = höllenbrut, teufelsbrut.

v. 79. „Und siehe zu, dass du ihn tötest sogleich, lasse dies (Gott) sehen.“ Oder man kann auch das komma vor *anon* setzen: „sofort lasse dies sehen, sofort tue dies“.

v. 86. *smertly* hat nicht nur die bedeutung „schmerzlich“; sondern auch „schnell, rasch“. Vgl. Guy o. Warw. 1343.

v. 88. *sclo.* Dass das *sc* vor *l* nicht ein schreibfehler ist, beweist v. 91 *scle,* v. 148 *sclayne* dagegen 163, 166, 200 u. s. *sle*; v. 201 *slayn.* Es scheint die schreibweise *scl* doch darauf hinzuweisen, dass *schlo* nicht *slo* gesprochen wurde.

v. 97. *euy* = *heuy,* wie v. 230 *ast,* mit besonders in Süd- und Westengland häufigem abfall des anlautenden *h.*

v. 110. *ouyth* = *owyth,* vgl. anm. zu v. 7.

v. 131. *nempne.* Der reim *heuynne* beweist, dass der dichter hier die Nordengl. form *neuynne* setzte. Vgl. LB. I anm. zu 6, 4688.

v. 137. *must* ist hier, ebenso wie v. 171, impersonal aufzufassen, eine auffassungsweise, die sehr selten: notwendigerweise ist es mir notwendig (*must me*). Oder dürfen wir hier, wie auch v. 171, an eine verwechlung des accus. mit dem nom. denken, so dass *me* hier = *I* stände. Vgl. Mätz. Gr. I, 313 und 38, 112. Es trat hier *must* schon an die stelle des präs. *mote.*

v. 140. *þis bowe was bent* dass dieser bogen gespannt wurde, dass mir dies zu teil wurde.

v. 157. *ȝowre dampnacion xulde ȝe bake.* Aehnlich wird *brewe* gebraucht = etwas schlimmes anrichten, vgl. Mätz. W. 344.

v. 162. Vgl. 26 v. 127. u. 34 III v. 12.

v. 168. *of smyght.* Wie die schreibweise *ryth* neben *ryght, thouth* = *thought* beweist, hörte der schreiber der hs. in diesen worten offenbar keinen guttural mehr. Häufig fand er ihn aber, besonders nach *i, y* noch geschrieben und so setzte er ihn auch hier nach *i* an einer stelle, wo er nicht hingehört; *smyght* steht also = *smyt, smyte.* Um so erklärlicher wird dies verfahren, als im reime *ryght* steht.

v. 179. *kerchere.* Die gewönliche zusammensetzung ist *kerchef* bedeckung des hauptes, kopftuch, hier ist *kerchere,* ein wort, dass bei Mätz. W. 494 fehlt, ein tuch zum bedecken des antlitzes (*with þis kerchere I kure þi face*).

v. 183. *greuyht* = *greuyth.*

v. 192. *aqwhyte.* Ueber das setzen von *h* vgl. anm. zu 27, 4342.

v. 211. *woldyst a done. a* steht hier = *have*, vgl. Cov. Myst. s. 45: *I xuld nevyr a fayled what marke that ever were sett.* Jetzt noch dialektisch ganz gewönlich = *have*, nicht nur in Südengland, sondern auch im Osten, vgl. Forby.

v. 217. *byn.* Koch Gr. I, 347 führt *bin, byn* nur als infin. und part. form an, hier haben wir den beweis, dass es auch im plur. des praes. indic. steht. Im Kentdialekt findet sich *byen.*

v. 220. *reknyd be rowe* der reihe nach gerechnet, allesammt.

v. 221. Auch hier fehlt wieder das relativpronomen.

v. 243. „meine freude kehrt ihre fussspur, ihre fährte zurück, meine freude ist wieder in ihrer alten fussspur, ich bin so fröhlich als zuvor.

v. 244. *in heuyn þin halle.* Es ist nicht nötig, hier ein *is* zu ergänzen, sondern es ist zu übersetzen: in deiner halle im himmel, in deiner himmelshalle.

v. 252. *goo walke.* Nicht selten werden zwei verba der bewegung miteinander verbunden, vgl. die beispiele Mätz. Gr. III, 17.

38. Chesterspiele.

Unserm texte wurde die hs. Addit. MSS. 10305 zu grunde gelegt. Diese papierhs. von 168 folios wurde 1592 durch George Bellin abgefasst. Sie ist recht sorgfältig geschrieben, doch findet sich ein bestreben, neue orthographie einzuführen, wodurch mitunter merkwürdige wortformen herauskommen. Ferner wurde noch Harl. MS. 2013 (B) herbeigezogen, ebenfalls von Bellin 1600 geschrieben, auch Harl. MS. 2124 ist beachtet, doch ist diese, besonders gegen das ende hin, sehr nachlässig geschrieben. Harl. 2013 dagegen ist eine papierhs. aus 205 folios bestehend, welche recht sorgfältig abgefasst ist. Gedruckt wurde diese sammlung von Thom. Wright für die Shakespearegesellschaft, London 1843—47. 2 bde. Unser stück steht dort II, s. 71—84.

Christi höllenfahrt.

v. 2. *counsceloure.* Gleich hier zeigt sich das schwanken des schreibers. Er wuste nicht, ob *counseloure* oder *councelourc* das bessere sei und setzte daher beide buchstaben.

v. 6. *lyne.* B hat *lyen.*

v. 8. *eyer,* ebenso B = *eyr, are.*

thou hase. hase ist in unserm stücke die gewönliche form für *hast.* Vgl. v. 19, 22 u. s. Schon im Nordh. steht *þu hæfis,* vgl. Koch Gr. I, 327 und 334, eine form, die aber gewis nicht mit Koch als älter, denn die form mit *st* zu betrachten ist, sondern eine jüngere annäherung an die 3. person. Letztere ansicht wird auch noch dadurch bekräftigt, dass *s* hauptsächlich im Norden für *st* steht, wo auch die dritte pers. *s* nicht *th* lautet.

v. 14. *hath* ist wol ein fehler für *have.* Oder dürfen wir Nordengl.: *I hath* annehmen?

v. 15. *thesternes.* A schreibt *the sternes*, B *the stearnes*, C *þesternes.*

bouth. Ueber den übergang des *ô* zu *û, ou* im Nordengl. und Schott. vgl. anm. zu 28, 1208.

v. 19. *pittye.* Hier versuchte der schreiber die neuere schreibweise *pitty* an stelle des älteren *pitte* einzusehen, doch letztere form ist durch den reim gesichert. Ebenso steht *postye* v. 23 statt *poste* = *potestas.* Vers 273 findet sich auch ähnlich: *Lucifier* statt *Lucifer*

v. 34. *eylden*, B *yelden*, C *went*. *Eylden* ist eine übersetzung von *ambulabat*, es hat nichts mit *ailer, alier, aler* zu tun. In *eylden* setzte der schreiber wie in *bolster* v. 106 ein *l* ein: *eyden* also = *êden, eoden*.

v. 35. *sei then*. Wright druckte *seithen*, was keinen sinn gibt.

v. 41. Das auftreten Simeons beweist, dass sich unsere darstellung der recension A des ev. Nicod. anschliesst.

v. 48. *withouten lesse*. Besser wäre die schreibart *lese*, da es auf Ags. *leás* = ohne losheit, ohne arg, falsch = wahrhaftig, zurückgeht.

v. 50. Der dichter sprach hier offenbar *wes* nicht *was*, eine form, die Schott. nicht selten, vgl. z. b. No. 20.

v. 51. „Ich hatte im geiste empfunden, und mit augen gesehen, dass etc.“

v. 54. *that eke wayle*. B hat wenig passend *that ylke whayle*, C noch unpassender *with ilk weale*.

v. 59. *warne*. Noch jetzt hat *warn* die bedeutung von „vorher benachrichtigen“.

v. 60. Diese zeilen bis zum Latein *Penetenciam* etc. fehlen C.

v. 61. *mirrette* = *meritte, merit*.

v. 65. Gnade hob die gerechtigkeit, nach welcher alle menschen verdammt sein müsten, auf. Vgl. s. 31.

v. 69. *withouten were* hat dieselbe bedeutung als *withouten doute*. — Vgl. v. 252 u. Halliw. D. s. 923.

v. 70. *a parradice* = *on parradice*.

v. 78. *reminge*, wie *roming*, vgl. LB. I, anm. zu 6, 4772. Hier: klagegeschrei, lautes jammern.

v. 79. Dies (näml. das öl) gestattete er mir nicht zu suchen.

A und B lesen im Latein *flectibus* statt *flectentibus*.

v. 89. *everye eichone* = jeden einzelnen mann, ebenso v. 149 u. s.

v. 93. *boste and beare*. Beide wörter besagen ziemlich dasselbe: lärm und getöse.

v. 95. *theyr* = *there* — *freacke* ist die eigentüml. schreibung statt *freke*.

v. 96. *you* ist hier schon an stelle des *ȝe, ye* im nomin. vom schreiber gesetzt worden. Doch blieb daneben z. b. 99 *ye*. — *mon* fasse ich = *mowen*, wie es öfters vorkommt: „ein edles stück, wesen könnt ihr haben = in euere gewalt bekommen“. Vgl. s. 148, z. 20, 150, z. 3 u. s. *moun*.

v. 103. *thirste* ist als partic. mit adjekt. bedeutung, wie sonst *thirsti* gebraucht wird, aufzufassen.

v. 105. *kinde* bezeichnet: „natürliche beschaffenheit“. Die menschen konnten von natur gehen und sehen, der teufel machte sie krank, Jesus heilte sie wieder.

v. 106. *bolster*. Hier setzte offenbar der schreiber ein stummes *l* herein, so dass *bolster* = *boster* grosssprecher, renommist.

v. 112. *hym*. Der accus. tritt öfters schon im Altengl. an die stelle des nomin., besonders wenn nachdruck auf dem pronomen liegt. Vgl. Mätz. Gr. I, 313.

v. 123. *oughte avayle* und seine macht nütze ihm nichts. Vgl. *oughte* in negativem sinne v. 139.

v. 124. *that sittes here*. Eigentümlicher weise wird hier schon angenommen, dass Jesus in der hölle sässe, während er v. 148 erst herankommt.

v. 126. *ascill*, B *aysell*, C *ayesell*. Da das Engl. wort vom Französ. *aisil* kommt, so ist die lesart in B die beste.

v. 133. *fier* entweder das „höllenfeuer“ oder „fegfeuer“. Entgegen dem ev. Nicod. denken sich mittelalterliche dichter die patriarchen und propheten oft in der hölle selbst, statt im limbus, sitzend.

v. 134. *conspier*. Dies verbum wird auch von einzelnen gebraucht = etwas böses beschliessen, vgl. Mätz. W. 471.

v. 137. *counger* = *conjure*, ebenso Chester Pl. bd. II s. 35 v. 4: *Jesu, here I counger thee . . . Answere to that the moven.*

v. 140. *and* = *if*, vgl. anm. zu 34, III v. 21.

v. 142. „denn diese ganze gesellschaft zusammen wird er haben, wen er hinweg (nehmen) möchte, wen er von dieser gesellschaft hinweg nehmen will, wird er wegzuführen gewalt haben.“

v. 145. *lente*. Vgl. die anm. zu Guy of Warw. v. 778, wo Zupitza eine reihe beispiele für *lenden* = landen, ankommen, wohnen, anführt. Hier also: der

unter uns gewohnt hatte. — Man kann zweifeln, ob unsere hs. *Lazarre* oder *Lazarro* hat; B *Lazaour*, C *Lazar.*

v. 146. *mawgere our teeth* = vor der nase hinweg, v. LB. I, 4 v. 77.

v. 147. *houlde* statt *holde* mit anähnlichung an *woulde.*

v. 152. *popilarde.* Vgl. Mätz. Sprachpr. 82 anm. zu v. 7; wo weitere beispiele angeführt sind. Vgl. auch LB. I s. 175 zu z. 141. Meine dort angegebne etymologie halte ich in ermanglung einer bessern, noch immer aufrecht. Keinenfalls scheint mir die bei Diez, Etym. W. I s. 304 angeführte, von Diez nicht angenommene etymologie wahrscheinlich. — B hat *popelarde,* C *poplard.*

v. 153. *sorye grace* eine gunstbezeigung, welche dir sorge bringt, wir wollen dich behandeln, dass du in not kommst.

v. 155. *mysse* ist die lesart von C. A u. B *amyse.* Zu trennen *a myse* = stets missen, ist unzulässig, da unser stück *aye* schreibt.

v. 157. *Seinge.* Hier ist eine ähnliche construction wie 26, v. 80, 86 u. s.

v. 176. *intistment;* vgl. Prompt. Parv. 262 *intycyn or steryn to doon a dede* = *incito*, *instigo.* — Mir scheint fraglich, ob A. *intistment* oder *inciscment* hat. B. *intesement*, C. *inticement.*

v. 186. *that he* ist von *taughte* abhängig: dass er (Jesus) die höllentore in schrecken setzen soll und die gewinnen, welche sein gewesen sind.

Die hs. hat *victes* für *vectes.*

v. 212. *lee* = Ags. *hleó, hleow* = schutz, näml. gegen den teufel.

v. 220. C hat statt *tyed afreyde* die reime *dight afright.*

v. 227. *seinge*, vgl. v. 157: „da wir doch sahen, dass alle menschen (zur hölle) verdammt wurden.“

v. 235. *all my fill,* vgl. anm. zu 26, 107.

v. 241. *yet* = noch nicht, wird durch die nächsten verse erklärt.

v. 244. *to feighte . . . shall he.* Ueber *shall* mit *to* c. infin. vgl. Mätz. Gr. III, 4.

v. 269. *allwillinge.* Dieses compositum ist weder bei Halliw., Mätzner noch Stratman aufgeführt. Die bedeutung ist: allwollend, allbereit (uns zu helfen), daher: allgütig.

v. 282. *trustie* bedeutet hier nicht „redlich, zuverlässig“ sondern „sicher — ich verstand mein geschäft, d. h. ich verstand es redlich mein bier zu fälschen.

v. 285. „meine becher verkaufte ich nach belieben, ich mass nicht ordentlich.“

v. 287. *naughte* ist hier das adj. wie es noch jetzt gebräuchlich = nichtsnutzig.

v. 289. *hoopes* steht hier = *hopes* hopfen.

v. 290. „asche (näml. potasche) und allerlei kräuter mischte ich darunter und verdarb so das gute malz.“

v. 293. *ringe* fasse ich als verbum, das, wie *shake,* von *maye* abhängig ist: „deshalb kann ich nun meine hände ringen, meine kannen schütteln und die (zinnernen) becher erklingen lassen, sie aneinander stossen, dass sie klingen.“

v. 297. *promoted* sie sollen zu ehren befördert werden. Es ist dies ironisch gemeint = sie sollen nach verdienst belohnt werden, vgl. v. 307.

v. 300. *tiplinge tapsters* alle saufenden schenkwirte. Vielleicht hat auch hier das part. praes. act. einen passiven sinn angenommen, wie dies öfters geschieht = besoffen.

v. 301. Indem sie mit gutem malz so schlechtes bier brauen, misbrauchen sie dieses.

v. 303. *to deale* nehme ich als abhängig von *truth* = gegen alle ehrlichkeit im geschäft, im handeln.

v. 305. *amisse* ist ebenfalls zu *doeres* gehörig: „denn solche übeltäter, die so schlecht tun, handeln, hier sollen sie etc.“

v. 307. *exsaulted by the necke* erhöht am nacken, am hals aufgehängt. Aehnliche redensarten vgl. Guy o. Warw. anm. zu v. 3430.

v. 309. „das malz bringen sie bei seite, nehmen dafür möglichst viel wasser und wenig aus dem sacke (mit malz).“

v. 312. *mashers* mischer, verfälscher. Vgl. Prompt. Parv. s. 328 *maschyn yn brewynge* = *misceo.* — Nachdem erst gegen die bierverfälscher losgezogen wurde, wendet sich nun der spott gegen die weinmischer.

v. 316. *this* = *for this:* dafür überantworte ich euch etc.

v. 320. *all three.* Ausser Sathanas treten noch zwei teufel auf.

v. 330. *outhes.* Wie v. 15, 51, 268 *bouth* = *both*, v. 147 *houlde* = *holde*, v. 268 *oulde* = *olde* steht, so wurde hier, *ou* = *ô* gesetzt. Vgl. anm. zu v. 15. „Sie schwört oft fälschlich, dass ihr bier rein und trefflich sei, um es zu verkaufen." Unter diesem stücke steht in A.: *Finis deo gracias.* 1592. *Per me George* (oder *Georgi?*) *Bellin.*

VII. Geistliche prosa und heiligenleben.

39. Bibelübersetzung von Niclas von Hereford, nebst der überarbeitung von John Purvey.

Abgedruckt wurde unser text aus: The Holy Bible, containing the Old and New Testaments with the Apocryphal Books in the earliest English versions, made from the Latin Vulgate by John Wycliffe and his followers. Ed. by Rev. Jos. Forshall and Sir Fred. Madden. 4 Vols. Oxford. Unser stück findet sich Vol. III (1850) s. 54—73.

Ecclesiastes.

Es folgen zuerst die anmerkungen zu dem texte des Hereford.

Cap. I. *z.* 1. *wrdis.* Diese schreibweise steht in unserm texte häufig, vgl. z. 13, cap. V, z. 2, 3, 4, 11, 12, 25 u. s. Hierdurch wird Kochs bemerkung, Gr. I, 101 § 134 ergänzt, der als jüngstes beispiel dieser schreibweise *w* = *wu* Maundeville anführt. Purveys text hat diese schreibart nicht.

z. 2. *vanite of vanytes. i* und *y* wechselt auch hier im selben worte beliebig ab.

z. 3. *thingus.* In diesem worte wird der vokal der endung durch *u* ausgedrückt, ebenso z. 8, 12, 18, 22, daneben durch *i* z. 9, 11, 17, 18, 19. Z. 18 steht *thingis* gleich neben *thingus.* Beim verbum steht *i* neben *e,* ersteres z. 6, 10, 21 u. s.; *e* 6, 9 u. s.

z. 5. *in to withoute ende* ist die übersetzung von *in aeternum.*

z. 7. *goth aboute* ist zusammenzufassen = *gyrat.* Purv. hat *cumpassith.*

z. 16. *fresh newe.* Vulg. nur *recens.*

z. 18. *rathere thingus.* Vulg. *priorum,* Purv. *formere thingis. rathe* Ags. *hraðe, hræðe* bedeutet nicht nur: *readily, quickly, soon,* sondern auch *early.* So ist es hier zu nehmen. Ebenso cap. VII, z. 20. Vgl. Halliw. D. 669.

and wird hier vielfach = „auch" gebraucht, besonders *but and, so and* z. b. s. 146 z. 2, cap. II, 60, cap. III, 30.

z. 19. *anent.* Purv. *at,* Vulg. *apud.* Ueber *anent* = bei, vgl. Mätz. W. 83.

z. 20. *Irael.* Dieselbe form im Altengl. Ev. Nic. und LB. I Ps. LXX v. 64, vgl. anm. dazu. Es ist also dort nicht notwendig, wie ich seinerzeit es tat, *Irael* in *Israel* zu ändern.

z. 23. *ȝaff* neben *ȝaf* z. 30 u. s.

z. 26. *of hard* = *difficile.*

z. 31. *knewȝ* Diese form ist wol so zu erklären, dass bei dem häufigen wechsel von *w* und *ȝ* der schreiber hier beide verwante zeichen setzte. An andern stellen haben wir geradezu *kneȝ,* vgl. cap. III, 16, 34 u. s.

Cap. II. *z.* 2. *I shal take the frutis in goodis* übersetzt *fruar bonis* und zwar so, dass *t. the fr.* = *fruar, bonis* aber als ablativ genommen und mit *in goodis* wiedergegeben wurde. Purv. übersetzt es richtig.

z. 3. *ioȝe.* Es ist eine eigentümlichkeit unsres schreibers, dass er oft *ȝ* = *i, y* setzt, z. b. z. 40 *noȝede* = *noyede,* cap. III, 4 *destroȝing* u. a.

z. 4. *wyn* bedeutet hier „wein" und soll nicht etwa für *wynn, wynne* stehen. Vgl. Vulg. *a vino.*

z. 7. *the whiche thing don nede is to ther lif etc.* ist die sehr ungeschickte übersetzung von: *quo facto opus est.*

z. 9. *to me* = *mihi.*

z. 11. *made out* = *exstruxi.*

z. 12. *buriounynge. bourjounen, buriounen* = Franz. *bourgeonner* keimen, spriessen, vgl. Mätz. W. 374. Purv. hat das gewönlichere *growynge.*

z. 13. *droue* was ausgetrieben wird, daher: heerde.

z. 15. *substaunces of kingus* genau = *substantias regum.*

z. 18. *in seruise to wynes to ben held* = *in ministerio ad vina fundenda.*

z. 23. Ueber *alouwen* = billigen, gelten lassen vgl. Mätz. W. 68. „Ich hielt dies für meinen teil, für mein loos."

for = Lat. *si.* Richtiger Purv. *if.*

z. 28. *and to ben beholden; and* stellt *wisdam* neben *erroures* und *folie:* „damit sowol weisheit als irrtum und torheit betrachtet werden."

z. 33. *euere either* = *uterque.*

z. 34. *if oon . . . diyng etc.* „Wenn ein und dasselbe sterben für den toren sowol als für mich sein soll."

z. 35. *spoken* = *locutus,* das Hereford hier fälschlich für ein passives particip nimmt.

z. 37. *lic maner as* = *similiter ut:* es soll nicht sein die erinnerung an den weisen, ebenso wie an den toren, in ewigkeit = das gedächtnis an den weisen soll in gleicher weise aufhören, wie das an den toren.

z. 42. *wlatede* ist neben *wlonc,* vgl. LB. I anm. zu 7, 12, und *wlyten,* ebenda s. 227, und *wlach* und den damit zusammenhängenden wörtern eines der wenigen mit *wl* anlautenden stämme im Altengl. Dies ergänzt Kochs bemerkung Gr. I, 104 § 137.

z. 45. *myche swat,* ebenso z. 26. Oben hat Purvey partic. *swet,* hier *swatte* als praeter. Wir dürfen daher in den zwei stellen des Hereford annehmen, dass *swat* = *swated,* also particip. Koch übersah Gr. I, 315 unsere stelle, sonst hätte er *swat* und *swet* neben *swette* stellen können.

z. 46. *wherfore* ist relative anknüpfung statt demonstrativer.

z. 49. *and that;* hier ist *is* zu ergänzen: so ist auch dies torheit.

z. 53. *and whether is not that vanyte* = *et hoc nonne vanitas est?*

z. 56. *and delicis flowen* ist falsch übersetzt. Vulg. *et deliciis affluet.* P. *and schal flowe in delicis.*

z. 59. *wast* = *vast,* ebenso z. 60, cap. IV, 9 u. s. Ueber den wechsel von *v* mit *w* vgl. anm. zu 16, 192.

Cap. III z. 3 *plaunting.* Hier dürfen wir einen einfluss des Ags. und Altengl. auf das Romanische annehmen: wie *land* (also *ă* vor *n*) zu *lond* wird, so *plant* zu *plont* = *plaunt.*

z. 6. *leping* = hüpfen vor freude.

z. 7. *to ben maad* ist falsch übersetzt. Vulg. *longe fieri ab amplexibus,* wo *fieri* im sinne von *esse* steht. P. richtig *to be.*

z. 8. *purchasing* steht hier überhaupt = erwerben. Vulg. *acquirendi,* P. *wynne.*

z. 10. *holding pes* = stillschweigen, dem *speking* gegenüberstehend.

z. 20. *moun* = *mowen.* Vgl. Schott. *maun* = *must,* Jamies. Scot. D. 121.

z. 30. *lic maner* = *similiter,* vgl. anm. zu cap. II, 37.

z. 37. *the part of hym,* vgl. anm. zu cap. II, 23.

z. 38. *aftir hym* gehört zu *thingis to come.*

Cap. IV. z. 3. Zu *to moun* ist *innocens* subjekt — *of them* näml. *chalenges.*

z. 5. *either* näml. der tote und der lebende.

z. 12. *inwit* bedeutet hier nicht „gewissen", sondern steht = *animus.*

z. 13. *oon is:* es ist einer da und er hat keinen zweiten, keinen gefährten neben sich, weder sohn noch bruder.

z. 15. *ben fild* = *satiantur.* — *thenketh azeen* ist eine wörtliche übertragung von *recogitat.*

z. 19. *of,* vgl. Mätz. Gr. II, 251.

z. 21. *shul ben nurshid.* Vulg. *fovebuntur,* vgl. Prompt. Parv. 358, *norschyn* = *nutrio, foveo, alo.*

z. 25. *that and* übersetzt *quod.*

z. 27. *into a reume* folgt nicht genau der Vulg., die *in regno* liest.

z. 28. *with the zunge, ful waxynge the secunde.* Vulg. *cum adolescente secundo.* Der sinn ist: mit einem jungen, der als sein zweiter, sein nachfolger, heranwächst.

z. 34. *victorie sacrifises* ist die übersetzung von *victimae,* wie cap. IX z. 6.

Cap. V z. 4. *besynesses* übersetzt Latein. *curas.*

z. 10. *lest parauenture* = *ne forte.*

z. 15. *to be turned vp so doun* = *subverti.*

z. 16. *than the heez etc.* übersetzt *excelso excelsior est alius.*

z. 26. *pershen* = *perishen.* Ebenso cap. VII, z. 29.

z. 40. *not a seeth.* Andere hss. lesen *ynowz.* Purv. *not miche.* Jedenfalls muss *seeth* eine kleine, geringfügige sache bezeichnen. Man könnte an Ags. *seað* denken = grube, see, kluft, doch passt die bedeutung nicht und der sinn, den die entsprechende form in andern German. dialekten hat = rasenstück, scholle, lässt sich Ags. nicht belegen. Doch findet sich im Nordengl. und Schott. *seeth, saith* = *coal-fish.* Vgl. Jamies. Scot. D. 366. Dass dies ein unbedeutender fisch ist, geht aus den dort gegebnen beispielen hinlänglich hervor. Es ist das Lateinisch *Gadus carbonarius* geheissne tier. Vulg. nur *non satis.*

Cap. VI *z.* 6. Bemerkenswert ist die form *geete,* die beweist, dass damals im plur. des praet. indic. und im ganzen conjunct. noch der lange vokal beibehalten wurde. Vgl. auch Koch Gr. I, 276.

z. 7. *free childer* übersetzt *liberos.* P. *fre sones.*

z. 13. *zeer.* Hier steht noch die alte neutrale pluralform, während daneben z. b. z. 7 sich die neue *zeris* findet.

z. 22. *with in dom. within* ist zu verbinden.

z. 23. *hauende* gehört zu *wrdis.*

Cap. VII. *z.* 2. *what it. it* bezieht sich hier auf *to sechen.* P. übersetzt frei. Vulg. *quid conducat sibi in vita sua.*

z. 10. *wil* steht = *animus.*

z. 12. *of.* Vgl. anm. zu cap. IV, 19. cap. VII z. 50 u. s.

z. 19. Zu verbinden ist *what of cause is* = *quid causae est.*

z. 25. *that* ist hier causal = *quod.*

z. 31. *Wile sauouren* soll eine übersetzung von *sapias* sein. Diese übertragung beruht auf einem fehler in der bedeutung des *sapio*, das bekanntlich sowol „schmecken“ als „weise sein“ bedeutet. P. übersetzt richtig.

z. 32. *stoneid.* Hier fiel anlautendes *a* ab. Vulg. *obstupescas.* Ueber *astonen* neben *astonien,* vgl. Mätz. W. 126. Vgl. auch z. 41, wo *sazede* = *asayede* steht, Vulg. *tentavi.*

z. 42. *it* näml. *wisdam.*

z. 47. *grene.* Ebenso cap. IX z. 32. Vgl. weitere beispiele für dieses wort (= *gin*, *snare*) Halliw. D. 416. Vulg. *laqueus.*

Cap. VIII. *z.* 3. *I . . . kepe* übersetzt Latein. *observo.* — *and hestes and the othis of God.* ist ungenau übersetzt. Vulg. *et praecepta juramenti dei.*

z. 21. *ner the latere*, vgl. anm. zu 12, 199. Ebenso cap. IX, z. 2 u. s.

z. 29. *as thoz,* vgl. Mätz. Gr. III, 496.

z. 32. *that* ist hier pronomen, nicht conjunction.

z. 35. *distincioun.* In der Vulg. steht nicht *distinctionem*, sondern *distentionem.*

Cap. IX. *z.* 12. *to helle.* Im Latein. steht *ad inferos.*

z. 13. *trost* = feste vertrauen, zuversicht. „Wenn auch jemand das versprechen hätte, er solle ewig leben, so würde er doch daran zweifeln.

z. 21. *parfitli vse* soll *perfruere* übersetzen.

z. 27. *anent*, vgl. anm. zu cap. I, z. 19.

z. 30. *craftismen* übersetzt *artifices.*

z. 34. *prouede the moste.* Zu *prouede* ist *this* objekt und zu *moste* muss *wisdam* ergänzt werden.

z. 36. *made out strengthis* = *exstruxit munitiones.*

Cap. X. *z.* 1. *flezis* bedeutet hier überhaupt „insekten, käfer, alles, was von kleinern tieren fliegen kann.“ Vgl. noch Nengl. *fly* im compos. *butter-fly.* „Wenn tote insekten in den salben liegen, verderben sie dieselben.“

z. 5. *eymeth* entstand aus Altfr. *esmer* = schätzen.

z. 12. *shadewe eddere* soll *coluber* übersetzen. P. hat nur *eddre.*

z. 15. *bluntid.* Mätz. W. 304 führt ein adj. „*blunt* = stumpf, stumpfsinnig, schwach“ an. Dann *blunten,* mit einer stelle belegt, wo allerdings die bedeutung des zeitworts unsicher. Hier an unsrer stelle überträgt es *hebetatum.* Es ist hier partic., kein adj. Wir dürfen daher annehmen, dass es ein verbum *blunten* = abstumpfen, schwächen und stumpf werden, im Nordengl. gegeben habe.

z. 26. *fillen* = sich zu füllen, sich zu sättigen.

z. 29. *ete drinkende.* Vulg. *epulentur viventes.*

obeshen. Es ist dies eine nebenform = *obeishen*, *obeissen.* Nengl. *obey* geht dagegen auf *obeien* = Franz. *obeïr* zurück.

Cap. XI. *z.* 1. *vp on men passende watris.* Diese übersetzung beruht auf einem misverstehen des textes der Vulg. *super transeuntes aquas.* P. übersetzt richtig.

z. 4. *weder.* Noch jetzt steht *weather* nicht nur = wetter, sondern besonders = unwetter, sturm. Vulg. *imbrem.* — heelden out = *effundere.* Es ist wol wie Nengl. *hold out* zu nehmen: hinhalten, darbieten.

z. 10. *the womman with childe.* Vgl. LB. I, 4 v. 35.

z. 15. *thingus* ist fälschlich von Hereford hinzugesetzt. Vulg. *et in his omnibus laetatus fuerit,* wo *his omnibus* sich auf *annis* bezieht. P. übersetzt richtig.

owith to han. Ueber die verbindung von *owe* mit einem infin., mit und ohne *to* im Altengl., vgl. Mätz. Gr. III, 6.

z. 17. *shul ben vndernomen.* Vulg. *arguentur.*

z. 18. *waxende age* = jugendzeit. Vgl. Vulg. *juventutis tuae.* Ebenso z. 23.

Cap. XII. *z.* 8. *closen.* Hier ist *the dores* subjekt: und es schliessen sich die tore.“

z. 15. *filet* ist hier „das stirnband“ = *vitta.*

z. 16. *stene.* In Ags. glossarien finden wir *stæna* = *gillo, poculum pastorale.* Vgl. Bosw. D. 67m. Es ist: ein ausgehölter stein, welcher als trinkgefäss benutzt wurde. P. setzt *watirpot.*

z. 29. *he* näml. Gott. Vulg. *adducet deus in judicium.*

Ecclesiastes.

Die folgenden anmerkungen beziehen sich auf die bearbeitung von Purvey.

Cap. I. *z.* 2. *the vanyte.* Besser übersetzt Hereford *vanite* ohne artikel.

z. 10. *fletith not ouer the markis* übersetzt *redundat.* H. *redoundith. Set of God* ist zugesetzt.

z. 14. *nether* steht hier, wo man *nor* erwartete. Ebenso z. 16, cap. II z. 21. Doch da *neither*, *noðer* und *nor* von gleicher abstammung, so mischen sich im Altengl. oft beide formen, so wie z. b. *neither . . . neither* steht. *nor . . . nor* findet sich noch bei modernen schriftstellern. Vgl. Mätz. Gr. I, 460.

Cap. II. *z.* 2. *flowe in delicis* = *affluam deliciis.*

z. 3. *arrettide* = rechnen, erachten. Vgl. darüber Mätz. W. 107.

z. 4. *disseyued.* Ebenso z. 35 *perseyuede.* Ueber den wechsel von *s* und *c* vgl. anm. zu 9, 2.

z. 7. *in which dede* übersetzt den von *opus est* abhängigen dativ *quo facto.*

z. 13. *grete beestis* = rindvieh, den *scheep* gegenüber gestellt.

z. 16. *castels* übersetzt nicht genau. Vulg. *substantias.* H. *substaunces. to me* ist wie bei H. die übersetzung von *mihi.*

z. 36. *in lijk maner as nether* = *similiter ut.* Das *nether* nimmt hier unnötiger weise nochmals die negation auf.

z. 43. *and I' schal haue* überträgt hier sehr ungeschickt *habiturus* der Vulgata. Besser übersetzt hier H. Steht bei P. vielleicht *and* = conj. *an*? Alsdann käme es dem Latein etwas näher. Vgl. andre stellen, wo sicherlich *and* = *an* steht.

z. 44. *ether* = *either*, vgl. Mätz. Gr. I, 333 u. 460, 461.

z. 50. *for whi* übersetzt hier *enim*, *what* dagegen *quid.* Vgl. z. 47 und cap. III, 17 u. s.

Cap. III. *z.* 3. *drawe vp* bedeutet „heraufziehen, schöpfen (aus dem brunnen)“. Hier soll es = *evellere* stehen. Es liegt hier wol ein übersetzungsfehler zu grunde, H. richtig *pulling vp.*

z. 5. *leiȝe* = *laugh*, Ags. *hlehhan.*

z. 7. *colle.* Hier gebraucht P. das Roman. wort, während H. das German. *clipping* hat.

z. 15. *til in to* = *usque ad.* Sonst übersetzt es auch einfaches *ad*, *in.* Vgl. z. b. z. 20 *til in to withouten ende* = in perpetuum.

z. 16. *to a man* wurde von P. hinzugefügt, wie z. 29 *vnresonable,* z. 31 zweimal *beestis.*

z. 31. *alle beestis brethen. Beestis* wurde hier ungehöriger weise hereingefügt. Vulg. *similiter spirant omnia,* wo *omnia* = alle wesen, geschöpfe (den menschen eingeschlossen), steht. H. richtig *alle thingus.*

z. 38. *brynge* = *adducet.* Deutlicher übersetzt H. *leden to.*

Cap. IV. *z.* 3. *thei* bezieht sich auf *innocentis*, *hem* z. 4 auf *chalengis.*

z. 9. *in this* H. *in that.* Vulg. hat *in hoc verbo.*

z. 13. *oon* ist näml. *oo man.*

z. 17. *in goodis.* Im Latein steht *bonis* als instrum. ablativ.

z. 29. *the secounde ȝong etc.* vgl. anm. zu Hereford cap. IV, z. 28.

z. 41. *fonned.* Vgl. Stratm. 177 und Halliw. D. 368. *fonned* bedeutet „töricht". Ebenso cap. VII, z. 17 u. s.

Cap. V. *z.* 4. *no but* = *nisi quod,* vgl. cap. VI, z. 17.

z. 12. *outirli* entspricht Latein. *prorsus.*

z. 20. *and ȝaf power to hym* = dem gab er auch macht, kraft.

Cap. VI. *z.* 7. *fre sones,* vgl. anm. zu H. cap. VI z. 7.

Cap. VII. *z.* 3. *morenyng* hat nichts mit *moreyn* = *pestilencia* zu tun, sondern ist nur eine nebenform zu *mornyng*; Vulg. *luctus.* Dies geht deutlich aus der randbemerkung an unsrer stelle hervor: *hows of morenyng* = *where morenyng is maad for deed men.*

z. 4. *hous of morenyng* wird nochmals der deutlichkeit halber wiederholt, wie z. 2 *is betere,* z. 22 *God* statt dem undeutlichern *ille* der Vulg. cap. VIII, z. 17 die wiederholung von *men* und ähnl. an andern stellen.

z. 11. *disturblith.* Vgl. Prompt. Parv. 123 *dysturbelyn* = *turbo, conturbo;* daneben *distroublyn; dystrobelynge* = *disturbium, turbacio, conturbacio.*

z. 21. *that* ist hier wieder causal; Vulg. *quod.*

z. 23. *bifore eschewe* übersetzt *praecave.* Besser überträgt hier H.

z. 25. Sowol Hereford als Purvey müssen hier einen text der Vulgata vor sich gehabt haben, welcher *in diebus nativitatis meae* las, während die gewönliche und auch bessere lesart *vanitatis meae* ist.

z. 38. *it* näml. *wisdom* oder *to be wijs.*

z. 48. In unserm texte fielen leider durch mein versehen die worte: *not a womman of alle. I foond* am ende der zeile 48 aus.

z. 51. *expownyng* = *solutionem,* H. *solucioun.* Vgl. Prompt. Parv. 145 *exposycyon or expownynge* = *exposicio.*

Cap. VIII. *z.* 1. *kepe,* vgl. anm. zu Heref. cap. VIII z. 3. Ebenso bei *comaundementis and swerynqis.*

z. 6. *of God in this lijf* setzte P. hinzu, wie cap. IX z. 21 *iust man.*

z. 10. Auch hier ist *to comynge* zu e i n e m begriffe = *futurus* zu verbinden.

z. 22. *reuerensen* H. *reuerentli dreden.* Diese übereinstimmende übersetzung lässt vermuten, dass in der beiden übersetzern vorliegenden Vulg. *reverentur*, nicht *verentur* stand.

z. 33. *departing* soll *distentionem* der Vulg. übersetzen.

Cap. IX. *z.* 23. *fro thin heed* ist eine genaue übersetzung des Latein. *de capite tuo non deficiat.* Ebenso überträgt H.

z. 39. *strengthis* überträgt *munitiones.*

Cap. X. *z.* 3. Vulg. *pretiosior est sapientia et gloria parva et ad tempus stultitia.* H. fasst *stultitia* als abl. (*than folie*) und zieht *parva et ad tempus* zu *gloria.* P. nimmt *sapientia* und *gloria* als ablative und *parva et ad tempus* zu *stultitia* gehörig. Ebenso fasst Luther die stelle auf.

z. 18. *if a serpent bitith, it bitith in silence.* In der Vulg. steht nur: *si mordeat serpens in silentio.* Es ist dies wieder eine der stellen, wo P. zusetzte, vgl. anm. cap. VII z. 4, cap. VIII z. 6, cap. XII z. 2.

z. 26. *eerli* = früh, d. h. zur unrechten zeit. Vgl. z. 28 *in her tyme.*

z. 28. *hiȝnesse* soll *contignatio* übersetzen. Genauer ist H.

Cap. XI. *z.* 2. *partis.* H. u. P. setzen hier richtig den plural, während Vulg. *partem septem* schreibt.

z. 17. *and whanne tho* = *qui cum,* d. h. wenn sie, wenn diese . . .

Cap. XII. *z.* 2. *of thi deth* haben nicht alle hss. Im originale stehen diese worte auch nicht.

z. 3. *Haue thou mynde on thi creatour* ist von P. zugesetzt. Ebenso z. 16.

z. 8. *the noumbre* näml. die der *grynderis.*

z. 11. *brid* ist hier = vogel. Vulg. *volucris.*

z. 17. *renne azen* = *recurrat.*

z. 18. *be brokun togidere* ist die ungeschickte übersetzung von *confringatur.*

z. 23. *telde* ist die regelmässig gebildete form neben *tolde* oder *talde, tald,* eine form, welche z. b. auch Surt. Ps. vorkommt.

z. 32. *for ech thing:* „Gott soll alle taten ins gericht bringen für jeden irrtum = Gott soll alles, was wir aus irrtum taten, mag es nun gut oder übel sein, vor gericht ziehen.

40. John Wycliffes bibelübersetzung.

Unser text wurde aus demselben werke wie das vorige stück abgedruckt. Es findet sich daselbst Vol. IV s. 87—101. Zum vergleiche wurde noch der text von Morris herangezogen (Specim. of Earl. Engl. s. 215—227), der einige abweichungen zeigt, obgleich derselbe, nach Morris angabe, aus dem von uns benutzten werke abgedruckt ist.

Cap. I. z. 4. *of oon cryinge.* Im Latein steht nur *clamantis,* doch muste im Englischen der deutlichkeit halber *oon* hinzu gesetzt werden. Ebenso verfuhr Luther: eines predigers.

z. 7. *men of Jerusalem ... cuntre of Judee.* In der Vulg. steht *Judaeae regio* zuerst.

z. 9. *knowlechinge* = *confitentes.* Vgl. Mätz. W. 441.

z. 11. *locustus,* ähnlich z. 2 *writun.* Vgl. anm. zu 39, cap. I z. 3.

z. 13. *vndo, or vnbynde.* Häufig findet sich in den hss. unsrer übersetzung ein Lateinisches wort mit zwei Englischen übertragen. Da in solchen fällen, wenn auch nicht alle hss., so doch die meisten derselben diese beiden wörter aufweisen, so dürfen wir annehmen, dass Wycliffe selbst beide gab. Ganz ähnlich treffen wir es z. b. im Durh. B. an. Diese erscheinung hat offenbar darin ihren grund, dass die übersetzer möglichst wörtlich die bibel wiedergeben wollten. Ebenso z. 26, 48 u. 49, 52, 77 u. s.

thwong hat zur zeit Wycliffes noch sein *w* = Ags. *þwanz, þwonz,* Nengl. *thong.* Aehnlich *sister,* und in der aussprache verlor z. b. *sword, two* u. a. ihren *w*-laut. Vgl. Mätz. Gr. I, 70.

z. 14. *forsothe* steht = *vero,* z. 23, 55, 69 = *autem.*

z. 15. *it is don* = *factum est.*

z. 20. *puttide hym.* Andre hss. haben *puttide out.* Diese lesart übersetzt *expulit* genauer.

z. 24. Obgleich Stratm. D. 297 die nebenform *kyngdame* neben *kyngdom* gar nicht anführt, so ist diese form gar nicht so selten, vgl. z. 25, cap. IV. z. 20 u. s. Allerdings ist hier das *a* vollständig unbegründet. Aehnlich finden wir das verwante und oft für *kyngdom* gebrauchte *kinedom, kindom* mit der nebenform *kindam.* Ags. steht *cyningdom* und *cynedom.* Vgl. auch *wisdam* neben *wisdom* z. b. 39, cap. VII z. 41.

z. 25. *for* = *quoniam.*

z. 26. *forthinke.* Prompt. Parv. 173 findet sich *forthynkyn* = *penitet, luo.* Vgl. auch dort die anmerkung.

z. 29. *sothely* übersetzt *enim.* Ebenso z. 37 u. s.; z. 51 dagegen und sonst oft *autem.*

z. 30. *to be maad* übersetzt ungeschickt *fieri.* Ebenso z. 51 *the euenynge maad* = *vespere facto.* Vgl. auch anm. zu 39, cap. III z. 7.

z. 31. *gon forth* gibt *progressus* wieder, als sei dieses partic. hier passivisch gebraucht. Ebenso z. 36 *gon yn* = *ingressus,* z. 61 *gon out* = *egressus:* z. 76 u. s.

z. 39. *in an vnclene spirit.* Diese etwas auffällige ausdrucksweise findet sich im Latein vorgezeichnet: *in spiritu immundo.*

z. 41. *bifore the tyme* findet sich nicht in allen hss. der übersetzung, gerade wie es auch im gewönlichen texte der Vulg. nicht steht.

z. 44. *debrekynge* übersetzt *discerpens.* Andre hss. lesen *to braydynge* P. *debreidynge.*

z. 46. *souzten togidre* ist die ungeschickte übersetzung von *conquirerent.* Andre hss. haben *axeden,* P. *souzten with ynne hem silf.*

z. 53. *seien.* Es steht hier das praesens *dicunt.* Vgl. auch z. 64 *seith.*

z. 58. *many.* Vulg. *multos.* Ebenso cap. II z. 28, 29 u. s.

traueilide. Prompt. Parv. 499 *travaylyñ or laboryñ = laboro.* Vulg. *qui vexabantur.*

z. 63. *for* übersetzt das die direkte rede einleitende *quia.*

z. 65. *and* = auch, vgl. anm. zu 39, cap. I z. 18.

z. 67. *fendis* = teufel.

z. 70. *streiȝt* statt des gewönlichern *streiȝte, streihte, strehte;* vgl. Stratm. D. 474.

z. 72. *is clensid* = Vulg. *mundatus est.*

z. 75. *princis.* In der Vulg. steht der singular.

z. 78. *without forth,* ebenso P. Vulg. *foris.*

Cap. II. z. 1. *after eiȝte days.* Vulg. hat nur *post dies.*

z. 3. *it* näml. das haus konnte sie nicht alle fassen, auch giengen sie nicht alle an die offne türe. P. macht es deutlicher: *many camen togidir, so that thei miȝten not be in the hous ne at the ȝate.* Luther übersetzt noch verständlicher.

a word gibt einen falschen begriff. Vulg. *verbum,* P. *the word* = das wort Gottes.

z. 6. *cumpanye.* Maddens text hat, wol nur durch einen druckfehler *campanye.* Vgl. auch z. 24. Morris änderte schon in *cumpanye.*

z. 8. *palasie,* ebenso z. 10, 16, 19, z. 4 dagegen *palesie.*

z. 14. *thouȝten.* Mor. *thoȝhten.* Warum diese änderung, da M. unsern text wiedergeben will. Ist es nur ein druckfehler?

z. 20. *thi bed.* Mor. *thy bed.* Ebenso Mor. *house* statt *hous.* Es sind dies wol nur druckfehler.

z. 23. *for,* vgl. anm. zu cap. I, z. 63.

z. 25. *tolbothe.* Vgl. Wr. Voc. I, 274 *hoc toloneum* (lies *telonium*) = *Anglice: a tolbothe.*

z. 26. *sue thou. thou* fehlt in vielen hss., ist auch durchaus überflüssig. Doch dass es öfters beim imperativ gesetzt wird, beweist z. b. cap. V z. 42 *come thou = veni.* Ebenso cap. V z. 65.

z. 38. *to hem.* Mor. fälschlich *to hym.*

whether = numquid.

z. 39. *mown,* vgl. anm. zu 39 cap. III z. 20.

z. 43. *pacche.* Vgl. Prompt. Parv. 377: *patche or clowt sett on a thyñge = scrutum, pictacium.* Vulg. hat *assumentum.*

z. 45. *oold* liest der text. Mor. *oolde,* wie in unserm drucke. Da im plur. meist noch *e* bei Wycl. steht, deuteten wir dies in unserm texte wie Mor. an.

z. 47. *held out = effundetur.* Andre hss. haben die bessere lesart *schedde out.* P. *be sched out.*

z. 49. *sabothis,* dagegen z. 52 *sabotis.* Ebenso findet sich dieser wechsel z. 58, 59 u. 60.

z. 57. *alone* ist von W. hinzugesetzt.

with hym. So hat der druck, nicht *with him,* wie bei Mor. steht.

Cap. III. z. 4. *hond.* In unserm texte steht durch einen druckfehler *honde.* Dasselbe versehen weist Mor. auf. Dagegen steht z. 9 zweimal *honde.*

z. 7. *biholdynge aboute = circumspiciens.* Ebenso z. 56 u. s.

z. 16. *seith.* Eine hs. hat *seide,* wie auch die Vulg. *dixit* liest.

z. 18. *felden fast* übersetzt *irruerent.* Bei den reduplic. verben tritt sehr früh auch schw. conj. ein, wenn dieselbe auch gerade bei unserm zeitwort in andern denkmälern selten ist. Wycl. liebt diese form. Vgl. z. 21 (*felden down.*) Vgl. auch cap. IV z. 7, 8, 12 u. s. Weder Koch Gr. I, 243—50 führt diese schw. form auf, noch Mätz. Gr. I, 404. Auch Kölbing, obgleich er sich bes. auf Wycl. stützt (vgl. s. 286), führt nur *fel, felle* an. Fiedl. ed. K. s. 289. Weitere beispiele für die schw. form vgl. Zeitschr. f. D. A. bd. XXII Anz. s. 256. — Die starke form steht z. b. cap. V z. 41, 58 u. s.

z. 28. *name.* Manche hss. haben *the name.* Vgl. auch z. 29 *names,* wo keine hs. den artikel setzt.

z. 34. *thei miȝte not nether ete = non possent neque panem manducare.* *his kynnesmen.* Im Lat. steht nur *sui.*

z. 45. *no but = nisi.*

z. 46. *diuersly rauyshe.* Mehrere hss. lassen *diuersly* weg; *diuersly* soll *dis-* in *diripere* übertragen.

z. 54. *thi bretheren.* So wurde mit Mor. geändert. Maddens text hat *thei.*

Cap. IV. *z.* 7. *an other seed.* Einige hss. haben *summe.* Ebenso P. Doch da in der Vulg. *aliud* steht, ist unsre lesart die beste.

z. 9. *had.* Mor. druckt *had(de).* Allerdings ist die vollere form bei W. die gewönlichere. Vgl. gleich die nächste zeile. Doch da *had* auch nicht selten in unsrer übersetzung steht, so ist kein grund zur änderung.

z. 18. *expowne* = Nengl. *expound* belegt Stratm. D. 153 nur mit einem beispiele. Bei Wycl. jedoch ist es ganz gewönlich. Vgl. auch anm. zu 39, cap. VII z. 51.

z. 23. *that sum tyme* übersetzt *nequando.* Die negation blieb, als dem gebrauch der Englischen sprache zuwider, weg.

z. 29. *sown* neben *sowun.* Es ist hier, wie häufig im Altengl., *w* = *wu* zu lesen.

z. 31. Hier findet es W. notwendig, seinen lesern *temporales* zu erklären. Allerdings ist diese erklärung unverständlich. Luther überträgt weit treffender: wetterwendisch.

z. 33. *sclaundrid.* Vgl. Prompt. Parv. 458 *slaunder or sclaunder* = *scandalum, calumpnia* und *slawnderoñ* = *scandalizo, calumpnior.*

z. 35. *myseiste.* Mor. *myseise.* Es ist dies eine verbesserung, die nicht auf andern hss. beruht, denn die haben *myseeses* und *mysseyseis.* Ist die form mit *t* nur ein schreibversehen oder beruht es auf einer falschen analogiebildung als sei *te* = der endung *-tas, -itas* im Latein? Halliw. D. 556 führt ein partic. *miseysete* = *diseased* an. Doch hier müssen wir ein subst. = *aerumnae* erwarten. Luther: die sorge dieser welt. — Es ist wol Mor. hier beizustimmen.

z. 39. *an hundrid.* Es genügt dies = Vulg. *centum.* Doch eine menge hss. haben: *hundrid fold.* Vgl. auch z. 16.

z. 41. Den zusatz der Vulg. *aut sub lecto* = *or vnder a bed* haben nur einzelne hss. — *wher* = *whether*, vgl. anm. zu 14, 295.

z. 46. *be kast to* übersetzt *adiicietur.*

z. 48. *kingdom.* Ebenso z. 55. Vgl. anm. zu cap. I, z. 24.

z. 49. *it slepe.* Mor. hat andern hss. folgend: *he slepe and it ryse vp* etc. Das Latein lässt beide auffassung zu.

z. 51. *by his owne worchynge* = *ultro.*

z. 57. *seneueye.* Es ist diese form aus Ags. *senepe* entstanden.

z. 59. *quykened* = wenn es ins leben tritt; anfängt sich zu entwickeln.

z. 62. *a word.* P. besser *the word* = Gottes wort.

heere. Da meistens bei Wycl. der infin. noch sein *e* von der endung behalten hat, so deutet dies M. durch *e* hier an, dem wir folgten. Doch möchte ich nachträglich diese änderung aufgeben, da sich doch auch öfters schon der infin. ohne endung findet, z. b. cap. V z. 16 *put* u. s.

z. 64. *on sidis hond* = *seorsum*, abgesondert, bei seite. W. erklärt es dann noch genauer durch *by hem self.*

Cap. V. z. 2. *Genazareth.* Andre hss. *Gerasenes, Gergeseus* u. a. P. liest *Gerasenes.* Vulg. *in regionem Gerasenorum.*

z. 4. *now* soll hier *jam* übertragen. Die übersetzung ist falsch, da *jam* hier (nach einer negation) die bedeutung von „länger mehr“ (nicht länger mehr) hat.

z. 5. *in stockis* = *compedibus.* Wycl. übersetzt das Latein. wort mit dem ähnlichen, bei seinen landsleuten wolbekannten instrument. Abbildungen davon finden sich Wright, Engl. Cult. s. 130 u. 353.

z. 7. *gobetis.* Eig. bedeutet dies wort „bissen, mundvoll“. Vgl. darüber Diez, Et. W. II, 324.

z. 12. *hieste* ist hier nicht etwa mit besonderm nachdrucke zurückgestellt = „der der höchste ist“, sondern es ist einfach die Latein. wortstellung beibehalten = *dei altissimi.* Ebenso LB. I, No. 2 Ps. VII v. 42 u. anm. dazu.

z. 21. *bire.* Dieses wort, das urspr.: sturm, dann: andrang, ungestüm, bedeutet, findet Wycl. einer erklärung bedürftig. Dass es übrigens im Altengl. gar nicht selten gebraucht wurde, beweisen die stellen bei Mätz. W. 370 ff.

z. 22. *strangelid* entspricht dem *suffocati.* Eine hs. jedoch schreibt *dreynte.* Ebenso P. *dreynt,* jedoch mit der randnote *ether strangled.*

z. 24. *thei* näml. die bewohner der stadt und der umgegend.

z. 26. *traueilid*, vgl. anm. zu cap. I z. 58. Ebenso z. 31.

z. 32. *sothly.* Wir sahen, dass *sothly* gew. für *autem* oder *enim* steht.

Vgl. anm. zu cap. I z. 29. Hier findet sich in der Vulg. nur *et*, doch steht es im sinne von *autem*.

z. 35. *Decapoly*. Die diesem worte folgende erklärung stammt von Wycl.

z. 42. *in the laste thingis* = *in extremis* in den letzten zügen.

z. 46. *ful many*. *ful* soll wol hier *com-* in *compluribus* übersetzen.

z. 47. *all hir thingis* = ihr ganzes vermögen. — *prophitide* hatte genützt, geholfen. Vgl. Prompt. Parv. 414 *profytyn* = *proficio, prosum*.

z. 49. *if . . . or* = *si vel*. Es ist dies also ganz wörtlich übertragen. Andre hss. lesen *ȝhe*. Ebenso P.

z. 53. *turned* übersetzt *conversus*, vgl. anm. zu cap. I z. 31.

z. 58. *that it was don in hir*. Ebenso P. = *quod factum esset in se*. Luther hat richtig: „denn sie wuste, was an ihr geschehen war.

z. 60. *hir*. So unser druck. Mor. dagegen *her*.

z. 61. *him spekynge* ist dem Lat. *eo loquente* nachgebildet.

messageris camen to etc. Der deutlichkeit halber änderte hier Wycl. Vulg. *veniunt ab archisynagogo*.

z. 66. *no but* = *nisi*. Einige hss. lassen dies *no* weg.

z. 69. *gon yn*, vgl. anm. zu cap. I z. 31.

z. 71. Eine hs. wiederholt den artikel vor *modir*, was entschieden auch besser ist.

z. 72. *thei entren yn*. Vulg. *ingreditur*. Auch P. setzt den plural.

z. 73. *Tabita*. Ebenso P. statt des *talitha* der Vulg.

z. 76. *stoneyinge*, vgl. anm. zu 39 cap. VII z. 32.

41. Chaucers Canterburygeschichten.

The Persones Tale.

Unser text stützt sich auf die oben angeführte ausgabe der werke Chaucers. Dort steht unser stück, band III s. 263—286.

z. 1. *perische* hat hier die bedeutung von: zu grunde richten, zu grunde gehen lassen. Noch bei Shakesp. findet sich diese transit. bedeutung. Vgl. H 6 B III, 2, 100. Jetzt ist sie ausser gebrauch gekommen. Auch Dryden und Pope schreiben noch: *thy perished lord*. In Essex hat *perish* noch die trans. bedeutung von: *to injure, pain*. Vgl. Halliw. D. 616.

z. 7. *espirituels*. Ebenso z. 550. Chaucer gibt hier die Altfranz. form. Doch findet sich auch schon Altfranz. *spirituel* neben *espiritel, espirituel*. Vgl. Burg. D. 146.

z. 14. *whens*. Es sei daran erinnert, dass in diesem worte die form mit *s* die richtigere und ältere ist, dem Altengl. *whannes, whennes* entsprechend. Ags. entspricht diesem adv. *hwanan, hwanon*.

z. 16. *spieces*. Vgl. auch z. 57. Hier fiel das anlautende *e* des Altfranz. wortes ab, wie jetzt im adj. *special* die form ohne *e* die ältere *especial* fast ganz verdrängte. Bei Shak. steht erstere form noch H 6 A IV, 1, 55; Hml. IV, 3, 42; Oth. IV, 2, 225; ebenso das adv. Ado. II, 1, 93; As. I, 1, 176; All's. IV, 3, 10 u. s.

z. 20. *and no more* etc. Dazu ist ein begriff, etwa „der feste vorsatz“ zu ergänzen.

z. 22. *waymentynge*. Vgl. Prompt. Parv. 513: *waymentynge or waylynge* = *lamentacio, planctus, ejulatus, luctus*.

z. 24. *holt* = *holdeth*. Ueber diese zusammenziehung und verhärtung im auslaut vgl. Koch Gr. I, 338.

z. 25. Der satz: *for he schul — penitent* ist eingeschoben. Nach *and* ist ein komma zu setzen: „und zwar, denn er soll wahrhaft reuig sein, soll er zuerst etc.

z. 27. *schrifte of mouth* = mündliche beichte; vgl. auch z. 71 ff.

z. 28. *to doon satisfaccioun*, d. h. das zu tun, was ihm als busse in der beichte auferlegt wird.

z. 35 *never* wiederholt die in *natheles* enthaltene negation.

z. 36. *doute* = es ist eine sehr zweifelhafte sache.

z. 37. *arist* = *ariseth*, vgl. Koch Gr. I, 338.

z. 39. *forlete hem*, näml. bei ihrem leiblichen tode.

z. 51. *verray* ist mit nachdruck zurückgestellt: die die ächte und wahre ist.

z. 54. *venial synne* steht der todsünde gegenüber.

z. 56. Der wahre christ soll alle tage seine sünden bereuen. — *penitens* neben *penitence*, vgl. anm. zu 9, 2.

z. 60. *in lente. lente* bezeichnet die fastenzeit im frühjahre, die ostern voraus geht, eine zeit der allgemeinen feierlichen busse. Vgl. Prompt. Parv. 296 *lente, holy tyme = quadragesima.* Unter *solempne penitence* versteht also Ch.: „öffentliche busse, die man mit allen andern gläubigen, nicht um bestimmter sünden willen, sondern der sünden im allgemeinen wegen, tut. Oder auch ferner *solempne penitence* = kirchenbusse.

z. 65. *naked* d. h. im büsserhemd, vgl. anm. zu 17, 129.

z. 67. *we schryve us* = wir beichten.

z. 75. *maner humblete.* Ebenso z. 289. Ueber die auslassung des *of* nach *maner* vgl. anm. zu 11, 163 u. 14, 316.

z. 77. *delit in thinking* = lust im denken, hier aber: das vergnügen an verbotne, sündige dinge zu denken, das sündigen in gedanken. Ihm steht *synful werkyng* entgegen.

z. 112. *contrit = contrited.* Dieses verbum übersah Mätz. W. 475. Ueber die form vgl. Koch. Gr. I, 313—15.

z. 119. *agilted* hat hier die bedeutung: verletzen, freveln gegen. Vgl. Mätz. W. 44.

z. 121. *wratthed.* So hat die hs., während z. 76 *wraththe* steht.

z. 132. *lyme* = glied. Auffällig ist hier der singular. Vgl. auch *membres* z. 133.

z. 139. *roten in youre synne.* Vgl. 10, 70 u. anm. dazu. Hier aber haben wir einen andren stamm vor uns, das adj. *roten,* das in P. the Plow. u. bei Chaucer gebraucht wird, vgl. Stratm. D. 408. Das andre verbum ist auch schwach. „weshalb ihr faul geworden seid, weshalb ihr in euren sünden stinkt, wie ein tier in, seinem, durch seinen mist.

z. 144. *oughte make*, dagegen z. 124 *oughten to moeve.* Vgl. anm. zu 39, cap. XI, z. 15.

z. 150. *vilonye.* Hier fand, wie es öfters geschieht, der übergang eines *ă* in *ŏ* auch in einem Roman. worte statt.

z. 156. *cherl* erhielt, ebenso wie unser „kerl“, schon frühe eine verächtliche nebenbedeutung. Vgl. Mätz. W. 565.

z. 162. *bonde* ist hier substant. = höriger, unfreier. Vgl. Mätz. W. 315.

z. 165. *reward of thy value* = vergelte deinen wert, betrage dich, wie es deiner menschenwürde angemessen, und vergilt dadurch Gott, der dich so edel erschuf.

z. 175. *groyn.* Vgl. Prompt. Parv. 214 *groyne of a swyne = rostrum porcinum, scropha porcina.*

z. 176. *wroteth.* Vgl. Prompt. Parv. 534 *wrotyn̄ as swyne = veror.*

ordure = schmutz, kot. Ueber die etymologie vgl. Diez, Et. W. I, 295 und Müller Et. W. II. 145.

z. 185. *ther as.* Ebenso z. 301 u. s. Ueber *as* nach *ther* und *wher* vgl. anm. zu 24, 299.

z. 188. *essoyne* entschuldigung wegen nichterscheinens vor gericht. Stratm. D. 153 scheint unsere stelle entgangen zu sein. Ueber die etymologie vgl. Diez, Et. W. I, 386 ff. unter *sogna.*

z. 193. *as to him* in bezug auf ihn, vor ihm.

z. 200. *byknowe* ist ein ganz gewönlicher ausdruck für: beichten. Vgl. Mätz. W. 224.

z. 203. *hary.* Vgl. Prompt. Parv. 227: *haryyn̄ or drawyn̄ = trahicio, pertraho.*

z. 205. *withoute forth* gebraucht Wycl. stets um *foris* zu übersetzen. So steht es auch hier = aussen, dem *withinne the hertes* gegenüber.

z. 235. *stourben.* Das diese form auch sonst bekannt, beweist Prompt. Parv. 481: *sturbelyn̄ or turbelyn = turbo, perturbo* und *sturbelynge or turbelynge = turbacio, perturbacio,* und *sturbelare or turbelare = turbator, turbatrix.*

z. 238. *agains* bedeutet, wie noch jetzt *against*: gegenüber gestellt, gegenüber.

z. 255. *onedin.* Vgl. Prompt. Parv. 365 *onyn̄ togedyr = unio, aduno.*

z. 263. „Sie sollen nackt sein am körper in bezug auf kleider.“

z. 286. *kynredes.* Etwas auffällig ist hier der plural, da *kynrede* schon im sing. = geschlecht, stamm, verwante, steht. Doch hier soll gerade ausgedrückt werden: „je mehr verwante geschlechter, familien ...“

z. 294. *nosethurles* ist jetzt zu *nostrils* verstümmelt. Im Ags. entspricht *nosepyrel.*

z. 305. *why*, näml. „warum herscht diese grosse angst?“

z. 314. *ordre of rule* keine regelmässige ordnung; in der hölle ist die natürliche ordnung umgekehrt.

creat. Hier fand im partic. eines Roman. verbums eine zusammenziehung statt, wie sonst bei den schwachen German. zeitwörtern, wie *rent, hurt = rented, hurted.*

z. 339. *talent* anlage, fähigkeit. Hier: er soll mehr neigung, mehr grund zum seufzen haben. Vgl. auch z. 503.

z. 341. *establid. establen* = Altfranz. *establir,* ist die ältere form; *establishen* erst eine jüngere bildung.

z. 347. *lest.* So druckt Morris. Die hs. hat *let.* Ich möchte lieber an der lesart der hs. festhalten und *let = lete, leten* = zurückgelassen, nehmen. Schon im Ags. findet sich diese bedeutung von *lǽtan.* Vgl. Greins Sprachsch. 166. Sollte aber geändert werden, so ändert man besser *left*, vgl. z. 346. Eine nebenform *lest* zu *lost* ist mir unbekannt. Auch steht die starke form *lorn* z. 346. Dagegen allerdings z. 382 *lost.* An *lest = lesed* (*liberatus*) ist des sinnes wegen nicht zu denken, ebenso wenig an *lessed* (*minutus*). „Er hat die guten werke zurückgelassen, sie folgen ihm nicht nach, weil er, nachdem er sie ausführte, in todsünden fiel und ihm daher die früheren guten taten, obgleich er sie ausführte, nicht angerechnet werden.

z. 351. *astoneyed.* Die gewönliche bedeutung dies wortes ist: betäuben. Es mischt sich wohl auch mit Ags. *stunian* (vgl. Mätz. W. 126), hier also: „betäubt“ oder „abgestumpft.“

z. 376. *the rather*, d. h. um der guten werke willen wird Gott eher den sünder zur busse führen.

z. 388. *thilke newe Frenshe song.* Der angeführte refrain findet sich auch in Chaucers ballade de vilage (l. visage) sauns peynture; vgl. ausgabe von Morris VI, 289 u. 313, eingelegt. Gewis ist derselbe aus einem liebesliede entnommen.

z. 389. *byreveth* ist sowol trans. als intrans.; vgl. Mätz. W. 258.

z. 392. *his werkyng* sobald es aufhört zu brennen und etwas zu verbrennen.

z. 400. *dispendid.* Die zusammensetzung Roman. praefixe mit German. verben ist im Englischen gar nicht selten. Vgl. anm. zu 27, 4250.

z. 409. *wakinges* seine wachen und gebete, wie z. b. am ölberge.

z. 413. *mowes.* Vgl. anm. zu 12, 18.

z. 432. *bought upon his ... body* er brachte sie durch kauf mit seinem körper an sich, kaufte sie durch seinen körper. *upon* steht hier vom mittel. Aehnliche beispiele finden sich Mätz. Gr. II, 395, wie *live, feed upon.*

z. 436. *bytraysed.* Ueber diese form vgl. Mätz. W. 276.

z. 443. *worthy the deth.* Vgl. darüber Mätz. Gr. II, 234.

z. 475. *of his largesse* = aus freigebigkeit. Vgl. anm. zu 6, 8.

z. 490. *workes* neben der form *werkes*, z. 491, 493 u. s., erklärt sich leicht aus dem Ags. *weorc.*

z. 498. *foul perilous* ist in *ful perilous* zu ändern. Vgl. druckfehlerverzeichnis.

z. 503. *delit* ist hier: „lüsternheit, neigung zum bösen,“ nicht eig. „lust, wonne.“ Ebenso z. 506, 511 u. s. oft in unserm stücke.

z. 524. *observith oon synne* der nur e i n e sünde in der beichte beachtet, nur e i n e und nicht alle beichtet.

z. 541. *quod.* Ueber *quoth* und *quod* vgl. Mätz. Gr. I, 394.

z. 546. *wayk.* Diese form kommt nicht selten neben *wâc, woc, wooke* vor. Vgl. Stratm. D. 542 u. 43.

z. 560. *sory songe.* Vgl. 38, v. 294 und Guy o. Warw. anm. zu 5124.

42. Geschichte der drei könige.

Unser text ist nach der hs. Cotton MS. Vespasian, E XVI, eine hs. aus dem 15. jh. in 4°, die teils aus pergamentblättern, teils aus papier besteht. Sie hat 65 blätter; die geschichte der drei könige steht fol. 38—78. Das von uns gegebne stück findet sich fol. 64ᵛ—66ʳ.

z. 1. *þrough* wechselt in unserm stücke mit der form *þrogh* z. 76, 87 *þrough*, *þroughe* steht z. 10, 36, 64, 65 u. 94.

z. 6. *defouled* sie war entehrt, fühlte sich durch das judentum beleidigt. Oder meint der verfasser dieser lebensgeschichte, dass Elene den Jüdischen glauben angenommen und dadurch sich erniedrigt hätte?

z. 8. *godde is lawe.* Ebenso z. 30 *oure lady is smok*, z. 57 *god is ministres*, z. 62 *god is worde.* Diese construction ist nicht selten im Altengl. *godde* ist wol hier als dativ aufzufassen und damit entspricht diese art der anreihung unsrer ausdrucksweise im volksleben: dem Gott sein gesetz.

z. 16. *appirede.* Diese nebenform kommt auch bei Chaucer vor, vgl. Mätz. W. 95.

z. 17. *above all þes places.* Die construction ist hier sehr nachlässig, vgl. z. 9 *alle þe holy place . . . above all þes places.* Ebenso z. 18 *þe place also . . . in þat same place.*

z. 18. *kyrke*, ebenso z. 20, 39. Es deutet wol diese form darauf hin, dass unser stück ursprünglich in Nordengland geschrieben wurde. Von diesem worte abgesehen, findet sich jedoch kaum noch irgend etwas speziell Nordenglisches.

z. 29. *cloþis* im plur. wird für „windeln" gebraucht. Vgl. für weitere beispiele Mätz. W. 421.

z. 30. *smok* ist „frauenhemd" oder „ein hemdartiger überwurf, kittel."

þis als plur. neben *þes* z. b. z. 17 gebraucht. Vgl. über entstehung und gebrauch der erstern form, denn die letztere ist durchaus regelmässig, Koch Gr. I, 477 ff.

z. 31. *sho.* So lese ich hier. Sonst wird *she* z. 5, 21, 22, 28 u. s. gebraucht. *sho* hat nichts auffälliges, doch ist oft in den Altengl. hss. *o* und *e* so ähnlich, dass sie kaum von einander zu unterscheiden sind. Vielleicht ist also auch hier *she* zu lesen.

z. 42. *deuocione.* Wie in der hs. von No. 15 (vgl. dort anm. zu v. 214) steht hier auch *deuocon* mit einem striche oder schnörkel darüber. Z. 86 dagegen ist *deuocion* ausgeschrieben.

z. 44. *litell* ist hereincorrigiert.

z. 47. *preented as a saele*, vgl. 1, Psalm 142 v. 38. *Preentyñ* wird = *in-primo* Prompt. Parv. 412 angegeben; das subst. *preente* = *effigies, inpressio, signaculum* ebenda. Die form *sael* ist nur eine andre schreibweise von *seel* = *siegel.*

z. 51. *high and narowe.* Der berg steigt steil in die höhe, auf der spitze zeigt er nur eine geringe oberfläche.

z. 54. *as in his manhode.* Ueber diesen gebrauch von *as* vgl. Mätz. Gr. III, 525.

z. 56 *all þis . . . places.* — *all* ist in der hss. übergeschrieben. — Ueber *þis* neben *þes*, vgl. anm. zu z. 30 u. Mätz. Gr. I, 320.

z. 63. *maumentes* steht = *maumetes*, ursprüngl.: bilder des Mahomet, dann götzenbilder. Halliw. D. 545 führt unsre form *mawments* als noch im Nordengl. vorkommend = *puppets, trifles* an.

z. 66. *loos* ist hier = Latein. *laus.* Vgl. für weitere beispiele Stratm. D. 323.

z. 67. *Johne.* In der hs. steht *John.* Ist dies richtig aufgelöst, oder ist *Johnne* zu schreiben? Die auflösung in *Johan*, wie sie einige Englische gelehrte belieben, scheint mir unberechtigt.

z. 75. *departed.* Dies zeitwort hat im Altengl. noch ganz gewönlich die bedeutung von: trennen, scheiden. Vgl. Mätz. W. 612.

be vor *departed* ist herein corrigiert.

made menes ist die gewönliche ausdrucksweise. Vgl. Stratm. D. 330 u. 331.

z. 81. *with grete ioy and riches* ist zu übersetzen: hoch erfreut stattete sie den sarg reichlich aus, schmückte ihn prächtig.

z. 88. *Sophye.* Das *h* ist in der hs. herreincorrigiert.

z. 94. *hit* näml. das land.

VIII. Didaktische prosa.

43. Chaucers übersetzung des Boetius.

Unser text ist nach dem drucke von Morris: Chaucer's Translation of Boethius's „De consolatione philosophiae.“ E. E. T. Soc. Extra Series No. 5. London 1868. — Unser erstes stück, das 5. metrum des 1. buches, steht dort s. 21—23; das zweite, das 5. metrum und die 6. prosa des 2. buches, s. 50—55.

I.

Mit diesem stücke vgl. man auch die s. 58 ff. gegebne metrische bearbeitung. Chaucers übertragung ist sehr ungeschickt und unpoetisch.

z. 1. *maker of þe whele, þat bereþ þe sterres* umschreibt *stelliferi conditor orbis.*

z. 2. *art fastned,* eig. „der du befestigt bist“ soll *nixus* übersetzen.

z. 5. *metyng* wenn der mond mit allen strahlen der sonne zusammentrifft, hell von der sonne beschienen wird.

hideþ durch seinen (des mondes) glanz verdunkelt er die sterne.

z. 7. *lyȝtes* die einzelnen lichtstrahlen.

z. 8. *first.* Morris schreibt *first(e),* ebenso z. 15 *first(e)* und bei *hey* z. 18, dann z. 16 *hyȝt,* z. 25 *wikked* und z. 35 *wrecched* fügt er in klammer *e* bei. In all diesen fällen hat die jüngere Cambridger hs. (B) das *e* erhalten und es ist dies auch offenbar in all diesen fällen das ältere, da hier *e* alte flexionsformen vertritt. Doch da in unserer hs. dies *e* schon meist abfiel, so sehe ich keinen grund, es wieder einzusetzen und die hs. auf diese weise zu corrigieren. Auch der umstand, dass sich noch manchmal das *e* findet, z. b. z. 26 *heiȝe* beweist nichts für Morris, sondern zeigt nur, dass das *e* in der aussprache des schreibers schon stumm war und von ihm deshalb manchmal gesetzt, manchmal weggelassen wurde.

z. 10. *and is þan cleped Lucifer.* Chaucer wird hier, um die sache seinen lesern zu erklären, bedeutend breiter, als sein original. Vgl.

Et qui primae tempore noctis
Agit algentes hesperos (andre hss.: hesperus) ortus,
Solitas iterum mutet habenas
Phoebi pallens lucifer ortu.

z. 12. *þat makeþ þe leues to falle* = *frondifluae* (näml. *brumae*).

z. 14. *attempreþ.* So schon von M. verbessert. B. *atempreth.* Unsere hs. hat *attempre.*

variauntȝ. Im Altfranz. wurden die obl. cas. der adj. im plur. auf *s* gebildet, wofür *z* eintrat, wenn das adj. auf einen dental endete. Allmählich gieng dieses *s* oder *z* auch in den nomin. plur. über. Es wäre also hier *variauntz* zu lesen. Dass *ȝ* manchmal für *z* gebraucht wird, vgl. anm. zu LB. I, 3 v. 4 u. vgl. z. 25 *innocentȝ.* Dass im Altengl. diese pluralbildung nichts unerhörtes ist, vgl. Koch Gr. I, 446 u. 47, auch Morr. Engl. Acc. s. 104 ff. — *tȝ* steht übrigens auch in unserm stücke = *þ* oder *s,* z. b. z. 25 *punissitȝ.*

z. 16. *autumpne,* vgl. anm. zu LB. I, 6 v. 4944.

z. 19. *eschaufeþ hym* sich erhitzt. Besser B.: *eschaufeþ hem.*

z. 20. *forleteþ hym* = verlässt seinerseits seinen standpunkt, geht aus seiner ordnung, verlässt seine ordnung. B. *forleetheth þe werke of hys propre estat.*

z. 23. *slidyng* gleitend, schwankend, unbeständig.

turneþ to sich wendet zu . . . B genauer *turneth so grete entrechaungynges of thynges* = *tantas uersat uices.*

z. 26. *anoienge folk* eig. kränkendes, betrübendes volk. Es übersetzt *nocentes.*

z. 27. *and schynyng naturely* wurde von Chaucer hinzugesetzt.

z. 30. *kembd.* So von Morris gebessert. Die hs. hat *kembde.*

z. 33. *wipouten.* Von Morr. hergestellt nach B (*wythhoutyn*). Ms. hat *wiþ.*

z. 34. *knyttes.* Morr. druckt *knyttes* (*t*). B. *knyttest.* Doch ist die änderung von M. unnötig, da die form ohne *t* bereits im Ags. vereinzelt vorkommt. Vgl. Koch Gr. I, 334 unten.

z. 35. *but a faire party* steht nicht im original.

z. 37. *wiþdraw.* So Morris. Ms. *wiþdrawe,* B. *withdrawn.*

z. 38. *wiþ þilke bonde. Bonde* fehlt in der hs., wurde aber richtig von M. hereingesetzt = *quo foedere.*

II.

Mit diesem Stücke vgl. man No. 32.

z. 2. *erþes* übersetzt *arva,* B hat *feeldes.* Ebenso in No. 32, 4.

z. 3. *outerage* das gehen über das rechte mass, steht = *luxus.*

z. 4. *at euene.* So stellt M. nach hs. B her. Vgl. auch Aelfr. Boet. s. 48: *hi æton æne on dæʒ and þæt wæs to æfennes.*

z. 5. *þat is to seyn* etc. Wie Mor. s. XV richtig bemerkt, zog Chaucer öfters randbemerkungen und glossen seines originals mit in den text. Hier haben wir es wol mit einer solchen zu tun. Ebenso z. 7, z. 24 u. s. Vgl. auch s. 190 z. 49. Aelfred geht sehr kurz über diese und die nächste stelle hinweg.

z. 6. *piment.* Prompt. Parv. 399 *pymente, drynke = pigmentum, nectar, mellicratum.* Vgl. auch die anm. dazu. Ebenda s. 79 *claret, clarey, clarry, wyne = claretum* und weitere beispiele für unsere form Mätz. W. 419.

z. 7. *venym* bedeutet nicht nur „gift", sondern auch „schleim, dicke saft = *virus.*" Vgl. Prompt. Parv. 508 *venyme = venenum, virus.*

z. 9. *manar shelfysshe,* vgl. anm. zu 11, 163 u. 14, 316.

z. 12. *no gest ne no straunger = hospes.* Nach *straunger* fügt M. aus B. noch ein *ne* ein.

z. 13. *wiþ oores, or wiþ shippes* fügt Ch. hinzu.

z. 15. *whist* B. *hust.* Noch im Nengl. finden wir *whist* = stille sein.

z. 16. *armurers.* Ebenso hat B = *armures.* Ch. las also *arma,* nicht *arua.* Vgl. auch M. s. XV. Die form *armurers,* die sonst nirgends vorkommt, ist in *armures* zu bessern.

z. 18. Nach *medes* fiel aus versehen *ben,* das allerdings hier recht unnötig ist, in unserm drucke aus.

z. 21. *Ethna* statt *Etna,* vgl. anm. zu 6, 1 u. 27, 4084. Ebenso z. 31.

z. 22 *gobets* = bissen. Vgl. Müllers Et. W. 455.

z. 27. Morr. fügt hier dem Latein. folgend ein *ye* vor *men* ein. Es beruht dies auf einem misverständnis. Lat.: *quid autem de dignitatibus potentiaque disseram qua uos uerae dignitatis ac potestatis inscii caelo exaequatis.* Da die construction: *exaequare se alicui* ist, so gehört *uos* zu *exaequatis* = wodurch ihr euch dem himmel gleichstellt, gleich haltet. Im Englischen wurde nun die ganze construction auf die dritte person übertragen *areysen hem = exaequatis uos. þe whiche* entspricht dem *qua.* Damit fällt aber *ye = uos* hinweg und es ist f a l s c h, dasselbe zu setzen. Die richtige form wäre übrigens auch *ʒe* nicht *ye.* Vgl. z. b. z. 100.

z. 30. *greet damages.* Mor. fügt *as* vorher aus B ein, um es dadurch mit dem folgenden *as* gleich zu stellen. Nötig ist diese änderung nicht.

z. 32. *wit.* Dieses wort weiss ich nicht anders zu erklären als = *agilis, velox.* Vgl. Prompt. Parv. 527 *wyte or delyvyr or swyfte = agilis, velox.* B lässt es weg. Bei Morr. fehlt es im glossar.

z. 34. *emperie of consulers = consulare imperium.*

z. 36. *for.* So änderte M. nach B. A hat *of.* Diese änderung ist unnötig, vgl. anm. zu 15, 417, ich möchte daher die lesart von A wieder herstellen.

z. 37. *don.* Morr. ändert so nach B. A. *done.*

z. 40. *ful ʒelde.* So lesen beide hss., Lat. *perrarum.* Ebenso steht in B (s. 39 des druckes): *þe forme of þis worlde is so ʒeelde stable.* Es ist hier also *ʒ = z* gebraucht (vgl. anm. zu 1 z. 14) und *zelde* ist = *selde.* Beispiele für letztere form stehen Stratm. D. 435.

z. 47. *han* Morr. Die hs. liest *hanne.*

z. 54. B liest besser *mannes* statt *mennes.*

z. 55. *haunten* steht hier nicht in der jetzigen bedeutung: besuchen, heimsuchen, sondern in der ältern: suchen, zu erlangen suchen, erlangen und das erlangte gebrauchen, ausüben. Vgl. Halliw. D. 438 und Burg. III, 198.

z. 63. *whiche I clepe a confederacie.* Auch hier übersetzt Chaucer wieder sehr breit und ungeschickt.

z. 67. *maked matere of vertues.* M. druckt *maked (e it).* Diese änderung ist durchaus unnötig, da *þe tourmentȝ* objekt zu *maked* ist. Ueber *maked* und *makede* vgl. anm. zu I z. 8.

z. 69. *in hym self* = in sich selbst. *in* bezeichnet hier die richtung. Vgl. auch Mätz. Gr. II, 366 ff.

z. 71. *herburghden.* Neben dem subst. *herberȝe* findet sich *herburhe* und *herborwe, herborowe,* ebenso die form des verbums *herburghen,* neben *herborwen, herberȝen,* vgl. Stratm. D. 262 und 263. B hat *herbeweden.*

z. 81. *yfelawshiped.* Stratm. führt das verbum s. 163 nicht an, dagegen Halliw. D. 351. Es steht in unserm denkmale noch s. 111 z. 3141.

z. 86. *iugen and seyen.* Man erwartet hier das passiv, vgl. das Latein.: *quod quidem de cunctis fortunae muneribus dignius existimari potest, quae ad inprobissimum quemque uberiora perueniunt.* Ist vielleicht *may* in *man* oder *men* zu ändern?

z. 101. *þat beren hem al in þe contrarie* übersetzt (*res*) *sese aliter habentes.*

z. 104. *whiche power* und z. 105 *whiche dignitee.* An beiden stellen hat B besser: *swich.* Lat. *illa potentia . . . haec dignitas.*

44. Zwiegespräch zwischen einem Oxforder lehrer und dessen schüler.

Unser text ist nach der Lansdowne hs. 762 gegeben. Diese stammt aus der ersten hälfte des 15. jh. und besteht aus 99 (teils pergament-, teils papier-) blättern, in 4°. Es ist ein mischcodex von verschiednen händen geschrieben. Die ersten blätter sind sorgfältig geschrieben. Unser stück beginnt fol. 3v. Gedruckt findet es sich Rel. Ant. I, 230 ff. und Kemble Sal. a. Sat. s. 216 ff. Unter der figur des „Maister of Oxinford“ finden wir die gestalt des „Saloman“, wie unter dem „Scoler“ die des Saturn. Das ganze vorliegende gespräch ist fast wörtlich das prosagespräch des „Sal. u. Sat.“, wie es bei Kemble a. a. o. s. 178 ff. abgedruckt wurde, allerdings haben sich dort manche versehen eingeschlichen. Ich gebe die daraus angeführten stellen nach meiner eignen collation. Eine reihe von fragen findet sich auch nebst den antworten in dem prosagespräche zwischen Adrianus und Ritheus (Adr. u. Rith.). Auch die daraus angeführten stellen gebe ich nach meiner collation. Gedruckt ist „Saloman and Saturnus“ auch in Thorpes Anal. s. 110 ff. Das gespräch zwischen Adrianus und Ritheus steht ausser bei Kemble Sal. a. Sat. s. 198 ff., auch in Ettm. Scop. a. Boc. s. 39 ff.

z. 1. *whanne,* ebenso *hevenne* u. a. Vgl. darüber anm. zu 21, I v. 8. — Genau dieselbe frage steht an erster stelle in Sal. u. Sat. Auch findet sie sich als 4 in Adr. und Rith.

z. 3. *in the ferther ende of the wynde* auf dem äussersten ende des windes. Es gibt dies keinen rechten sinn. Ursprünglich stand gewis: *in the* oder *on the fetheren of the wynde.* Vgl. Sal. u. Sat. *ofer (winda) fiðerum.* Adr. u. Rith. ebenso.

z. 5. Sal. u. Sat. gibt die worte Gottes in Latein: *fiat lux et facta est lux.* — Die übereinstimmung unsers stückes mit Adr. u. Rith. geben wir nicht mehr an, sondern behalten dies einer besondern abhandlung vor. Die bedeutenderen abweichungen von Sal. u. Sat. werden bemerkt.

z. 6. Dazwischen fehlt eine frage des Sal. u. Sat.

z. 7. *all thinge made and* ist im Altengl. hinzugesetzt.

z. 11. *that helden heven. helden* ist hier praes., eine nebenform zu *halden, holden.* Vgl. Stratm. D. 254 u. 257 unten. Sal. u. Sat. *ðe þisne heofon healdað.*

z. 12. *the fourth daye* etc. Hier gerät unser text in unordnung, während er bisher genau Sal. u. Sat. folgte. Sal. u. Sat.: *On þam feorðan dæȝe he ȝesceop heofonæs tunȝlon and on ðam V. dæȝe he ȝesceop fixas and fuȝelas and on ðam VI. he ȝesceop deor and nytenu and Adam, ðone ærostan man.*

z. 16. *whereof.* In der hs. wurde *of* hereincorrigiert. — Diese frage steht Sal. u. Sat. an achter u. neunter stelle, indem zwei fragen daraus gemacht sind.

z. 17. Das Ags. hat von anfang an die erklärung, welche teile aus den einzelnen stoffen gemacht sind, z. b. *Ic ðe secʒe þæt æroste wæs foldan pund, of ðam wæs flæsc ʒeworht.*

z. 18. *the Vth of aire.* Sal. u. Sat.: *fifte wæs ʒyfe pund, þanon hym wæs ʒeseald sefa* (Kemble u. Thorpe *se fœt*) *and ʒeðanʒ* (!). *Syxte wæs blostnena pund, þanon hym wæs eaʒena myssenlicnys ʒeseald, seofoðo wæs deawes pund, ðanon him becom swat.*

z. 22. In Sal. u. Sat. als frage 6 u. 7.

z. 23. Sal. u. Sat. liest: *Arthox, Dux, Arotholem, Minsymbric.*

z. 25. *state* bezieht sich hier auf sein alter. Vgl. die antwort und: *on hwilcere ylde* in Sal. u. Sat.

z. 28. Sal. u. Sat. *VI and CX ynca.*

z. 30. Sal. u. Sat.: *Ic þe secʒe, he leofode IX hund wintra and XXX wintra on ʒeswince and on yrmðe, and syððan to helle ferde and þar ʒrime witu ðolode V þusend wintra and twa hund wintra and VIII and XX wintra.*

z. 33. Auch hier schliesst sich unser text im allgemeinen an Sal. u. Sat. an, nur stimmen oft die zahlen nicht.

z. 36. Sal. u. Sat. *Chanan.*

z. 38. *that Malek lived.* Die hs. hat *Malek And lived.* Sal. u. Sat. *Malaleh.*

z. 39. *Jarad.* So steht an der zweiten stelle, nicht *Jared* wie zuvor.

z. 40. Sal. u. Sat. *Matusalem.*

z. 42. *Lanek.* Dafür Sal. u. Sat.: *Lamec.*

z. 45. Sal. u. Sat.: *Cham.*

z. 48. *bured.* So hat die hs., nicht *buried* wie Wright Rel. Ant. druckt.

z. 53. *hete = ete.*

z. 55. Diese frage fehlt in Sal. u. Sat. Doch liegt sie in der fortsetzung der vorigen frage, wie sie Sal. u. Sat. hat: ... *and þæt on friʒdæʒ and þurh þæt he was on helle V ðusend wintra and II C wintra and VIII and XX wintra.*

z. 58. *whate.* So liest die hs., nicht *what* wie Wright druckt. In Sal. u. Sat. liegt eine berechnung der verschiednen zeitabschnitte bis Christi geburt zwischen dieser und der vorhergehenden frage. — Die in unserm texte gestellte frage ist die 19te in Sal. u. Sat.

z. 59. Sal. u. Sat.: *Dalila.* — In dieser antwort sind 19, 20, 21 des Sal. u. Sat. zusammengefasst. Dort steht *Catafluuia = Catestinna, Itarecta = Latarecta. Catafluuia* ist dort *Jafeðes wif.* Sems weib fehlt.

z. 61. Sal. u. Sat. *Olla and Ollina and Ollibania.*

z. 62. Diese frage fehlt Sal. u. Sat.

z. 64. Steht als 23. frage in Sal. u. Sat., ist jedoch in 18 enthalten.

z. 66. *hith* steht für *hiht*, vgl. anm. zu 35, 39.

z. 67. Steht in Sal. u. Sat. als No. 18. Die antwort lautet: *Ic þe secʒe LXXX wintra of ðam treowcinne, þe ys ʒenemned Sem.*

z. 71. = No. 24 in Sal. u. Sat.

z. 73. Eine frage vorher *Hwæt hætte seo burh, þær sunne up on morʒen ʒæð?* fehlt unserm text. Diese unsere frage ist No. 27 in Sal. u. Sat.

z. 74. *Sarica.* Sal. u. Sat. *Garita.*

z. 75. *erbes = herbes,* vgl. 38, 290.

z. 76. *rose* ist von unserm verfasser hinzugesetzt, vielleicht aus patriotismus, damit die lilie, das wappenschild Frankreichs, nicht als die trefflichste blume erklärt wird. Die (rote) rose war das wappen der Lancaster, und wenn dieselbe auch erst beim regierungsantritt Heinrichs VII offiziell in das Englische wappen gesetzt wurde, war sie vorher doch immer schon das wappen der königsfamilie. In Sal. u. Sat.: *Ic þe secʒe: liliʒe hatte seo wyrt, for þon þe heo ʒetacnað Crist* (deshalb näml. ist sie die beste pflanze).

z. 80. Hier ist eine frage des Sal. u. Sat. ausgelassen.

z. 81. *therin.* So die hs. Wright *therein.*

z. 84. Sal. u. Sat.: *Ic ðe secʒe: hyʒ todældon on þri dælas; anne dæl he asette on þæs lyftes ʒedrif, oðerne on þæs wateres ʒedryf, þriddan dæl on helle neowelnysse.*

z. 87. Die hs. hat *salt* nicht *salte.*

z. 88. In Sal. u. Sat. steht hier eine frage, die unserm texte fehlt.

z. 90. Wright liess *well as* hinweg.

z. 91. Diese antwort ist unverständlich. Sie erklärt sich aber sehr wol aus dem Ags. texte: *Ic þe secȝe, for ðon þe Abeles blod ȝefeoll ofer stan, þa hyne Cham, hys broðer, ofsloh myd anes (esoles) cynȝbane* (so die hs.). — *Cayme.* Während im Ags. noch die form *Cain* steht, findet sich Altengl. ganz gewönlich die form mit *m;* vgl. z. b. Gen. Ex. v. 416, 426, 430, 442, 446, 476, 529.

z. 95. *most.* Die hs. liest *nost.* In Sal. u. Sat. steht eine ähnliche frage: *Saȝa me, hwæt ys cuðost mannon on eorðan to witanne? Ic þe secȝe, þæt nys næniȝum men nanwyht swa cuð swa he sceal deað þrowian.*

z. 97. *ar.* Wright druckt *are.*

z. 99. *M.* fehlt in der hs.

z. 100. Unser text lässt hier eine frage aus.

z. 102. Vor dieser frage stehen zwei in Sal. u. Sat.

z. 103. Sal. u. Sat.: *Fegor* statt *Enfegor.* — Die hs. hat hier *highg,* doch nach z. 33, 34, 36, 38, 39, 40 u. a. wurde geändert.

z. 107. *sat* neben *set* in z. 108.

z. 112. Sal. u. Sat. hat als antwort *Ic þe secȝe: mannes synna and hys hlafordes yrre.* Adr. u. Rith. setzt nur die letzte hälfte als No. 32.

z. 119. Diese frage umfasst No. 51 u. 52 des Sal. u. Sat. — Sal. u. Sat.: VI and XX *(fisccynna).*

z. 122. Diese frage lautet anders in Sal. u. Sat.: *Saȝa me, hwilc man ærost mynster ȝetimbrode? Ic þe secȝe, Elias and Esliseus, þa witeȝa, and æftær fulluhte Paulus and Antonius, þa ærostan ancran.*

z. 125. Sal. u. Sat.: *Ʒeon* statt *Egeon,* ferner *Tigres* und *Eufraten.*

z. 130. No. 56 u. 57 des Sal. u. Sat. fehlt unserm denkmal. — No. 58 lautet: *Saȝa me, hwa ærost bocstafas sette? Ic þe secȝe, Mercurius, þe ȝyȝand.* Vgl. damit auch Adr. u. Rith. No. 16. *Saȝa me, hwa wrat bocstafas ærest? Ic þe secȝe, Mercurius, se ȝiȝant.*

z. 132. Auch die letzte frage ist in Sal. u. Sat. anders: *Saȝa me, hwæt bockinna and hu fela syndon? Ic þe secȝe kanones bec syndon ealra twa and hund seofontiȝ eall swa fela ðeode syndon on ȝerime and eall swa fela leorninȝcnihta buton þam XII apostolum.*

45. Das buch des ritters von La Tour-Landry.

Die Englische übersetzung dieses ursprünglich Französisch abgefassten werkes wurde von Thomas Wright für die Early English Text Society herausgegeben als No. 33, London 1868. Da die ausgabe aber eine sehr mangelhafte ist (Vgl. Additions and Corrections am ende des bandes), so wurde unser text nach der Harleian hs. 1764 gegeben. Die beschreibung des Ms. findet sich in der ausgabe von Wright s. XIV. Auf die versehen Wrights wird nicht weiter eingegangen, wenn nicht das anführen derselben von wichtigkeit ist. Im drucke steht unser stück s. 83—90, in der hs. 27ᵛ spalte 1—30ʳ sp. 1.

z. 1. *touche of.* Ueber die verbindung der zeitwörter, die „reden, handeln von, behandeln etc.“ bedeuten, mit *of* vgl. Mätz. Gr. II, 263 ff. Vgl. auch 15, 69.

z. 4. *he* d. h der verfasser dieser erzählung.

z. 6. *beauute.* Das *uu* der hs. wurde in unserm texte beibehalten, da es öfters vorkommt, vgl. z. b. z. 77 *defauute.* Es steht wol = *w,* also statt der schreibung *beawte, defawte.*

Surre. In der hs. steht *Surr* mit einem schnörkel am letzten *r,* z. 9 findet sich *Surry.*

z. 8. *folious* hat selbstverständlich nichts mit dem Nengl. *folius* (von *folium*) zu tun, sondern gehört zu *fol.* Vgl. Burg. III, 168 *folieuse.* Die bedeutung ist also „töricht.“ Vgl. auch das adv. z. 12.

z. 10. *preised* hat hier wie noch Nengl. die bedeutung: würdigen, hochhalten.

z. 12. *deigned. deignen* bezeichnet „für würdig erachten, für wert halten,“ dann „belieben.“ Sie beliebte dem könige keine ehrerbietung und achtung zu erweisen.

z. 13. *and,* wie die hs. liest, gibt keinen sinn. Ich möchte daher in *as* ändern.

z. 17. *kingges.* So hat die hs. Ebenso z. 227.

z. 18. *worship.* Unsre hs. hat dreierlei schreibweise dieses wortes: *worship, worship̄* und *worshipp̄.* Die letzte schreibung beweist, dass der strich über *p* nicht eine verdoppelung desselben bezeichnen soll, wir gaben daher den strich durch *e* wieder. Vgl. z. 10, 19 u. 13, 21 u. s.

z. 23. *in so moche* = in soweit, ist hier gesetzt als gienge ein „in wie weit sie sieht“ voraus.

z. 27. *to make.* Als subjekt ist *she* hinzu zu denken.

z. 31. *ensaumple* kommt öfters im Altengl. vor, vgl. z. b. Halliw. D. 336. Im Altfranz. lässt sich meines wissens diese form nicht belegen. Vgl. auch LB. I, 28 I z. 2 u. s. und unser stück z. 45, 60, 82, 98, 153 u. s.

z. 34. *hynder.* Vgl. Prompt. Parv. 240 *hyndryn̄, idem quod harmyn̄.* Die bedeutung also ist, wie auch noch öfters im Nengl. = schaden. *ayenst* bedeutet: ihrem gemahle gegenüber, bei ihrem gemahle. Vgl. Mätz. Gr. II, 355. 356. — Statt *his* würden wir eher *this* erwarten.

z. 41. *dispitous,* vgl. anm. zu No. I Ps. 142 v. 15.

to her orguilleux. Die hs. schreibt *her* doppelt.

z. 47. *of couroux. couroux* ist als subst. aufzufassen = Altfr. *courroux, courrous.* Vgl. Burg. III, 89. Ebenso lautet es Neufranz. Die bedeutung ist „heftiger zorn, grimm.“ Entweder ist hier *of* zu tilgen und ein *the* einzusetzen und anzunehmen, dass der schreiber schon das folgende *of* im sinne habend dies erste schrieb, oder es ist ein substantiv vor *of* zu ergänzen, etwa *langage, speche, wordes* oder ein ähnlicher begriff.

z. 62. *helde a fest to his barones* er hielt seinen baronen ein fest, gab ihnen ein fest.

z. 68. *denied not.* Aehnlich steht *not* in 19, v. 376. Vgl. auch Mätz. Gr. III, 141.

z. 69. *axsed. acsien* wurde zu *axien* oder *axen,* indem also *x* an die stelle von *cs, ks* tritt. Trotzdem wird, wie hier, öfters der zischlaut noch einmal ausgedrückt. Weitere beispiele finden sich Mätz. W. 117.

gaue = zeigte ihm, gab ihm an die hand. Auch Nengl. hat es noch diese bedeutung. Vgl. z. b. Johns. D. unter *give* No. 16.

z. 71. *of alle a ycre* = ein ganzes jahr lang. Vgl. über diesen gebrauch des *of* Mätz. Gr. II, 238.

z. 74. *esconduycd* ist = Altfranz. *escondire* = widersprechen, verweigern, zurückweisen. Die hs. hat *estonduyed.*

z. 76. *mued.* Altfranz. *muer* = *mutare* bezeichnet: etwas verändern, dann: etwas von einem platze an einen andern bringen, wegbringen (hier: vom menschlichen umgange weg bringen). Vgl. Burg. III, 258.

z. 80. *mue.* Auch dieses subst. gehört zu *mutare.* Vgl. anm. zu 24, II v. 297. Die bedeutung ist hier: gefängnis, oder wenigstens: ein abgeschlossner ort.

z. 85. *semblaunce.* Der sinn ist: wenn ihr auch euern gemahl nicht liebt, so tut im angesicht der leute wenigstens als liebtet ihr ihn.

yef. Die hs. hat *yes.*

z. 86. *not but.* Aber ich sage euch nichts, ausser wenn ihr mit eurem gemahl allein seid, könnt ihr um so mehr reden = ich will weiter nichts mit meiner rede sagen, als dass ihr mit euren freiern reden warten sollt, bis ihr allein seid. *But* beschränkt also hier das vorhergesagte. Vgl. Mätz. Gr. III, 488.

z. 91. *of alle that day.* Vgl. anm. zu z. 71.

z. 94. *auent.* So liest Wright und in den Additions ist nichts dagegen bemerkt. Weder mit diesem worte noch wenn wir es trennen und *a uent* lesen, weiss ich etwas anzufangen. Da die zwei striche des *u* in die höhe gezogen sind, so möchte ich *tt* lesen oder verbessern. *attent* entspricht Lat. *intentio* = absicht, wille; eine bedeutung, welche hier einen vorzüglichen sinn gibt: das tier kennt keine vernunft, sondern folgt blind der absicht, begierde, welche es gerade bewegt.

hemselff = *himselff.* Dass *him* = *hem* steht, vgl. anm. zu 13, 216. Hier findet das umgekehrte verhältnis statt, d. h. das unbetonte *him* wurde zu *hem* geschwächt, wie sich diese schwächung auch bei andern wörtern in unserm stücke zeigt, z. b. z. 97 *geuen* = *giuen* u. s. Dass hier nicht *beste* als collektivbegriff mit dem plural *hemselff* verbunden wird, wie dies sonst öfters geschieht, beweist *his felaw* z. 95.

z. 100. *to pore degre.* Gewis soll hier nicht gesagt werden, dass Amon

erst reich war, dann arm wurde und darauf wieder zu reichtum gelangt sei. Vgl. z. 109, 131 und 137. Der sinn muss also sein: „er stammte von armen und geringen leuten und erlangte dann ehren und reichtum.“ Daher ist *to* in *of pore degre* zu ändern.

z. 103. *pore.* Schon im drucke ist vorgeschlagen: *proude* dafür zu setzen. Oder man müste etwa *pore* zu *poreful* = *powerful* ergänzen. Vgl. Halliw. D. 638.

z. 106. *after* d. h. in spätern lebensjahren war er ihr erzieher.

z. 109. Zu *deigned* ist *Mardocheus* subjekt.

z. 121. *up on hym* näml. *Mardocheus.*

z. 125. *semblable.* Die hs. hat *semble.* So druckt auch Wright. Doch in den dem drucke angehängten *Additions and Corrections* wird passend *semblable* = ähnlich, gleich (d. h. der strafe, die dem Mardocheus zugedacht war), vorgeschlagen.

z. 129. *atte* entspricht meistens einem *at the,* doch hier ist es nur eine andere schreibweise für *at.* Vgl. z. 221 u. 229 *atte the laste.* Vgl. auch Prompt. Parv. 17: *atte þe laste = tandem, demum, novissime.*

z. 130. *oultrecuydance. cuyder, cuidier* entspricht im Altfranz. dem Latein. *cogitare.* Altfranz. *oltrecuidance* bedeutet „hochmut, hochfahrendes wesen.“

the folynesse counsaile. So druckt Wright, ohne irgend einen anstoss daran zu nehmen. Auch in den *Additions* ist nichts darüber bemerkt. Die hs. hat *folynesse* oder *folyuesse,* da auch in unserer hs., wie in so vielen Altengl. hss., *u* und *n* nicht zu unterscheiden sind. *folyuesse* nehme ich als verschreibung für *folyouse* oder wahrscheinlicher für *folyeouse, folieouse,* vgl. auch z. 8. Es ist also adj. zu *counsaile.*

z. 133. *none.* Ueber diese negation vgl. anm. zu z. 68.

z. 136. *gret enuie . . . thanne.* Es ist hier der positiv gesetzt, wo wir den comparativ erwarten. Aehnliche constructionen finden sich schon im Ags. z. b. Beowulf v. 67: *Him on mod bearn, þæt (he) healreced hatan wolde Medoærn micel men ȝewyrcean, þone yldo bearn æfre ȝefrunon.* Ferner Aelfr. übers. des Or. 2. buch, schluss. *Ne wene ic, cwæð Orosius, nu ic lanȝe spell hæbbe to secȝenne, þæt ic hi on þysse bec ȝeendian mæȝe* etc.

z. 138. *automd.* So scheint mir die hs. zu schreiben, ebenso las auch Wright. Er setzt *automd* ohne bedeutung in seinen glossar. Ich glaube statt *automd* ist *autornd* oder *autorned* zu lesen. Wie sich das subst. *auturne* = schmuck, ausrüstung, neben *aturn,* ebenso *auturne* = stellvertreter, neben *aturne* findet, so steht hier *autornd* = *atornd, atorned.* Altfranz. *atorner* bedeutet „bereiten, ausrüsten, schmücken,“ (vgl. Burg. III, 369), also *autornd of auncetry* = ausgerüstet mit (angesehenen) vorfahren. *autornd* stellt sich neben *good,* gehört also zu *place.*

z. 140. *and curtesly suage.* Offenbar fehlt hier etwas. Da im Franz. (vgl. *Additions* s. 4) steht: *car toute saige femme doit bel* etc., so möchte ich ergänzen *for eueri wise woman shulde fayrely.* In den *Additions* wird vorgeschlagen: *for every wise woman should fair* einzufügen. Doch ist dies Nengl. und nicht Altengl.

suage steht wie sonst *asuage, assuage* = mildern, besänftigen.

z. 144. *undernimen* bedeutet „tadeln“. Vgl. Prompt. Parv. 511: *vnderneme = reprehendo, deprehendo.*

z. 145. *atysed* ist hier wie sonst *entysen, enticen* gebraucht. Ebenso z. 195.

z. 146. *good.* Die hs. hat *goo.* Dies wurde bereits durch Wright geändert.

z. 148. *undernyme.* So wird in den *Additions* zu ändern vorgeschlagen, während die hs. *undermyne* hat. Besser ist entschieden, wie wir druckten, vgl. auch z. 144. — *undermyne* = untergraben, kommt allerdings schon bei Wycliffe vor. Ebenso Prompt. Parv. 511. Diese bedeutung aber wäre hier nur sehr künstlich zu erklären = sondern sollte eher den zorn ihres gemahles nach und nach durch vernünftige vorstellungen untergraben, sollte ihn langsam besänftigen. — Ausserdem schlösse sich dann *what harmes* etc. nicht an.

z. 149. *inconueniencez.* Ueber *ȝ* = *z* vergleiche anm. zu 43, I z. 14. Z. 205, 206 steht *z* nicht *ȝ*.

z. 154. *diuers* bedeutet: unbeständig, launisch, grausam, vgl. Burg. III, 116. Ebenso z. 200.

was fehlt in der hs., wurde aber schon von Wright ergänzt.

z. 158. *cristen faithe.* Der verfasser vergisst hier in seinem frommen eifer, dass die erzählte geschichte aus der jüdischen zeit ist.

z. 159. *it behoued* näml. den eremiten und frommen leuten war es von nöten, dass sie flohen.

z. 164. *with good herte* = freiwillig.

z. 169. *he* näml. *Nabot.*

z. 171. *king Ataz* ist eben der gemahl der Gesabelle.

z. 173. *and as to* = und was nun die böse königin betrifft, leitet die erzählung vom tode Gesabelles ein.

z. 175. *queint* neben *quoint*, *coint* auf *cognitus* zurückgehend bedeutet: tüchtig, dann: zierlich, schön. Hier: sie machte sich schön. Vgl auch Mätz. W. 452.

z. 177. *alle disguysed in* etc., eig.: ganz darin verkleidet. Sie putzte sich mit diesen fremdartigen kleidern und kleidete sich ganz anders, als die übrigen frauen (gekleidet) waren. Vgl. auch z. 196.

z. 183. Sie sollen die königin von der warte herunter, mit dem kopf voran, stürzen.

z. 187. *berielles* ist keine pluralform, sondern ist das Ags. *byrȝels, byriȝels.* Allerdings finden sich im Altengl. auch schon formen mit abgeworfnem *s, buriel, biriel*, *beriel*, da man die *s*-form wahrscheinlich fälschlich als pluralbildung auffasste.

z. 206. *tailez. taile* bedeutet „steuer“, vgl. Neufranz. *taille.* Im Nengl. findet sich noch *tallage, talliage* = abgabe, steuer. Ebenso Altengl. z. b. Prompt. Parv. 486 *talyage or taske = guidagiu, petagium*, ferner ebenda 487 *taske or taliage = taliagium, taxa, taxacio capiticensus.* Unsere form *taile*, die aus dem Altfranz. genommen ist, treffen wir im Schottischen z. b. in Barbour. Vgl. auch Jamies. Scot. D. 522. — *subsidiez* ist hier aufzufassen, wie es noch im Nengl. gebraucht wird = hilfssteuer, aussergewönliche steuer.

z. 217. *meruailes.* Genauer gibt hier der Franz. text an: *qui fera merveilles de cruaultez.*

z. 220. *murderes tresones* ist zu nehmen = morde und hinterlistige taten, offnen totschlag und geheimen mord. *occasiones* bezeichnet ebenfalls „mord“, indem es wol = *occysiones* steht.

z. 221. *atte the laste*, ebenso z. 229. Vgl. anm. zu z. 129.

z. 222. *skaped* = *eskaped.*

z. 223. *he* bezieht sich auf *childe,* weil eben ein s o h n gemeint ist.

z. 228. Dasselbe sprichwort wird auch s. 82 unsers denkmals angeführt: *therfor it is a trew prouerbe that „the potte may goo so longe to water, that atte the laste it is broken.“*

IX. Geschichtliche und geographische prosa.

46. John Maundevilles reisen.

Von diesem werke gibt es eine ausgabe, London 1725, ein anderes titelblatt derselben führt die jahreszahl 1727. Neuherausgegeben wurde dieser druck London 1839 von J. O. Halliwell. Der herausgeber des druckes von 1725 sagt, er habe die hs. der Cotton-sammlung, Titus, D XVI, zu grunde gelegt unter heranziehung anderer hss. Die Titushs. ist jedoch recht nachlässig und willkürlich benutzt, oft wird davon abgewichen, wo kein grund vorhanden wäre. Halliwell verglich nicht mit der hs., ihm gehören nur die einleitung, die nachträglich gegebenen anmerkungen und das glossar an. 1866 wurde ein neuer abdruck der ausgabe von Halliw. veranstaltet. Dort steht unser stück s. 270—80. In der ausgabe von 1839 ebenda. Unser text ist nach der Titushs., einer pergamenths. in quarto, aus 132 blättern bestehend, die um 1400 geschrieben wurde; näheres über die hs., wo sich unser stück folio 113r—117v findet, vgl. im drucke s. IV.

In der hs. steht, wie in vielen anderen hss., häufig im anlaute die form des *f*, die einem *ff* gleicht. Wie sonst gaben wir dies durch einfaches *f*. Schwierigkeiten machen die schnörkel am ende mancher wörter. Offenbar haben wir es

hier mit zwei verschiedenen zu tun. Die einen, etwas kürzeren, sind wol nur verzierung, wie z. b. z. 12 in *dyuerse*, z. 14 in *Chane*, z. 37 in *þei*, wo weder „dyuerse*e*, Chance*e*, theie*e*", noch etwa gar „dyuerse*n*, Chane*n*, thei*n*" anzusetzen ist. In anderen wörtern stehen etwas grössere schnörkel = *n*, z. b. z. 7 und 14 „come*n*", z. 20 „me*n*", z. 29 „were*n*". Da sich daneben „drawen (z. 29), grewen (31), maken (55), entren (88), noman (126), schynen (129)" findet mit ausgeschriebenem *n*, daher wir in diesen wörtern die zurückgebogene schleife durch *n* auflösten. In anderen fällen steht dieselbe = *e*, z. b. z. 106, 164 „prestr*e*" neben „prestre" z. 4, 50, 52, 53 und „jaspr*e*" z. 137 neben „jaspre" z. 206. Durchstrichenes *th, ht, ll* wurde durch „th*e*, ht*e*, ll*e*" aufgelöst. Ebenso *n̄* durch „n*e*".

z. 3. *sotyltee* ist das Lat. *subtilitas*. Vgl. auch z. b. z. 184, 241 das adj. *sotylle*. Es bedeutet „schlaue list". Nengl. *subtilty*.

z. 8. *departen* = teilen. Ebenso z. 165. Vgl. Prompt. Parv. 118 *departyn* = *divido, partior* und *departyn̄ asundyr yn to dyuerse placys* = *separo*.

z. 14. *thider* nämlich in das land des priesters Johann.

z. 18. *and alle maner anere de poys*. Diese worte fehlen im drucke, wahrscheinlich verstand sie der herausgeber nicht. *anere* (vgl. auch Halliwell D. 60) entspricht unserem: beinahe, Nengl. *nearly*. *poys* könnte man mit dem Schott. *pois* zusammenbringen, das sich neben *poise, pose* = *treasure* findet; vgl. Jamies. Scot. D. 225 und 230. Es geht auf Ags. *puse, pose* = *a bag, purse* zurück, vgl. Bosw. D. 53ⁿ und doch, wie die praepos. *de* beweist, haben wir es hier offenbar mit einem Französischen worte zu tun, das in der Englischen übersetzung stehen blieb. Altfranz. entspricht *pois*, Lat. *pix*, Neufranz. *poix* = pech, harz. Also: beinahe alle arten harz. Diese bedeutung schliesst sich dem *spycerye* vortrefflich an.

z. 25. *do* näml. *passe*.

z. 26. *ferrom*. Die gewönl. form ist *feorren, ferrene* = Ags. *feorran*.

z. 30. *rotenesses* bedeutet: „durch das verfaulen der schiffe". *oþer thing* = und durch samen, früchte, die in den schiffen.

z. 36. *elle* steht hier = *elles*.

lodesmen bezeichnet: lootsen, die ein schiff leiten. Vgl. Prompt. Parv. 310 und die anm. dazu.

z. 45. *Golbathe*. Der druck hat *Golbache*. Nach der hs. kann man im zweifel sein, wie zu drucken ist. Ich entschied mich für *th*.

z. 46. *popengayes*. z. 99 steht *popegayes*. Ersteres ist die gewönliche form, wie sich ja auch im Nengl. in *papingo* das *n* erhalten hat.

z. 52. *þeise*, ebenso z. 66, 140, 166, 172, 212 u. s. ist die gewönliche form in unserem denkmale. Mätz. Gr. I, 320 führt sie nicht auf, dagegen findet sie sich angeführt Fiedler Gr. ed. Kölb. s. 59.

z. 63. *sette*, sie ordnen nichts, sie führen ihre geschäfte nicht durch, mit betrug oder hinterlist noch mit unredlichkeit.

z. 71. *cesoun*, ebenso z. 153. Vgl. anm. zu 9, 2 und über das fehlen von *of* anm. zu 11, 163.

z. 72. *craft* = auf keine andere art, welche list etwa erdenken könnte.

z. 80. *withouten ony drope* = die edelsteine sind ganz rein.

z. 82. *it bereth* = es mündet, eig.: es treibt diesem see zu. Vgl. Johns. D. unter *bear v.* No. 6.

z. 100. *saluen* sie begrüssen, rufen an.

z. 101. *appertely* = deutlich, verständlich.

z. 108. *fyn* ist wol besser zu *gold* als zu *crosses* zu ziehen und dann das komma zu tilgen; *grete and hye* gehört zu *crosses*.

z. 111. *men of armes*, hier = ritter, berittene streiter.

z. 114. *withouten*. Es steht diese truppe ausserhalb des übrigen heeres, abseits vom gros der armee und den flügeln.

z. 115. *ordeynd* kann man entweder auf *hoost and wenges* beziehen, oder, wie mir besser scheint, auf *nombre*: dieser trupp ist, wird für sich aufgestellt, wenn es sich um den kampf handelt, wenn die schlachtordnung aufgestellt wird.

z. 122. *jewelles* steht hier = kleinodien.

z. 126. *trowe it by estymacioun* niemand wird, will es glauben, der es sich nur vorstellen soll, der es nicht selbst sah.

z. 131. *sardoyne*, z. 138 steht *sardyne* = *sardonix*.

z. 133. Die hs. wechselt hier in den formen *some*, *summe* (geschr. *sume*) und *somme* (*some*).

z. 140. Nach *golde* stand in der hs. *and*. Es wurde jedoch vom schreiber selbst ausgelöscht.

with. Das erste *with* steht hier = in gemeinschaft mit, neben anderen edelsteinen sind die stufen mit orientalischen perlen besetzt.

z. 150. *corrupciouns* = verdorbene luft, luft, die mit schädlichen stoffen angefüllt ist.

forme die gestalt = das gestell. Besser wäre offenbar *frame*.

z. 156. *attempree*. Der übersetzer behielt hier die Französische form des adj. bei.

z. 159. *but ȝif þat* ist eine ungeschickte übersetzung des Französischen *et aussi on ne mangue que une fois de jour si comme on fait en la court du grant cham. but ȝif þat* steht also = *si comme*.

z. 196. *many a dyuerse thinges*. Entweder ist *thing* zu lesen oder muss *a* gestrichen werden.

z. 197. *craft*. Vgl. anm. zu z. 72. Ebenso z. 218.

z. 207. *dyapred*. *diaper* ist „bunter, jaspisartig gestreifter stoff"; *dyapred* bedeutet also „buntfarbig". Vgl. Mätz. W. 632.

z. 209. *renne* = fliessen, rinnen lassen, wie es noch Nengl. gebräuchl. ist.

z. 222. Die träume, welche sie nach dem genusse dieses trankes hatten, dünkten ihnen noch angenehmer als das, was sie vorher gesehen hatten.

z. 227. *maydenes* kann man auf *damyselles* beziehen: trotzdem sich die jünglinge mit ihnen ergötzten, blieben die mädchen jungfräulich. Doch kann auch *maydenes* sich auf *þei* als auf *knyghtes* beziehen und alsdann nur „keusch" bedeuten, gerade wie oben 11, 208 *virgyns* für männer und für frauen gebraucht wird.

z. 228. *of nature* in seinem wesen, in seiner ganzen herlichkeit.

z. 229. *þan wolde he* bezieht sich auf *Gatholonabes:* und dann, wenn er ihnen dies gesagt hatte, dann wollte er ihnen seine absicht mitteilen.

z. 234. *ony* als irgend etwas im anderen (irdischen) paradiese.

z. 238. *his enemyes*, d. h. die des Gatholonabes.

47. John Trevisas übersetzung des Polychronicon von Higden.

Unser stück wurde abgedruckt nach der Harleian hs. 1900, einer hübschen pergamenths. in folio, aus 310 blättern bestehend. Sie stammt wol noch aus dem ende des 14. jh. Fol. 89v—91r findet sich unser text. — Das werk Higdens mit der übersetzung Trevisas, sowie mit der späteren übertragung (vgl. nächstes stück) wurde in den „Scriptores Rerum Britannicarum Medii Aevi" herausgegeben. London 1865 ff. in 4 bänden. Dort steht unser stück vol. II, 157. — Auch findet sich ein stück davon in Morris' Specim. part. II s. 240—243. Die abweichungen unseres textes von dem bei Morris beruhen darauf, dass M. noch andere hss. heranzog, während wir uns an die Harleian hs. halten.

z. 6. *drawe somwhat after her speche,* sie richten sich etwas nach deren (näml. der Picten) sprache. Weitere beispiele dieser construction s. Mätz. W. 663.

z. 8. *saxonliche*. Der verfasser gebraucht diesen ausdruck, nicht *Engliche,* wol als geborenen Kelte, da die Kelten die Angelsachsen stets als Sachsen bezeichneten. Dass bei Higden *Saxonice* steht, hat wenig auffälliges, da im Latein mit vorliebe *Saxonice* statt *Anglice* gebraucht wird. Auch die spätere übersetzung behielt diesen ausdruck bei.

z. 9. *maner speche*, wie z. 1, 10 u. s., *maner peple*. Ueber die auslassung des *of* nach *maner* vgl. anm. 11, 163 und s. 156 z. 21 u. s.

z. 11. *commixtioun and medlyng*. Der deutlichkeit halber setzt Trevisa hier das Romanische und das Germanische wort. Higden hat nur einen ausdruck: *commixtio*.

z. 12. *in meny þe contray langage is apaired* in manchen ausdrücken, lauten und worten, ist die muttersprache, die landessprache verschlechtert. Higd. *corrupta in multis patria lingua.*

z. 13. ff. *wlaffynge*. Wright Voc. I 173 wird Altfranz. *balbeye* mit *wlaffes* übertragen. Die bedeutung ist also: „stammeln, stottern". — *chiterynge* bed. „gezwitscher". Beispiele dafür und für das verbum *chiteren* finden sich Mätzner

W. 576. *harrynge.* Morris überträgt es s. 385 mit „*growling, snarling, like a dog*“ und erklärt es: „*R is called the dog's letter, R or arre represents a dog's growling*“. Mätz. W. 113 führt das zeitwort *arren* = necken, ärgern, an. In der zuerst angeführten stelle passt die bedeutung „anknurren, anbellen“ ganz gut, in der zweiten stelle ist unser verbum nicht ganz sicher. Wir dürfen uns daher Morris anschliessen und die bedeutung: „bellen“ ansetzen. — *garrynge* ist ebenfalls ein onomatopoieticon = rasseln, schnattern. — *grysbittinge.* Stratm. führt aus dem Altengl. nur die form *gristbatien, gristbatinge* s. 214 an, doch *gristbitian* findet sich im Ags., z. b. Jud. 271, Jul. 596; vgl. Grein Sprachsch. 529.

z. 18. *her þingis* d. h. ihre rede, alles, was sie sprechen.

haueþ näml. *ben compelled.*

z. 21. *brooche,* eig. pflock, spiess, dann auch „schmuck“, steht hier für irgend ein (glänzendes) kinderspielzeug, rassel oder etwas derart. Higd. *crepundia.*

vplondische men. Vgl. Prompt. Parv. 512: *vplondysche mann = villanus,* s. auch anm. dazu.

z. 23. *Treuisa.* Bis hierher war es der text Higdens, nun folgt eine bemerkung Trevisas bis z. 39, wo *R* (= *Ranulphus*) steht. Ebenso weiter unten.

z. 24. *þe first moreyn,* also 1349.

z. 26. *þe lore* den unterricht.

z. 30. *after þe conquest* bezieht sich auf *þe secunde kyng Richard.* Zwar haben wir vorher keine Englischen könige, welche Richard heissen, wol aber Normannische herzöge.

z. 42. *comlyng* eig. ankömmling, fremder.

z. 46. *abide* sie ist geblieben bei nur wenigen geringen leuten, sie wird nur von wenigen noch gesprochen.

z. 51. *as it were partyners = tanquam participantes naturam extremorum* bei Higden.

z. 53. *Willelmus.* Gemeint ist *William von Malmesbury, De gestis pontificum Anglorum.*

z. 55. *slittinge and frotyng* fasse ich als adjectiva, die *scharp* und *vnschape* gleichstehen, nicht als substantiva. Also: „pfeifend und knarrend, schnarrend“.

z. 59. *beþ ytorned* überträgt: *sunt versati* oder *diversati, conversati.*

z. 60. *he.* Das subj. springt hier aus dem plur. *þei = kingis,* plötzlich in den sing. um.

z. 64. *Giraldus in Itinere.* Gemeint ist: *Giraldi Cambrensis Itinerarium Kambriae.*

z. 76. *a grete wonder of.* Vgl. in bezug auf diese construktion die ähnlichen bei Mätz. Gr. II, 257 und 261.

z. 80. Nach *tokenes* ist *of pees and* einzuschalten, das durch ein versehen im druck wegfiel.

z. 82. *chynes* = ritze, spalte, übersetzt *rimula* = risse, vertiefungen in den knochen.

z. 86. *contrare* entgegengesetzt, zuwider (vgl. Mätz. W. 474), überträgt (*ad*) *opposita* (*flectitur*).

so vnesy. Dazu, wie zu den anderen adj. und subst. ist *beþ,* nämlich *þe Englische men,* zu ergänzen.

z. 87. *on sleuþe.* Der druck hat *of* aus einer anderen hs. gesetzt. Unsere lesart ist durchaus berechtigt. Vgl. Mätz. Gr. II, 398.

z. 88. *þat* bezieht sich auf *so* in z. 86.

z. 90. *lere.* Dieses seltene adj. ist bei Stratm. D. 300 nur dreimal belegt.

z. 95. *costlew.* Ueber diese form vgl. Mätz. W. 486 und 683.

z. 103. *oþer more gracious.* Hier übersetzte Trevisa falsch. Vgl.: *in solo proprio vix locupletior, in longinquis magis felix.* Die spätere übers. hat richtig: *vnnethe ryche and fortunate in theire awne londe, but fortunate specially in ferre costes.*

z. 112. Wäre es nicht, dass ihr leichter sinn, ihr wankelmut sie daran (*to do what euer þei wolde*) verhindert. — *letiþ* steht = *letteþ.*

z. 116. *mennes* ist als plur. gen. aufzufassen: das, was anderen gehört. Vgl. die nächsten zeilen.

z. 121. *beþ* wurde in der hs. aus *buþ* geändert.

z. 122. *mynstrals and heroudes.* Im Lat. steht nur: *histriones. Heroudes* steht = *heraldes* (vgl. Halliw. D. 446), nicht etwa = *Herodes,* woran man wegen

tormentors denken könnte. *heroudes* steht = ausrufer, marktschreier. *tormentors* = wild aussehend, wie die *tormentors* in den mysterienspielen. Lat. hat *tirones*.

z. 126. *mametis*, Lat. *simulacra:* in der kirche sind sie wie bildsäulen, sie verhalten sich teilnahmslos.

z. 127. *þei knowlechip:* nur wenn es sich um ihre vorrechte und ihre einnahmen handelt, da fühlen sie sich als geistliche.

z. 130. *resoun* der schluss, der (zusammenfassende) ausspruch, das urteil.

z. 140. *pluril.* So hat unsere hs. Ebenso z. 157.

z. 146. *ouerbrerd* der obere rand (der unterlippe); z. 148 ist mit *brerd* der untere rand (der oberlippe) gemeint. Vor *ouerlippe* ist *neþer* ausgestrichen.

z. 151. *anhungred.* Andere beispiele dieser form stehen Mätz. W. 88. *aþirste.* Die form fehlt bei Mätz. Vgl. W. 142.

z. 167. *Henricus.* Es ist Heinrich von Huntingdons Historia Anglorum gemeint.

z. 168. *dronklewnesse.* Vgl. anm. zu v. 95.

48. Spätere übersetzung des Polychronicon.

Unser text wurde nach der Harlein hs. 2261 gedruckt. Es ist eine papierhandschrift in quart, 449 blätter enthaltend; einige blätter fehlen. Dieses hübsche ms. stammt aus dem 15. jh. Unser stück steht dort fol. 41ᵛ—43ʳ. Ueber den druck unserer übertragung vgl. anm. zum vorigen stücke. Daselbst findet sich unser stück I, 255—267. Wir gaben hier des leichteren auffindens wegen im texte auch die seiten des druckes an.

z. 3. *Allemeyne* bezeichnet hier ganz Deutschland. Sonst steht dieser name auch manchmal besonders für Oberdeutschland. Borde Intr. o. Knowl. z. b. teilt zwar auch in „Base Almayn" (s. 155) und „Hyghe Almayne" (s. 159), er setzt diesen landesteilen aber noch „Saxsony" (s. 164) entgegen, als dessen hauptstadt er „Witzeburg" d. h. Wittenberg, bezeichnet. Vgl. aber auch z. b. z. 10.

z. 4. *the durre of the floode* ist eine ungeschickte übersetzung von *ostium (Danubii) fluminis.* Trev. *þe mouth of þe ryuer.*

z. 5. *Renus,* ebenso z. 9, daneben z. b. z. 63 *Rhenus.*

z. 6. *occean.* Die schreibweise mit *cc* ist die gewönliche in unserem stücke.

z. 7. *vnto Alpes to the bosom of the grete see.* Higd. *ad Alpes juxta sinum maris mediterranei* (andre hss. *magni*) *quod Adriaticum dicitur.* Trev. *by sides Alpes to þat mouth and coost of þe grete see, þat hatte „Adriaticus".*

z. 11. *Bauarrea,* neben *Bauarria* z. 25, 38 u. s.

z. 12. *Franconia.* Auch in unserem stücke hat *f* oft die form von *ff*. *Paulus* bedeutet *Paulus Diaconus.* Vgl. dessen werk buch 1, cap. 1—VII.

z. 15. *hyt is* = es verhält sich.

z. 17. *nyous* = *noxius.* Die gewönliche form ist *noyous.* Vgl. z. b. Prompt. Parv. 357.

z. 20. Diese erklärung ist nur im Lat. *Germania* und *germinare* zu verstehen.

z. 30. *loz,* vgl. die anm. 20 s. 256 des druckes. Das orig. hat *leoz, leor, boez, loz.* Trev. *loz.* Da Paulus Diaconus I, 5 von einem, dem hirsche ähnlichen tiere spricht, so mag hier urspr. *hirz* gestanden haben.

z. 40. *parte* ist hier, wie z. 42, 44 u. s., accusativ = einen teil der Donau.

z. 49. *contrarious,* eig. widerspänstig, feindlich gesinnt.

z. 50. Auch diese erklärung bezieht sich nur auf das Latein. Vgl. Higd. *Saxones, quasi saxei et duri et importabiles sunt vocati.*

z. 52. *excepte* kann man für contraction = *excepted* nehmen. Doch wahrscheinlich liess sich der übersetzer zu dieser form durch das Latein verführen (*excepto stanno*), wie die ganze construction Lateinisch, nicht Englisch ist.

z. 56. Das citat aus Beda bezieht sich auf die folgenden notizen. Doch stehen diese dort V, 10 nicht IV, 25.

z. 72. *atteyne to* = gelangen zu, ist hier intrans. gebraucht. Vgl. Mätz. W. 137.

z. 77. *hepes* bedeutet hier: die aufgehäufte erde, den damm.

z. 81. Auch dieses citat, wie das folgende z. 87, bezieht sich auf die folgende stelle.

z. 83. *eite = eete, ete,* wol nur eine andere schreibweise des langen *e*.

z. 93. Auch dieser schlusssatz ist aus Paulus Diaconus.

48. Capgraves chronik von England.

Unser stück ist abgedruckt aus: The Chronicle of England by John Capgrave. Ed. by Rev. Francis Charles Hingeston. London 1858. Es ist dies ein band der Rerum Britannicarum Medii Aevi Scriptores. S. 216—222 findet sich der von uns gegebene abschnitt.

z. 1. *XXIX ʒere.* Gemeint ist das 29. jahr der regierung Eduards III, der Januar 1327 die regierung übernahm. Das hier besprochene jahr ist also 1355.

z. 6. *riteful.* Diese schreibweise zeigt, dass kein guttur. laut in diesem worte mehr gehört wurde. Ebenso z. 11, *fite,* z. 26 *rite,* z. 38 *knytes,* z. 40 *streit,* z. 47 *myte,* z. 71, 110 *broute* u. s. Vgl. auch anm. zu 35, 39.

at the nativite of oure lady = 8. September. — *he,* nämlich *Edward the prince,* vgl. z. 9 und 12.

z. 14. *this aspied* nämlich von den Franzosen.

z. 20. *Ls* d. h. 50 schilling.

z. 23. *were fayn* ist hier, wie noch im Neengl. gebraucht: sie wurden durch die verhältnisse dazu gebracht.

z. 34. *had not passid* er hatte nicht überstiegen, hatte nicht mehr als 4000 mann. In wirklichkeit betrug das Englische heer 8000 mann, das der Franzosen 60000.

z. 43. *the feest of Pentecost* = 28. Mai 1357.

z. 47. *to,* ebenso z. 48, 50, 116. Sonst lautet die form des zahlwortes in unserm stücke *too,* vgl. z. 38, 39, 120, 137, 138 u. s.

z. 18. *to reforme pes,* eigentlich: den frieden verbessern, einen besseren, dauerhafteren frieden wiederherstellen, als die bisherigen verträge gewährten. Vgl. auch z. 107: *a forme of pes.*

z. 51. *David* nämlich David Bruce.

z. 54. *on* = ein gewisser, vgl. anm. zu 15, 335.

z. 57. *a* = *have,* vgl. anm. zu 37, 211.

z. 60. *venomously,* vgl. anm. zu 27, 4125.

z. 62. *his* d. h. des Armachan.

z. 66. *do* ist part. praes., wie oben z. 52 *be,* z. 92 *go.*

z. 71. *manslauth,* vgl. anm. zu 12, 8 u. LB. I anm. zu 17, 2052.

z. 75. Hier steht zweimal, wie auch z. 82, 126, 127 die gewönliche form *Lancastir,* während sich z. 13 *Lancanstir* findet.

z. 77. *profered.* Vgl. Prompt. Parv. 414 *proferyn̄* = *offero.* Ebenso z. 86.

z. 85. *seynt Lucye day* = 13. Dezember.

z. 89. *seynt Gregory day* = 12. März.

z. 92. *ryse.* Trotzdem *her defense* gleich neben *ryse* steht, müssen wir hier annehmen, dass Capgrave zu *cuntre,* wegen des darin enthaltnen mehrheitsbegriffes, das verbum im plural setzte. Denn in diesem zeitwort drang im 14. jh. wol der vokal des singular in den plural ein, nicht aber fand das umgekehrte verhältnis statt. Vgl. auch: *or thei cam* d. h. *the cuntre* die bewohner der gegend.

z. 97. *same.* Die hs. hat *some,* was offenbar eine verschreibung ist.

z. 100. *subarbes.* So liest die hs. Es beweist dies, dass hier das folgende *r* die aussprache des vorhergehenden vokals änderte.

z. 103. *ylde.* Diese bemerkenswerte form steht auch s. 145 des druckes: *the yld of Scicile. ilde* führt Halliw. 473 aus Rob. Mann. p. 56 an.

z. 129. *departed* geschieden, ist hier von der ehe gebraucht.

z. 133. *Corporis Christi day* = 27. Mai 1361.

z. 152. *seynt Bris day* = 13. November.

X. Romantische prosa.

50. Geschichte Merlins.

Unser text ist gegeben nach: Merlin or the Early history of king Arthur. A prose romance (about 1450—1460). Ed. by Henry B. Wheatley. Part I, London 1875 (Second edition). Earl. Engl. T. Soc. No. 10. Unser stück findet sich I, 95—108. — Part II erschien als No. 21, 1866. Part III als No. 36, 1869.

z. 1. *he* näml. Merlin. *they* sind die grossen des reiches, die sich nach Uter Pendragons tode versammelten, um einen neuen könig zu wählen.

z. 8. *entermete* hat gewönlich die bedeutung von *intermitto* = unterlassen, unterbrechen; vgl. z. b. Prompt. Parv. 140 *entyrmetyn̄* = *intromitto* (*vel intermitto.* Doch hier bedeutet es: sich einmischen, einmengen. Vgl. Halliw. D. 336 *entermete* u. 337 *entremetten.*

z. 15. *auenture* eig. zufall, geschick, hier: es soll vom zufalle abhängen, wer euer könig wird, aber es wird zu euerm glück *(faire)* ausschlagen.

z. 18. *gode and trewe* näml. *counseile.*

z. 22. *vndirtake* nehme ich: ich will mich verbürgen, will versprechen; eine bedeutung, welche dies verbum noch im Nengl. hat. Vgl. Johnson D. = *to promise, to stand bound to some condition.* Davon abhängig ist *that he . . . chese . . . and that he shew . . .*

z. 25. *liste* ist hier wie 6, 53 persönlich construiert.

z. 26. *and kynge* und der doch könig ist.

z. 28. *his plesir* bezieht sich auf das objekt *the peple.*

demonstraunce darlegung, erweis, belegt Mätz. W. 607 nur mit einem beispiele. Es steht auch noch z. 110.

z. 31. *se* ihr sollt sehen und erkennen, dass die wahl durch Christ selbst geschieht.

z. 35. *alle* ist wol am besten zu *thei* zu ziehen: sie baten alle insgesammt. Man könnte es auch mit *bisshopis and archebisshopes* verbinden, doch dadurch würde der satz *thane thei praide* sehr abgeschwächt.

z. 36. *to* fasse ich als: dazu, auch. Bisher waren nur die grossen des reiches zusammen.

z. 46. *this childe* näml. Arthur.

z. 48. Hier laufen die subj. arg durcheinander. *he hadde* d. h. Antor, *he was* näml. Arthur, z. 49 *he hadde* d. h. Arthur, *his wif* näml. Antors, *his sone* d. h. Antors, z. 52 *he wende* d. h. Arthur, *he hadde* näml. Antor.

z. 65. *chesinge* ist hier als subst. aufzufassen: dass Gott seine absicht setzen, kundgeben wollte, zu, bei der wahl ihres königs.

z. 70. *for youre profite* die zu euerm besten dienen sollen.

z. 79. *verry* = Altfranz. *verai* wahrhaftig, sicher.

z. 82. *that thei,* dazu ist *to* zu wiederholen.

z. 86. *foure square. square* allein bedeutet noch jetzt: viereckig. Ebenso Prompt. Parv. 471, eine bedeutung, welche sich schon aus dem Altfranz. *esquarre* ergibt. *foure* ist also überflüssig.

z. 88. *styth,* z. 89 *stithie,* ebenso z. 94, *stith, stithe* z. 218. Die erstere form steht z. b. Prompt. Parv. 476 *stythe, smythys instrument* = *incus.* An die letztere wortgestalt schliesst sich Nengl. *stithy* an.

z. 96. *stiel* steht hier für das gebräuchliche *stele* = griff des schwertes, vgl. Stratm. 467.

z. 102. *mynistre* ist eine seltene form für *mynster* z. 189, 206 oder *mynstre* = *monasterium.*

z. 111. *the surpluys* das übrige, weitere.

z. 127. „bis der komme, dem sie, die ehre, bestimmt ist.

z. 130. *stonde* bedeutet hier, wie auch noch Nengl., *to await, abide.*

z. 131. *heringe alle the peple* indem es, so dass es alle das volk hörte.

z. 134. *after* nachher, näml. nach dem hochamt. Vgl. z. 137.

z. 136. Zu verbinden ist: *this parlament of the assay . . .*

z. 141. Die worte *in the stythe* wurden sicherlich erst später von einem gedankenlosen schreiber hinzu gesetzt, da sie gar nicht zum folgenden passen.

z. 167. *alle* ist hier adverb.

z. 175. *boorde* entspricht Altfranz. *bohort, behort, behourt.* Vgl. Burguy Gl. 205. Ueber bedeutung und etymologie vgl. auch Mhd. W. I, 735.

z. 177. *bourdise* entspricht Altfranz. *bohordeis, bohourdeis.*

z. 178. *a while.* Der herausgeber druckt *a-while,* indem er hier dem Nengl. gebrauche gegen den Altengl. folgt.

squeres, daneben steht die gewönliche form mit *y* z. 206.

z. 181. *medle* bedeutet überhaupt: kampf, handgemenge, hier vom „massenturnier.“ Allerdings ist *boorde* auch schon kein einzelkampf.

z. 185. *ellis* im andern falle, d. h. fände er seines bruders schwert nicht.

z. 186. *the hostesse.* Hier wurde das anlautende *h* gesetzt, weil das vorhergehende wort vokalisch auslautet. Oben steht nach consonantischem auslaute *oure oste, his ostelle.*

z. 193. *hiltes,* ebenso z. 265, vgl. anm. zu 27, 4200. Dass dieser plur. auch schon im Ags. in gleicher weise gebraucht wird, beweist Grein Sprachsch. II, 76.

z. 194. *abode after* näml. *the swerde.* Vgl. Mätz. Gr. II, 478.

z. 204. *gatt.* Der vokal in dieser form erhielt sich bis in das Nengl. kurz. Nur ganz vereinzelt finden schreibungen wie *geet;* vgl. Koch Gr. I, 277.

z. 209. *and,* vgl. anm. zu 34, III 21.

z. 218. *heilde.* Ebenso z. 379, 447. Diese form deutet entweder auf länge des vokals hin (vgl. anm. zu 19, 37) oder auf ein schwanken zwischen *e* und *i,* wie sich z. 282 *hilde* findet.

z. 223. *purchase,* ebenso z. 234, 245 u. s., hat im Altengl. die bedeutung: erlangen, erwerben, welche im Nengl. auch noch vorhanden ist, doch durch die des „kaufens“ mehr zurückgedrängt wurde. Vgl. Prompt. Parv. 416 *purchasyn̄* = *adquiro.*

z. 256. *turment* steht = *turnment, turnement.*

z. 273. *comene,* ebenso z. 300 u. s. Diese schreibung deutet offenbar darauf hin, dass die zweite silbe damals schon nicht den hauptton hatte, es wurde dies wort wol schon wie Nengl. *common* ausgesprochen.

z. 275. *I do yow to wite* leitet die feierliche verkündigung ein.

z. 289. *garcione.* Diese form mit *i* ist eine ganz ungewönliche, ich erinnere mich nicht, dieselbe in andern werken gelesen zu haben.

z. 301. *pite* in der verbindung: *to wepe for p.* bedeutet: mitgefühl, rührung. Ebenso z 411, 425 u. s.

z. 305. *ellis* andrenfalls, wenn niemand kommt und das schwert nimmt, so wollen wir diesem gehorchen.

z. 308. *and,* vgl. anm. zu z. 209.

z. 341. *sacringe* ist subst. mit passivem sinne: sein gesalbtwerden, seine salbung zum könige.

z. 354. *oure honoures* bedeutet hier wol vorzugsweise: lehen, daher *holde.* Vgl. auch z. 359.

z. 356. *inteript* steht offenbar = *interript, interrupt.* Nares Gl. führt 468 auf: *interruption = a term for a prorogation of Parliament (used in the seventeenth century).* Aehnlich ist hier das verbum aufzufassen: und nicht, doch durchaus nicht sollt ihr deshalb aufgeschoben werden, d. h. wir wollen euch sofort als könig anerkennen und diese anerkennung durchaus nicht hinausschieben, nur soll die krönung erst pfingsten stattfinden.

but that ist von *beseke* abhängig.

z. 371. *by that terme* unter dieser bedingung.

z. 374. *cacchynge.* Das part. ist hier vollkommen adjektivisch gebraucht = habgierig.

z. 377. *ioly and ennoisies.* Wie *ioly* beweist, kann *ennoisies* nichts mit *enoi, anoi, ennoi* zu tun haben. Ich möchte *enioious* statt *ennoisies* vorschlagen, ein adj., welches zu *ioly* sehr wol passte: munter und fröhlich, lebenslustig und genusssüchtig.

z. 379. *doughte.* Schon im Nordhumbrischen trat sehr häufig *d* an die stelle von *þ.* Vgl. darüber Koch Gr. I, 126 ff.

z. 382. *yovene,* vgl. anm. zu 17, 99.

z. 384. *thus demened* so sich betragend, von solcher naturanlage.

z. 399. *the morowe day* der frühe tag, der morgen.

z. 403. *rioalle.* Diese form steht auch z. 415 u. s.

z. 407. *that* vor *yef,* wird z. 409 durch ein zweites *that* wieder aufgegriffen. *With this* = unter der bedingung.

z. 408. *he* näml. Arthur.

z. 409. *in to this day* bis zu diesem tage, alles, was wir bis heute gegen ihn taten, verzeihe er uns.

z. 415. *aried* steht = *areied, araied.*

z. 428. *rehersed* wird vom langsamen, feierlichen sprechen gebraucht. Vgl. Prompt. Parv. 427 *rehercyñ* = *recito,* also: vorlesen, vortragen.

z. 431. *withoute greuaunce* ohne beschwerlichkeit, ohne mühe. Vgl. Prompt. Parv. 211 *grevawnce or grevowsnesse* = *gravamen, nocumentum, tedium.* Nengl. *grievance.*

Erklärung der in den anmerkungen gebrauchten abkürzungen.

Addit. Mss. = Additional Manuscripts. Darunter werden alle hss. verstanden, welche seit gründung des Britischen Museums (3. April 1754) durch schenkung oder kauf zur sammlung desselben hinzugefügt wurden. Sie beginnen mit No. 4101, indem sie sich an die Sloane Collection anschliessen.

Adr. u. Rith. = Adrianus und Ritheus; die citate aus diesem stücke sind nach meiner collation gegeben, vgl. anm. zu No. 44.

Az. In. = Dan Michel's Azenbite of Inwyt, ed. by R. Morris. Public. 23 der Early English Text Society. London 1866.

Ags = Angelsächsisch, d. h. die von den Germanischen bewohnern Englands bis zum ende des zwölften oder anfang des dreizehnten jahrhunderts gesprochene sprache. Die zeit des überganges zum Englischen, also das 12. jh., wurde von uns noch nach Kochs vorgang *Neuags.* = Neuangelsächsisch, benannt, obgleich sie sich auch, wie alle übergangszeiten, ebenso gut zur folgenden (Altenglischen) periode rechnen lässt.

Die abkürzungen der namen der Ags. denkmäler wurden nach Grein gegeben. Bei Grein sind dies folgende: *Aelf. tod* = Tod Aelfreds, des sohnes Aeðelreds. — *Aedelst.* = Aeðelstans sieg. — *Alm.* = Almosen. — *An.* = Andreas. — *Ap.* = Fata Apostolorum. — *Az.* = Azarias. — *B.* oder *Beow.* = Beowulf. — *Bo.* = Botschaft des gemahls. — *By.* = Byrhtnoð. — *Crae.* = Manna cræftas. — *Cri.* = Cynewulfs Crist. — *Dan.* = Daniel. — *Deor.* = Deors klage. — *Dom.* = Domes dæz. — *Edg.* = Eadzar. — *Edm.* = Eadmund. — *Edw.* = Eadweard. — *El.* = Elene. — *Exod.* = Exodus. — *Fae.* = Faeder larewidas. — *Fin.* = Ueberfall von Finnsburg — *Gen.* = Genesis. — *Gn. C.* und *Gn. E.* = Versus gnomici aus der Cottonhs. und dem Exeterbuche. — *Gu.* = Guðlac. — *Hö.* = Höllenfahrt Christi. — *Hy.* = Hymnen und Gebete. — *Jud.* = Judith. — *Jul.* = Juliana. — *Kl.* = Klage der frau. — *Kr.* = Das heilige kreuz. — *Leas* = Bi manna lease. — *Men.* = Menologium. — *Met.* = Aelfreds Metra. — *Mod.* = Manna mod. — *Pa.* = Panther. — *Ph.* = Phoenix. — *Phar.* = Pharao. — *Ps. C.* = Psalm 50, aus der Cotton hs. — *Ps. Th.* = Psalmen, hg. v. Thorpe. — *Rae.* = Cynewulfs rätsel. — *Reb.* = Rebhuhn. — *Reim.* = Reimlied. — *Ruin.* = Ruine. — *Run.* = Runenlied. — *Sal.* = Salomo und Saturn. — *Sat.* = Crist und Satan. — *Sch.* = Wunder der schöpfung — *Seef.* = Seefahrer. — *Seel. C.* und *Seel. E.* = Reden der seelen aus der Cotton hs. und dem Exeterbuche. — *Wal.* = Walfisch. — *Wand.* = Wanderer. — *Wid.* = Widsið.

A. Leg. = Altenglische legenden. Hg. von C. Horstmann. Paderborn 1875.

Al. Ep. = Angelsächsische bearbeitung der Epistola Alexandri ad Aristotelem. Die stellen daraus wurden nach meiner collation gegeben.

Allit. Po. = Alliterative Poems. Vgl. die eingangsanmerkung zu No. 13.

Al. Sk. = Alliterative Romance of Alisander. Vgl. eingangsanm. zu No. 22.

Altags. Wo dieser ausdruck gebraucht wird, bezieht er sich auf die Ags. sprache der älteren zeit, also bis ins 11. jahrhundert.

Altengl. = Altenglisch, d. h. die im grösten teile Englands von der hauptbevölkerung gesprochene sprache, vom anfang des 13. bis zum anfange des 16. jh.

Altengl. ev. Nic. = Evangelium Nicodemi in Altschottischer mundart. Hg. von C. Horstmann, in Herrigs Archiv. bd. 53.

Altfrz. oder *Altfranz.* = Altfranzösisch.
Altfries. = Altfriesisch.
Althd. = Althochdeutsch.
Altn. oder *Altnord.* = Altnordisch.
Alts. = Altsächsisch.
Al. W. = Kyng Alisaunder, abgedruckt in: Metrical Romances of the 13th, 14th and 15th centuries. Published by Henry Weber. Edinburgh 1810. Vol. I.
Amad. = Sir Amadas, abgedruckt in: Weber's Metrical Romances. Vol. III.
Anglia = Anglia. Zeitschrift für Englische philologie. Hg. von Rich. Wülcker. Nebst kritischen anzeigen und einer bücherschau, herausg. von Moritz Trautmann. I. band. Halle 1878.
Ap. Tyr. = Anglo-Saxon version of the story of Apollonius of Tyre. Ed. by Benj. Thorpe. London 1834.
A. R. oder *AR.* = Ancren Riwle, a treatise on the rules and duties of monastic life. Ed. by James Morton. Camden Society No. 57. London 1853.
Arundel Mss. = Handschriften aus der sammlung des Earl of Arundel, Thomas Howard. Jetzt sind dieselben auf dem Britischen Museum zu London.
Babees B. = The Babees Book, Urbanitatis, the Bokes of Norture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanor etc. Ed. by Fred. J. Furnivall. E. E. T. Soc. No. 32. London 1868.
Barbour = John Barbour's Robert Bruce. Vgl. einleitende anm. zu No. 19.
Best. Morr. = Bestiary, abgedr. in *O. Misc.*
Bibel Thorpe. = þa halgan gospel on Englisc. Ed. by Benj. Thorpe. London 1842.
Bodl. = Bodlejana. Es ist die bibliothek des Sir Thomas Bodley zu Oxford, jetzt im besitz der dortigen universität.
Boke o. Duch. = The Boke of the Duchesse von Chaucer. In bd. V der zu No. 24 citierten ausgabe.
B. of Nort. = The Bokes of Norture, vgl. *Babees B.*
Borde Intr. o. Knowl. = Introduction of Knowledge, made by Andrew Borde etc. Ed. by F. J. Furnivall. E. E. T. Soc. Extra Ser. No. 10. London 1870.
Bosw. oder *Bosw. D.* = Dictionary of the Anglo-Saxon Language. Ed. by J. Bosworth. London 1838.
Burguy III oder *Burguy Gl.* = Grammaire de la Langue d'Oïl. Par G. F. Burguy. Tome III: Glossaire étymologique. Leipzig, Berlin, Paris 1856.
Burns = Poetical works of Robert Burns.
Cast. o. Lov. = Castel off Loue. An Early English Translation of an Old French Poem by Robert Grosseteste. Ed. by Francis Weymouth. Philological Society. Berlin und London 1864.
Chaucer Cant. T. oder *C. T.* = Chaucer's Canterbury Tales. Wenn nichts weiter angegeben ist, wird die No. 24 erwähnte ausgabe von Morris gemeint. *W.* bezeichnet die textausgabe von Wright (in vielen auflagen in London erschienen); *T.* die von Tyrwhitt und zwar: Poetical Works of Geoffrey Chaucer. Ed. by Thomas Tyrwhitt. London 1868.
Chauc. Troyl. = Chaucers Troylus, vgl. einleit. anm. zu No. 25.
Chester Pl. = Chester Plays, vgl. einleit. anm. zu No. 38.
Clean. = Cleanness, abgedr. in *Allit. Po.*
Cock. Leechd. = Leechdoms. Wortcunning and Starcraft of Early England. Collected and ed. by Osw. Cockayne. 3 Vols. London 1864—66. In: Rerum Britannicarum Medii Aevi Scriptores.
Coleridge = Glossarial Index to the printed English Literature of the 13th Century, by Herbert Coleridge. London 1859.
Cotton = Bibliothek des Sir Robert Cotton, die einen teil der bibliothek des Britischen museums zu London ausmacht.
Cov. Myst. = Ludus Coventriae, vgl. anm. zu No. 37.
Curs. Mu. = Cursor Mundi, or the Cursur o the world. Ed. by Richard Morris. 5 Vols. London 1874—78. E. E. T. Soc. No. 57, 59, 62, 66 und 68.
Dän. = Dänisch.
Degrev. = The Romance of Sir Degrevant, abgedr. in: The Thornton Romances. Ed. by James Halliwell. Camden Soc. No. 30. London 1844.
Destr. Troy oder *Destr. Troye* = Destruction of Troy, vgl. einleit. anm. zu No. 23.

Diez Et. W. = Etymologisches wörterbuch der Romanischen sprachen. Von Friedrich Diez. 3. aufl. Bonn 1869—70.
Durh. B. = Die 4 evangelien in Alt-Nordhumbrischer sprache. Hg. von Karl Wilhelm Bouterweck. Gütersloh 1857.
E. E. T. Soc. = Early English Text Society. Im jahre 1864 erschienen die ersten veröffentlichungen dieser gesellschaft.
Egerton Ms. = Manuscript aus der bibliothek des Earl of Bridgewater, Francis Henry Egerton. Jetzt ist die sammlung im Britischen museum zu London.
E. Gilds = English Gilds, their Statutes and Customs. Ed. by Toulmin Smith and Lucy T. Smith. London 1870. E. E. T. Soc. No. 40.
Engl. = Englisch.
Engl. studien = Englische studien. Hg. von Eugen Kölbing. I. band. Heilbronn 1877.
Ettm. Scop. a. Boc. = Engla and Seaxna Scopas and Boceras. Hg. von Ludwig Ettmüller. Quedlinburg und Leipzig 1850. 28. bd. der bibliothek der gesammten Deutschen nationalliteratur.
Evang. Nicod. rec. A bezieht sich auf die eine redaktion des ev. Nicodemi. Vgl. darüber in: Das Evangelium Nicodemi in der Abendländischen literatur. Von Richard Paul Wülcker. Paderborn 1872.
Fiedler = Wissenschaftliche grammatik der Englischen sprache. Von Eduard Fiedler. I. bd. Zerbst 1850; II. bd. Von C. Sachs. Leipzig 1861.
Fiedler, ed. Kölbing = Fiedlers grammatik. I. bd. 2 aufl., besorgt von Eugen Kölbing. Leipzig 1877.
Forby = Vocabulary of East Anglia. By Robert Forby. 2 Vols. London 1830.
Franz. = Französisch.
du Fresne = Glossarium Mediae et Infimae Latinitatis, conditum a Carolo Dufresne, domino Du Cange, auctum a monachis ordinis S. Benedicti . . . digessit G. A. L. Henschel. Paris 1840—50. 7 bde.
Fries. = Friesisch.
Gael. D. = Dictionary of the Gaelic Language in 2 parts. By Norman Macleod and Daniel Dewar. London 1845.
Gaw. = Sir Gawayne and the Green Knight. Reedited by R. Morris. London 1864. E. E. T. Soc. No. 4.
Gen. Ex. oder *Gen. a Ex.* = The Story of Genesis and Exodus. Ed. by R. Morris. London 1865. E. E. T. Soc. No. 7.
Germ. oder *German.* = Germanisch.
Got. = Gotisch.
Gottfr. v. Monm. = Gottfrieds von Monmouth Historia regum Britanniae. Hg. von San-Marte. Halle 1854.
Gow. Conf. = John Gower's Confessio Amantis. Ueber die ausgabe vgl. anm. zu No. 15.
Grein = Bibliothek der Angelsächsischen poesie. Hg. von Christ. W. M. Grein. band 1 und 2: text. Göttingen 1857—58.
Grein Pros. = Bibliothek der Angelsächsischen prosa. Hg. von Chr. W. M. Grein. I. band. Cassel u. Göttingen. 1872.
Grein Sprachsch. = Sprachschatz der Angelsächsischen dichter. Hg. von Chr. W. M. Grein. 2 bde., auch band 3 und 4 der Bibliothek. Göttingen und Cassel 1861—64.
Guy o. Warw. = The Romance of Guy of Warwick (15th Century Version), ed. by J. Zupitza. 2 Vls. London 1875, 76. Extra Series der E. E. T. S. No. 25, 26.
Halliw. D. = Dictionary of Archaic and Provincial Words by James Orchard Halliwell. 2 Vls. 7. auflage. London 1872.
Harl. oder *Harleian* = Bibliothek des Earl von Oxford, Robert Harley, jetzt im Britischen museum zu London.
Harrow. Hell = The Harrowing of Hell. Das Altenglische spiel von Christi höllenfahrt. Neuhg. von Eduard Mall. Breslau 1871.
Hav. = Havelok the Dane. Reedited by W. W. Skeat. London 1868. E. E. T. Soc. Extra Series No. 4.
H. Meid. = Hali Meidenhad. An Homily of the 13th Century. Ed. by O. Cockayne. London 1866. E. E. T. Soc. No. 18.
Hoccl. Reg. Princip. = Hoccleve de Regimine Principum. Ueber die ausgabe vgl. einl. anm. zu No. 16.

Holinshed = Ralph Holinshed's Chronicle. 2. ed. London 1586—87, 2 Vols. (Auf der bibliothek zu Weimar).
Holl. = Holländisch.
Hol. Rood = Legends of the Holy Rood, Symbols of the Passion and Cross Poems. Ed. by R. Morris. London 1871. E. E. T. Soc. No. 46.
Hom. = Early English Homilies (ab 1220—30 A. D.). Ed. by R. Morris. Part I, London 1868. Part. II, London 1873. E. E. T. Soc. No. 31 u. 53.
Hymns V. a. C. = Hymns to the Virgin and Christ; the Parliament of Devils etc. Vgl. einleit. anm. zu No. 2.
Jamies. Scot. D. = Etymological Dictionary of the Scottish Language. By John Jamieson. 2. ed. by John Johnstone. In 4 bden. Edinburgh 1840.
Jennings Dial. o. W. = Dialect of the West of England, particularly Somersetshire; by James Jennings. 2. ed. London 1859.
Johns. D = Dictionary of the English Language etc. By Samuel Johnson. 2 Vls. London. (Vielfach aufgelegt).
Jun. Etym. = Francisci Junii, Francisci filii, Etymologicum Anglicanum. Ex autographo et accessionibus permultis auctum edidit Edwardus Lye. Oxonii 1743.
Kelt. = Keltisch.
Kemble Sal. a. Sat. = Gespräch zwischen Salomon und Saturn, in Ags. prosa abgefasst. Hg. von Kemble, vgl. einl. anm. zu No. 41.
Koch Gr. = Historische grammatik der Englischen sprache. Von Friedrich Koch. 1. bd. Weimar 1863; 2. bd. Cassel u. Göttingen 1865; 3. bd. ebend. 1868.
K. Q. = The Poetical Remains of king James I of Scotland. Ed. by Charles Rogers. Edinburgh 1873.
Laȝ. oder *Laȝamon* = Laȝamon's Brut, or Chronicle of Britain. Ed. by Sir. Fred. Madden. 3 Vls. London 1847. für die „Society of Antiquaries" veröffentlicht.
Lansdowne = Bibliothek des Marquis of Landsdowne, William Petty, jetzt auf dem Britischen museum in London.

Lat. = Lateinisch.
LB. I. bezeichnet den ersten teil unsres lesebuches, Halle 1874 erschienen.
Leo oder *Leo Gl.* = Angelsächsisches Glossar von Heinrich Leo. Mit alphabetischem index von W. Biszegger. Halle 1872—77.
Leo. Man. = Manipulus Vocabulorum, a Rhyming Dictionary of the English Language by Peter Levins. Ed. by Henry Wheatley. London 1867. E. E. T. S. No. 27.
Lynd. W. Meldr. = Lyndesay's Works Vol. III: The Historie and Testament of Squyer Meldrum. Ed. by F. Hall. London 1868. E. E. T. Soc. No. 35.
MA. = Mittelalter.
Mätz. Gr. = Englische grammatik von Eduard Mätzner. 2. aufl. Berlin 1873—75. 3 teile. Wir bezeichnen die teile einfach mit I, II, III, nicht mit I, IIª und IIᵇ.
Mätz. Sprachpr. oder *Spr.* = Altenglische sprachproben, unter mitwirkung von Karl Goldbeck, hg. v. E. Mätzner. Berlin 1867—69. Die nummern I. u. II beziehen sich auf die zwei abteilungen, so dass I den poetischen, II den prosaischen teil bezeichnet.
Mätz. W. = Wörterbuch zu den Altenglischen sprachproben von Eduard Mätzner. (Eigentlich ist dies der 2. band der Sprachproben). 5 hefte. Berlin 1872—78. Hie und da wurde in unserm lesebuche in der correctur noch etwas aus dem 5. hefte eingeschaltet, im allgemeinen sind aber nur die vier ersten hefte benutzt.

M. Arth. = Morte Arthure. Ueber titel vgl. No. 27 die einl. anm.
Maundev. oder *Maundeville* = Voiage and Travaile of Sir John Maundeville. Näheres über die ausgabe von Halliwell vgl. einl. anm. zu No. 46.
Mhd. = Mittelhochdeutsch.
Mhd. W. = Mittelhochdeutsches wörterbuch, hg. von W. Müller u. F. Zarncke. 4 bde. Leipzig 1854—66.
Min. oder *Minot.* = Laurence Minots gedichte, abgedruckt in: Political Poems and Songs relating to English History. Ed. by Thomas Wright. Vol. I. London 1859. In den: Rerum Britannicarum Medii Aevi Scriptores.
Mittelengl. Dieser ausdruck ist nur einige male angewendet, um eine genauere unterscheidung in der Altengl. periode machen zu können. Es ist alsdann die zeit von c. 1350—1500 zu verstehen.
Mittellat. = Mittellateinisch.

Morr. Engl. Acc. = Historical Outlines of English Accidence. By R. Morris. 2. ed. London 1872.
Morris Specim. = Specimens of Early English. By R. Morris and W. Skeat. Part II, Oxford 1872 (Part I ist seit jahren vergriffen). Als III. teil schliesst sich daran: Specimens of English Literature from 1391—1579. By W. Skeat. Oxford 1871.
Müller Et. W. = Etymologisches wörterbuch der Englischen sprache. Von Eduard Müller. 2 teile. Coethen 1865—67. — Die ersten hefte der jetzt erscheinenden neuen ausgabe konnten noch nicht benutzt werden.
Nares Dict. oder *Nares Gl.* = A Glossary, or Collection of Words etc. which have been thought to require illustration, in the works of English Authors, particularly Shakespeare etc. By Robert Nares. New Ed. by J. Halliwell and Thom. Wright. 2 Vls. London 1859.
Nengl = Neuenglisch.
Newton Her. = A Display of Heraldry. By William Newton. London 1846.
No. Wenn sonst nichts hinzugefügt ist, bezieht sich *No.* stets auf ein stück in unserm 2. teile.
Nordengl. = Nordenglisch.
Nordh. = Nordhumbrisch.
O. a. N. = An Old English Poem of the Owl and the Nightingale. Ed. by Fr. Henry Stratman. Krefeld 1868.
O. M. oder *O. Misc.* = An Old English Miscellany. Ed. by R. Morris. London 1872. E. E. T. Soc. No. 49.
Orell Altfr. Gr. = Altfranzösische grammatik. Von Konrad von Orell. Zürich 1830.
Orm = The Ormulum. Ed. by Rob. Meadows White. 2 Vls. Oxford 1852.
Ostengl. = Ostenglisch.
P. a. L. = Early English Poems and Lives of Saints etc. Ed. by Fred. Furnivall. Publ. for the Philological Soc. Berlin 1862.
Pat. = Patience, abgedr. in *Allit. Po.*
Peac. Lonsd. = Glossary of the Dialect of the Hundred of Lonsdale. By Rob. Peacock. Ed. by Atkinson. Publ. for the Philolog. Soc. London u. Berlin 1869.
Pearl = The Pearl, abgedr. in *Allit. Po.*
Prompt. Parv. = Promptorium Parvulorum, sive Clericorum. Lexicon Anglo-Latinum Princeps. Auctore fratre Galfrido. Ed. by Albert Way. 3 Vls. London 1843—65. Camden Society No. 25, 54 u. 89.
P. the Plowman = Vision of William concerning Piers the Plowman. Ueber titel vgl. einl. anm. zu No. 14. Wenn nichts weiter bei citaten bemerkt ist, so ist der B (Crowley) text des gedichtes gemeint.
Rat. Rav. = Ratis Raving, and other Moral and Religious Pieces. Ed by R. Lumby. London 1870. E. E. T. S. No. 43.
Rel. Ant. = Reliquiae Antiquae, Scraps from Ancient Manuscripts. Ed. by Thom. Wright and James O. Halliwell. 2 Vls. London 1841—43.
Rel. Pieces = Religious Pieces in Prose and Verse. Ed. by G. Perry. London 1867. E. E. T. Soc. No. 26.
R. de la R. = The Romaunt of the Rose. Die übersetzung wird bekanntlich Chaucer zugeschrieben. Die citate daraus sind nach Morris' ausgabe (vgl. einl. anm. zu No. 24), bd. VI.
R. Mann. = Robert Manning of Brunne. Ausgabe: Peter Langtoft's Chronicle, as illustrated and improved by Robert of Brunne. Ed. by Thom. Hearne. 2 Vls. Oxford 1725.
Robins. Mid-York. = Glossary of Words, pertaining to the Dialect of Mid-Yorkshire. By C. Clough Robinson. London 1876. Engl. Dialect Society. Series C No. V.
Robins. Whitb. = Glossary of Words used in the Neighbourhood of Whitby. By F. K. Robinson. 2 Parts. London 1875—1876. Engl. Dial. Soc. Series C No. II u. IV.
Rob. o. Gloc. oder *Rob. v. Gloc.* = Robert of Gloucester's Chronicle. Ed. by Thom. Hearne. 2 Vls. Oxford 1724 (Neuer abdruck, London 1810).
Roland = Die Englische bearbeitung des Rolandliedes, die sich in London als Lansdowne Ms. 388, findet. Ich besitze eine abschrift davon, doch hoffentlich wird auch bald der text veröffentlicht von cand. phil. Gustav Schleich.

Rolle de Hamp. = Richard Rolle de Hampole's Pricke of Conscience. Ed. by Richard Morris. Berlin 1863. Für die Philolog. Soc. gedruckt.
Roman. = Romanisch.
Royal MS. = Handschrift aus derjenigen sammlung, welche könig Georg II 1757 der Englischen nation schenkte. Der hauptbestand darin ist die bibliothek Jakob's I.
Schmidt Sh. L. = Lexicon zu Shakespeare's werken. Von Alex. Schmidt. 2 bde. Berlin u. London 1874—75. Die abkürzungen der namen Shakespearescher stücke geben wir nach Schmidt. Es sind folgende:
Ado = Much Ado about Nothing. — *All's.* = All's well that ends well. — *Ant.* = Antony and Cleopatra. — *As* = As you like it. — *Caes.* = Julius Caesar. — *Compl.* = A Lover's Complaint. — *Cor.* = Coriolanus. — *Cymb.* = Cymbeline. — *Err.* = Comedy of Errors. — *Gent.* = Two Gentlemen of Verona. — *H 4 A, H 4 B* = First, Second Part of Henry IV. — *H 5* = Henry V. — *H 6 A, H 6 B, H 6 C* = First, Second, Third Part of Henry VI. — *H 8* = Henry VIII. — *Hml.* = Hamlet. — *John* = King John. — *LLL.* Love's Labour's Lost. — *Lr.* = King Lear. — *Lucr.* = Rape of Lucrece. — *Mcb.* = Macbeth. — *Meas.* = Measure for Measure. — *Merch.* = Merchant of Venice. — *Mids.* = A Midsummer = Night's Dream. — *Oth.* = Othello. *Per.* = Pericles. — *Phoen.* = Phoenix and the Turtle. — *Pilgr.* = Passionate Pilgrim. — *R 2.* = Richard II. — *R 3.* = Richard III. — *Rom.* = Romeo and Juliet. — *Shr.* = Taming of the Shrew. — *Sonn.* = Sonnets. — *Tim.* = Timon of Athens. — *Tit.* = Titus Andronicus. — *Tp.* = Tempest. — *Troil.* = Troilus and Cressida. — *Tw.* = Twelfth Night. — *Ven.* = Venus and Adonis. — *Wint.* = Winter's Tale. — *Wiv.* = The Merry Wives of Windsor.
Schott. = Schottisch.
Sev. Sages = The Proces of the Seuyn Sages. In Vol. III von Weber's Metrical Romances. Vgl. *Al. W.*
Seymour = Allgemeines Englisch-Deutsches glossarium oder sammlung veralteter u. unverständlicher wörter. Von C. A. E. Seymour. Durchgesehen u. vermehrt von J. G. Flügel. Leipzig 1835.
Shakesp. oder *Shak.* = Shakespeare.
Sloane = Bibliothek des Sir Hans Sloane, jetzt auf dem Britischen museum in London. Meistens sind es naturwissenschaftliche hss. Doch vgl. No. 4, 5 u. a.
Somner = Vocabularium Anglo-Saxonicum, lexico Gul. Somneri magna parte auctius. Opera Thomae Benson. Oxoniae 1701.
Stratm. oder *Stratm. D.* = A Dictionary of the Old English Language. By Henry Stratmann. 2. ed. Krefeld and London 1873.
Südengl. = Südenglisch.
Surt. Ps. = Anglo-Saxon and Early English Psalter. 2 Vols. London 1844. Für die Surtees Society gedruckt.
Teesd. Gl. = Glossary of Provincial Words, used in Teesdale, in the County of Durham. London 1849.
Thorpe Anal. = Analecta Anglo-Saxonica. A Selection in Prose and Verse, from Anglo-Saxon Authors. By Benj. Thorpe. 2. ed. London 1846.
Torr. Port. = Torrent of Portugal. An English Metrical Romance. Ed. by James Orchard Halliwell. London 1842.
Townely Mysteries = Towneley Mysteries. London 1836. Für die Surtees Society gedruckt.
Troil. = Chaucer's Troilus and Cryseide, vgl. *Chauc. Troyl.*
Tyrwhitt = Chaucer's Works, ed. by Tyrwhitt. Vgl. *Chauc. Cant. T.*
Vulg. = Vulgata. Die von mir benutzte ausgabe ist: Biblia Sacra Vulgatae Editionis. Auctoritate Pii IX ed. Valentinus Loch. 4 Vol. Ed. 2. Ratisbonnae. 1862—63.
Warton = History of English Poetry from the 12th to the close of the 16th Century. By Thomas Warton. Ed. by W. Carew Hazlitt. 4 Vls. London 1871.
W. de Shor. = The Religious Poems of William de Shoreham. Ed. by Thomas Wright. London 1849. Printed for the Percy Society No. 85.
Webster = Webster's Dictionary of the English Language. Ed. by Goodrich and Porter. Newyork u. London.
Westengl. = Westenglisch.
W. Ev. Nicod. = Wülcker, das evangelium Nicodemi. Vgl. *Evang. Nicod. rec. A.*

Will. o. Pal. oder *Will. v. Pal.* = William von Palerne; vgl. einleit. anm. zu No. 22.
Wintown = The Orygynale Cronykil of Scotland. By Androw of Wyntoun. Vgl. einleit. anm. zu No. 20. Benutzt wurde der neudruck der ausgabe von Macpherson durch David Laing. 3 Vls. Edinburgh 1872.
Wright Engl. Cult. = History of English Culture. By Thom. Wright. New ed. London 1874.
Wr. Voc. = A Volume of Vocabularies. From the 10[th] Century to the 15[th]. Ed. by Thom. Wright. London 1857. Privately printed. Auch als band 1 der sammlung: „Library of National Antiquities" betitelt. — Der zweite band ist benannt: A Second Volume of Vocabularies. Ed. by Thom. Wright. London 1873. Privately printed.
Wycliffe = Uebersetzung des neuen testamentes durch Wycliffe. Ueber die ausgabe vgl. einleit. anm. zu No. 39 u. 40.
Yorksh. Gl. = Glossary of Yorkshire Words and Phrases. Collected by an Inhabitant. London 1855.
Zeitschrift für D. A. = Zeitschrift für Deutsches altertum und Deutsche literatur. Begründet von Haupt, jetzt herausgegeben von El. Steinmeyer. — *Anz.* bezieht sich auf den in den neuen bänden beigegebnen Anzeiger.
Zup. Ueb. = Altenglisches übungsbuch, zum gebrauche bei vorlesungen. Mit einem wörterbuche. Von Julius Zupitza. Wien 1874.

Die übrigen gebrauchten abkürzungen sind so gewönlich und allgemein verständlich, dass sie keiner erklärung bedürfen.

Halle, Druck von E. Karras.

Altenglisches lesebuch.

Zum gebrauche bei vorlesungen und zum selbstunterricht

herausgegeben

von

Richard Paul Wülcker.

2. teil,
die zeit von 1350—1500 umfassend.

2. abteilung:
glossar.

Halle a/S.

Max Niemeyer.

1880.

Wörterbuch.

(Ueber die anordnung des wörterbuches vergleiche man unsre vorrede. Die nötigen verweisungen sind in das wörterbuch aufgenommen. Von den beigefügten nummern bezieht sich, wenn nichts anderes bemerkt ist, die erste auf die nummer der stücke des lesebuches, die zweite auf vers oder zeile.)

A.

a *interj. ach, o! drückt schmerz und unwillen aus.*

a (4, 1), ai, aye *adv. immer, stets. Ags.* â.

a *praep. verkürzt für* an, on. *Oftmals mit dem subst. zusammengeschrieben, z. b.* arizt, afoote. *s.* an.

a *unbestimmter artikel und zahlwort, verkürzt aus* an *s.* an.

a *verkürzt aus* have, *vgl.* 37, 211 *u. anm.* 49, 57 *u. s.*

abad *subst. aufenthalt* 19, 142, *vgl. anm.*; *zu Ags.* âbîdan.

abaie *sb. stellen der gejagten tiere durch hunde; vgl. anm.* 22, 206. *Altfr.* abai, aboi.

abaischen *sw. vb. erschrecken, bestürzt werden; vgl. s.* 174, 76. *Altfr.* esbair.

abandounen *sw. vb. verlassen. Altfr.* abandoner.

abaten *sw. vb. niederschlagen, überwinden, endigen.* — of *enden, aufhören mit. Franz. gebildetes part.* abatee *vgl.* 16, 215 *u. anm. Altfr.* abatre.

abbay *sb. abtei. Franz.*

abbot *sb. abt. Altfr.* abbat.

aben = ben. *Vgl. anm.* 5, 6.

abhominable *adj. verabscheuungswürdig* 41, 136 *u.* 160. *Franz.*

abiden *st. abl. vb.* V *bleiben, warten, verweilen; (im kampfe) einen aushalten, bestehen; ertragen* 12, 122. *Der plur. praet. sowol:* abydyn, abidene 50, 173. 391 *u. s. als schon:* abode 50, 273. 327 *u. s. Ags.* âbîdan.

abyen *unr. sw. vb. kaufen, erkaufen. Ags.* âbycʒan *praet.* âbohte.

abilly *adv. zu* able *geschickt, kundig.*

abyme *sb. abgrund. Franz.*

ablare *comparativ zu* able.

able *adj. fähig, tüchtig, erfahren, behend. Lat.* habilis.

ablenden *sw. vb. blenden. Ags.*

abouen: I *adv. oben, oberhalb.* II *praep. über ... hinaus. Ags.* bufan.

abouesaid *adj. oben erwähnt, genannt.*

abraiden *st. abl. vb.* I *auffahren, emporfahren (aus dem schlafe, aus tiefem nachdenken). Ags.* âbreʒdan.

abriggen *sw. vb. abkürzen. Altfr.* abrigier.

abrod (= on brod) *adv. ringsum;* 24, 95 *ringsum ausgebreitet.*

absent *adj. abwesend. Franz.*

abstenen *sw. vb. sich enthalten, abstehen von* (28, 1261) *Fr.* abstenir.

abstinence *sb. enthaltsamkeit. Franz.*

abowndand *adj. reich, reichlich ausgestattet, voll überfluss. Altfr.* abondant, aboundant.

abwsyn *sw. vb. misbrauchen. Franz.*

abowten: I *adv. umher, einher.* — II *praep. um ... herum, von ort und zeit.* — to be aboute *darauf aus sein* 14, 302. *Ags.* âbûtan.

ac *conj. aber, doch.* 14, 273. 375 *u. s. Ags.*

akale *adj. von frost befallen, erkältet* 14, 392.

acate *sb. kauf, handel. Altfr.* acat, achat.

accepten *sw. vb. annehmen. Franz.*

accion, accioun *sb. handlung. Franz.*

accompanie *sb. begleitung* 26, 125. *Franz.*

accomplisen *sw. vb. vollenden, erfüllen* 41, 465. *Franz.*

accompt *sb. rechenschaft.* — yive acc. *rechenschaft ablegen. Fr.*

accompten *sw. vb. rechnen. Fr.*

accorde, acorde *sb. übereinstimmung, eintracht, vertrag* (49, 123). *Fr.*

accorden, acorden *sw. vb. dazu stim-*

men, übereinstimmen, passen (28, 1204 *u. anm.*), *dazu gehören* (15, 455); (*von musik*) *zusammenklingen, harmonieren; zustimmen, versöhnen. Franz.*
accusen *sw. vb. anklagen; verraten* (43 II 62). *Franz.*
aken *st. abl. vb.* IV *schmerzen. Ags.*
acombren *sw. vb. schädigen, quälen. Altfr.* encombrer.
acorn *sb. eichel, ecker.* 43 II 4 *ist noch* of okes *hinzugesetzt. Ags.* æceren, æcern.
acqu .. *s.* aqu ...
acursen *sw. vb. verfluchen, verwünschen. Part. auch ganz wie adjekt gebraucht:* acurst *unselig* 34 I 16 *u. anm. Ags.*
adayes *adv. am tage.* — now ad. *heutzutage* 16, 109.
adamant *sb. diamant. Altfr.*
adden *sw. vb. hinzufügen. Altfr.*
addere, addre *sb. otter, schlange. Ags.* nædre, næddre, *vgl. Mätz. Gr.* I, 170 *u.* eddere.
admitten *sw. vb. zulassen. Altfr.* admettre.
adreden *sw. vb. fürchten, sich fürchten; in furcht jagen, erschrecken. Ags.* ondrǣdan.
adoun, adowne *adv. niederwärts, abwärts, herab.*
aduersite *sb. widerwärtigkeit, unglück. Franz.*
aduerten *sw. vb. wahrnehmen. Franz.* avertir.
advice *sb. meinung, willensäusserung, einwilligung, auch geradezu: erlaubnis* 50, 370. *Franz.*
aer (41, 209), ayre (20, 64 *u. s.*), ayr, eyr (25, 671; 49, 134) aier (41, 320) *sb. luft. Fr.*
afer, aferr *adv. weithin, fern; in der entfernung, von ferne; von der zeit: lange.*
aferen *sw. vb. in schrecken setzen, erschrecken. Ags.* âfǣran.
affeccyoun *sb. zuneigung, liebe, lust, neigung. Fr.* affection.
affence = offence 6, 23.
afferen *sw. vb. zukommen, gebühren, gehören zu* 19, 192. *Altfr.* afferir.
affyaunce *sb. vertrauen* (50, 279), *der, die vertraute* 34 II 1. *Altfr.*
affynyte *sb. verwantschaft. Fr.*
affliccion *sb. betrübnis, not, bedrängnis. Fr.*
affray *sb. entsetzen, schrecken. Fr.*
affrayen, afreyen *sw. vb. entsetzen, erschrecken. Altfr.* effraier, effreier.
afyre = a (an, on) fyre.
afore: I *adv. räuml. vorn, zeitl. vorher* — II *praep. räuml. vor, in gegenwart von* — III *conj. bevor, ehe.*
aforsaid *adj. vorhergenannt.*
after, aftir, aftyre, eftyr I *adv. darnach, hernach* — II *praep. räuml. und zeitl. nach, hinter; nach (richtung); gemäss, im verhältnisse zu,* — III *conj. nachdem, nachdem wie* (as), 45, 87; 48, 59. *Ags.*
afterward *adv. nachher, später.*
again *s.* azein.
age *sb. alter, lebensalter, hohe alter, zeitalter* (43 II 1). *Fr.*
azein, agein, azen, azeen, again, agayne, ayein, ayayn: I *adv. räuml. gegenüber, zurück; zeitl. wieder, wiederum; dann: dagegen.* — turnen agayne *umkehren, ebens.* azein wenden. II *praep. örtl. um ... herum, gegen (von der richtung), gegen (feindlich), wider; gegenüber von, gegenübergestellt* (8, 51); azeines, azeins, azens, ayens, *auch* ayenst, againste 38, 110. *Ags.* onzezn, onzeân, onzên.
azen, aghen, awen, ozen, owen *vb. praet. praes. haben, zum eigentume haben, besitzen (z. b.* 27, 4161. 4170 *u. s.); zu tun haben; daher: sollen, müssen (z. b.* 19, 68; 43, 88; *u. s.); schulden, schuldig sein (z. b.* 21 I 33); *impers. es kommt zu, gehört, geziemt sich (z. b.* 19, 45). ahte, aughte, auzt, aucht. *Ags.* âzan, *praet.* âhte.
azen, azhen, awen, awne, awene, awyne, oughen, owen, owe, own *adj. eigen, eigentümlich. Ags.* âzen.
azen, awene, ozen, owen *sb. eigentum, hab u. gut* 27, 4307. *Ags.* âzen.
azencomen *st. vb. entgegenkommen s.* 158, 13.
azenstonden *st. vb. widerstehen s.* 151, 4.
azenward, azeinward *adv., dagegen, entgegengesetzt, im gegenteil* (43 II 43); *zurück.*
agilite *sb. behendigkeit, gewantheit. Franz.*
agilten *sw. vb. sündigen, verschulden* 41, 464, *sündigen gegen* 41, 119 *u.* 121. *Ags.* âzyltan.
agreable *adj. angenehm. Fr.*
agreuen *sw. vb. betrüben, erzürnen. Fr.*
agon, ago *eig. part. gegangen, hinweg* 24 I 285; *dahingegangen, vorbei* 11, 271.
agonye *sb. todeskampf. Fr.*
ay *s.* a *adv.*
ayein, ayens, ayain *s.* azein.
aier, ayre *s.* aer.
aylen, eylen *sw. vb. belästigen, schmerzen verursachen, schmerzen. Ags.* ezlan.
ayr *sb. erbe* 19, 132. *Altfr.* heir, eir.
aisshe *neben* asshe *sb. asche; gew. im plur. vgl.* 24 I 246 *u.* 247. *Ags.* asce.
aiugen, aiuggen *sw. vb. schätzen, beurteilen; erachten* 23, 13129; 27, 4111.
ak ... *s.* ac ...
al, all: I *adj. jeder, ganz. plur.* alle, alle, all *alle. gen. plur.* aller 19,

137, *ferner in* alderlevest 25, 576, alþerwerst 15, 326 altherfirst 24 II 201 *u. s.* *Die form* hal 22, 371. — II *adv. ganz; zur verstärkung z. b.* al oute *durchaus. Ags.* — *Verbindungen mit praep.*: at all *durchaus;* in all *in allem, vollständig, bis aufs letzte;* with all *ganz und gar;* over all *überall, vor allem.*

al *in verbindung:* al were it, al be it, albeit *conj. obgleich, wenn auch, wie* al though.

alas, allas, allace (10, 37) *interj. des schmerzes: wehe, ach.* — *häufig in verbindung:* out allas 18 I 29; 38, 216 *u. s. Altfranz.* alas.

ale *sb. bier. Ags.* ealu.

alemaunder *s.* alm...

algate *adv. schlechterdings, durchaus, auf alle fälle* 12, 68; 15, 238; 24 I 238 *u. s.*

alien *adj. u. sb. fremd, fremdling. Fr.*

alyne = a (an, on) lyne.

alkyn *jeder art, jeder* 19, 134.

alle- *s.* al-

allegeance *sb. erleichterung. Fr.*

alleluya *hallelujah.*

alles = als *so wie* 27, 4193. 4271. 4286 *u. s.*

allien *sw. vb. verbinden, verbünden, sich verbünden. Fr.*

almaner *alle art, alle* 44, 14.

almaunder *sb. mandelbaum (s.* 164 XII 11) — alemaundetre (*s.* 165 XII 13) *sb. dasselbe. Lat. spät.* amandalarius.

almyȝty, almyghty, allemyghty, allmightie, *auch einf.* almight (38, 26; *oder ist es dort sb.?) adj. allmächtig.*

almost, allemoste *adv. beinahe.*

almus *sb. almosen. Ags.* ælmesse.

alofte = a (on) lofte *adv. in die höhe, herauf* 14, 145.

alone, aloone *adj. allein, alleinig.* — al myn one (15, 115) *allein für mich.*

along = a (on) long *adv. entlang, weiter fort, dahin.*

als *s.* alswa, alsua.

alsner *gleich nah* 19, 54 *vgl. anm.*

alswa, alsua (19, 399; 20, 113), als sa (20, 119), al so, alsoo, als so (21 II 2), als, alß, as *adv. ebenso, gleichfalls.* als ... as *ebenso ... wie, so ... wie* (19, 124. 161), als moche as (15, 272 *u. s.*) *als wie.* — as *adv. und conj.: wie, als ob, als, in der eigenschaft von; wie (bei vergleichen);* as hit were *als ob es wäre, gleichsam;* as ... as *so ... wie,* as myche as *so sehr als, in so weit als;* as soon as *sobald wie* — *temp. als, da, sobald als, während.* — *caus. da, weil.* — as *nach* such *vertritt ein relat. pron. z. b.* 38, 104; *ferner:* as *in bezug auf,* as to *was das betrifft dass ...,* as for *um zu.* — as *nach ortsadv. s. anm. zu* 24 I 129. — as *bei zeitbestimmungen oft unnötig gesetzt;* as *leitet wunschsätze ein, vgl. anm. zu* 25, 523. as þough, as thoȝ (s. 158 VIII 29) *als ob.*

althyng *jedes ding, alles* 37, 261.

alþough, *auch* also þouȝ (*s.* 155 VI 13), *conj. wenn auch, obgleich.*

alouwen *sw. vb. billigen, gelten lassen* (*s.* 146 II 23), *vgl. dort anm.*

alwes 22, 371 = halwes.

am 1. *pers. sing. praes. ind. ich bin, vgl.* ben.

amang (19, 48), amonge, *auch* amongus *praep. zwischen, unter (einer anzahl.)*

amatyst *sb. amethyst. Fr.*

ambicion *sb. ehrgeiz. Fr.*

amen *amen.*

amendement, ameendement *sb. besserung. Fr.*

amenden, ameenden *sw. vb. bessern, verbessern, bekehren, wieder gut machen. Altfr.* amender.

amendes *sb. plur. tant.* (*vgl.* 14, 325. 340) *busse, ersatz. Fr.*

amid, amidd, amiddes *praep. mitten in, inmitten von.*

amys, amysse: I *sb. oder adv.* (= on misse) *unrecht, sünde, oder: übel, verkehrt, falsch.* 2, 51; 7, 87; 15, 380 — II *adj.?* 15, 411; 38, 305.

amonesten, ammonesten *sw. vb. ermahnen. Fr.*

among *s.* amang.

amortisen *sw. vb. tot machen, vernichten* 41, 351. 384. *Altfr.* amortir. Nengl. amortize.

ampty 18 I 22 = empty.

amounten *sw. vb. (eine höhe) ersteigen, erreichen, wert sein, bedeuten* 24 I 100. *Fr.*

an, ane, a, on, o *zahlwort und unbestimmter artikel.* — an *vor vokalen und oft vor* h, *z. b.* 8, 70; 10, 109; 15, 371 *u. s.* — a *vor* h, *z. b.* 49, 6. 53. 144 *u. s. und vor conson. (auch* j*). Ags.* ân.

an, a, on, o *praep. an, auf, zu, in, bei, örtl. u. zeitl. Ags.*

anker *sb. anachoret, eremit* 47, 166. *Ags.* ancor.

and, ant, ande (35, 15), an *conj. und; auch* (*s.* 146 I 33; *s.* 148 II 60; *s.* 150 III 30) and ... and *sowol ... als auch. Ags.*

and, an *conj. wenn, falls z. b.* 14, 412; 38, 110 *u. anm. zu* 34 III 21.

ane, one *adv. allein* (15, 115); *einig* (16, 43. 131; 32, 47).

anent, anentis *praep. neben, bei, in, vor, in gegenwart von. Ags.* an, on efn, on emn.

anes, anis, ones, onys (*gen. zu* an) *adv.*

einmal. at ones, at oonis *auf einmal, zusammen.*
angardly *adv. erzürnt, erregt; daher: eifrig, heftig* 23, 13260. *Nengl.* angrily.
angel, *sb. winkel* 24 I 222. 255. *Fr.*
angel, angelle, aniell, aungelle, aungyl *sb. engel. Altfr.* angele.
anger *sb. schmerz, ärger, verdruss. Altnord.* angr.
angeren *sw. vb. ärgern* 26, 35. *Altn.* angra.
angri *adj. betrübt, zornig, böse.*
anguisch (41, 197), anguisshe (41, 304) *sb. harm, qual. Altfr.* anguisse.
anguisshous, anguissheous (41, 528) *qualvoll, schmerzlich.*
anhungred *adj. hungrig* 47, 151. *Ags.*
any, eni, oni *pronom. adj. irgend ein, irgend welcher. Ags.* ǣniȝ.
anis *s.* anes.
anliche, onliche (47, 126), oonly (8, 42; 10, 44), onely (*s.* 159, 31) *adv. allein, einzig, nur.*
annis *sb. anis* 26, 118. *Fr.*
anoy *sb. kummer, trübsal, sorge. Altfr.* anoi.
anoyen *sw. vb. verdruss machen, quälen, bekümmern, kränken, überdrüssig werden. Fr.*
anoynten *sw. vb. salben. Altfr.* enoindre, anoindre.
anoious *adj. quälend, verdriesslich. Fr.*
anon, anoon, anone, onon, onone *adv. sofort, sogleich. Ags.*
anoþer, another *(schon im Altengl. zusammengeschrieben)*, a noþer *z. b.* 12, 111; 16, 61 *u. anm.*
answer, answare (23, 13. 258) *sb. antwort; entsprechende weise* (*s.* 159, 7). *Ags.* andswaru.
answeren, ausueren, answaren *sw. vb. antworten; entsprechen* 17, 82. *Ags.* andswerian, andswarian, answarian.
answering *sb. entgegnung, widerlegung; entsprechende art s.* 158, 8.
anunder *adv. darunter* 13, 139.
apaien *sw. vb. befriedigen. Fr.*
apairen *sw. vb. verschlechtern* (47, 13). *Franz.*
apairynge *sb. verschlechterung* 47, 14.
aparceyven, apparceyven *sw. vb. wahrnehmen, bemerken. Altfr.* apercevoir, aparcevoir.
aparceivyng, apparceivyng *vbsb. wahrnehmung, das bemerken.*
apart *adv. bei seite, abgesondert. Fr.*
apert *adj. offen. Fr.*
apertly, appertely *adv. deutlich, offenbar* 46, 101. *Fr.*
apon = upon 20, 65; appon 27, 4130. 4196. 4249.
apostel, appostol (44, 134), appostyll (42, 78) *sb. apostel. Fr.*

app ... *zum teil unter* ap ...
appallen *sw. vb. erbleichen, blass werden. Fr.*
apparence *sb. erscheinung* 24 I 210. *Fr.*
appeisen *sw. vb. beruhigen, frieden geben* 16, 101. *Fr.*
appel, appil (5, 3. 5 *u.* 7), apple *sb. apfel. Ags.*
appelen *sw. vb. vorladen* (28, 1253 *anm.*). *Franz.*
appelgardyn, appilgardyn *sb. apfel-, obst-garten.*
appeltre *sb. apfelbaum.*
appenden *sw. vb. gehören* 21 I 46. *Fr.*
apperen (*z. b.* 16, 212), aperen (*s.* 2, 45), appeeren (17, 143), appearen (38, 76), appiren (42, 16 *u.* 19) *sw. vb. erscheinen, sich zeigen. Fr.*
appertenen, apertenen, apperteynen (41, 16) *sw. vb. gehören zu. Altfr.* apartenir.
appetit *sb. verlangen, begehren. Fr.*
applyen *sw. vb. anwenden, gebrauchen* 35, 50; *sich wenden zu* 18 II 29 *u. anm. Fr.*
approchen, aprochen *sw. vb. sich nähern, herankommen. Fr.*
Aprylle *sb. der monat April.*
aprise *sb. lehre, unterweisung* 15, 81. 293. *Fr.*
aqweyntans, aqueyntaunce *sb. bekanntschaft, freundschaft, vertraulichkeit* 20, 73. *Altfr.* acointance.
aqueynted, acqweyntid *adj.* (*oder part. pass. von* acqweynten) *bekannt.*
aquiten, acquiten, aqwhyte (37, 192) *sw. vb. bezahlen, wett machen* (37, 192 *u.* 26, 29); *sich einer verbindlichkeit* (*z. b.* vowes) *entledigen* (26, 72); aquyte himself (*z. b.* 41, 221) *sich von schuld frei machen. Fr.*
ar 1. 2. 3. *plur. praes. ind. s.* ben.
ar, or, eer (*z. b.* 7, 17), eyer (38, 8): I *adv. vorher, früher, eher* — II *praep. vor* — *conj. bevor, ehe. Ags.* ǣr.
aray, arayen *s.* array, arrayen.
araynen *sw. vb. einen zur rede stellen, zur rechenschaft ziehen* 13, 191. *Altfr.* areisoner, areisnier, aranier, aragnier.
arasen *sw. vb. entreissen, gewaltsam wegreissen* 27, 4099. *Altfr.* aracer.
arbitar *sb. schiedsrichter* (*s.* 61 *überschrift*). *Fr.* arbitre.
arbytre *sb. wille, schiedspruch* 19, 75. *Fr.*
archbischop, archebisshop *sb. erzbischof. Ags.* arcebisceop.
are 1. 2. 3. *pers. plur. praes. ind. s.* ben.
areisen *sw. vb. erheben. Ags.*
aresten *sw. vb. aufhalten, festhalten, verhaften; weilen, verharren. Fr.*
arewe *adv.* = a (an, on) rawe *der reihe nach* 15, 255.
aries *sb. sternbild d. widders* 24 I 43. *Lat.*

arighte *adv.* = a (on) righte *gerade, recht, richtig.*
arisen *st. abl. verb.* V *sich erheben, aufstehen, auferstehen, erstehen. Ags.*
arysing *vbsb. aufgang (von gestirnen)* 13 I 9.
arm *sb. arm, sowol am menschlichen körper als meeresarm:* arm of the see 46, 44. *Ags.* earm *u. bes. Nordhumbr.* arm.
armen *sw. vb. bewaffnen. Fr.*
armes *sb. im plur. waffen; dann: wappen. Fr.*
armur, armour *sb. rüstung. Fr.*
armurer *wol* = armure *oder* armere, *vgl. anm. zu* 43 II 16.
arn 1. 2. 3. *pers. plur. indic. praes.* (16, 35 u. sonst) *s.* ben.
arnde *sb. auftrag, geschäft* 13, 202. *Ags.* ǽrende.
arowe *sb. pfeil. Ags.* arewe, aruwe.
array, aray *sb. ausrüstung, ausstattung, prächtige ausrüstung, pracht* (24 I 274); *auch: anzug* (47, 124). *Altfr.* arrei.
arraien, araien, arien (50, 415) *sw. vb. in ordnung bringen, ordnen, (in schlachtordnung) stellen* 27, 4074; *ausrüsten, ausstatten, bereit machen, schmücken* 24 II 43, *(festlich) kleiden* 50, 415; *auch: mit einem auftrage ausstatten, bestimmen zu* 50, 68. *Fr.*
arretten *sw. vb. halten für, erachten s.* 147, 3. *Vgl. anm.*
art, arte 2. *pers. sing. ind. praes. s.* ben.
art, arte *sb. kunst. Fr.*
article *sb. artikel (des glaubens)* 46, 61. *Fr.*
arton = art þou.
asai, assai *sb. versuch, prüfung, untersuchung* 27, 4313. *Altfr.* asai *neben* assai, essai.
asayen, assayen *sw. vb. versuchen, prüfen, erproben* 28, 1224. *Altfr.* asayer, assayer, essayer.
ascapen *sw. vb. entfliehen, entgehen* 36, 687. *Altfr.* escaper.
asken, ashen, axen (*z. b.* 15, 281; 16, 157), *auch* axsen (45, 69) *sw. vb. fragen, erfragen, verlangen, bitten um, einem etwas auftragen* 19, 253. *part.* yasked. *Ags.* âscian, âxian.
ascenden *sw. vb. aufsteigen. Fr.*
aschamien, ashamen, *nur im part.* aschamed, ashamed *sw. vb. beschämen. Ags.*
asne *s.* asken.
ashe, aishe, aisshe *sb. asche, gew. im plur.* 38, 290; *vgl. auch* aisshe. *Ags.* asce.
ascill *sb. essig* 38, 126. *Altfr.* assel, aisil.
asking *vbsb. frage, bitte.*
ascryen *sw. vb. anrufen, anschreien z. b.* 13, 195, *laut ansprechen* 27, 4083. *Altfr.* escrier.
aside = on side *adv. bei seite, beiseits.*
aslaken *sw. vb. erschlaffen, nachlassen, erlöschen. Ags.*
aslyppen *sw. vb. entschlüpfen. Ags.* âslûpan (*vgl. Grein Sprachsch.* I, 42).
aspeciall *neben* especiall *adj. besonders, vorzüglich;* in asspeciall *im besondern, vorzüglich* (35, 28). *Altfr.* especial.
aspien *neben* espien *sw. vb. erspähen, ausspionieren* 49, 14; *belauern, ängstlich beobachten s.* 165, 6; *erblicken. Altfr.* espier.
assaylen, asailen *sw. vb. angreifen. Altfr.* assaillir, asailir.
asse *sb. esel. Ags.* assa.
assemble *sb. versammlung. Fr.*
assemblen *sw. vb. versammeln, sich versammeln. Fr.*
assent *sb. zustimmung, übereinstimmung; willen, antrieb* 47, 86. *Altfr.* assens, assent.
assenten, assentten *sw. vb. zustimmen, übereinstimmen, einwilligung geben. Fr.*
assignen *sw. vb. bestimmen, anweisen. Franz.*
assoten *sw. vb. den verstand verlieren* 15, 508 *u. anm. Fr.*
asspeciall *s.* aspeciall.
assuagen, asswagen *sw. vb. mildern, nachlassen, aufhören* 7, 10 *u. anm. Fr.*
assuren *sw. vb. sichern, versichern, zum pfande setzen* 26, 103. *Altfr.* aseurer, assurer.
ast = hast 37, 230.
astat *sb. s.* estat.
asterten *sw. vb. losstürzen, entstürzen, enteilen, entfliehen* 17, 96. *Nags.* ætstirten, etsterten.
astonyen, astoneien (*s.* 157, 28) *sw. vb. betäuben, bestürzt machen, onmächtig machen* 41, 351; *bestürzt sein. Vgl. anm. zu* 41, 351.
aswowen, aswowne *part. pass. onmächtig. Ags.* âswôȝen.
at, atte *(anm. zu* 45, 129) *praep. in, an, bei, zu, räuml. u. zeitl.; gemäss, nach* (*z. b.* 3, 4).
at *conj. da, weil; vgl. anm. zu* 19, 84.
ate = at þe *z. b.* 15, 39. 54. 142.
atent *sb. absicht, gesinnung* 37, 5. *Altfr.* entent.
aþirste *part. u. adj. durstig; vgl. anm. zu* 17, 151.
atir, atyre *sb. kleidung, ausrüstung, zierliche ausstattung, schmuck. Ags.* tŷr.
atysen *sw. vb. anfeuern, anreizen, verlocken* 45, 145. 195. *Altfr.* atiser, *vgl. jedoch anm. zu* 45, 145.

atte = at þe *z. b.* 14, 202. 288.
atteynen *sw. vb. erreichen, gelangen zu.*
attelen *sw. vb. sich wenden, gehen; vgl. anm. zu* 22, 205.
attemprely *adv. in mässiger weise. Fr.*
attempren *sw. vb. mässigen, mildern, regeln* 18 II 21; *part.* attempree 46, 156 *u. anm. Fr.*
attendance *sb. aufwartung; das, was jemand in einem dienste zu tun hat: dienstleistung* 46, 172. *Fr.*
atwynne *adv. entzwei s.* 3, 29.
atwo *adv. entzwei.*
auctorite *sb. zeugnis, gewährsmannschaft. Altfr.*
auctour *sb. urheber, verfasser. Altfr.*
aucht *s.* aȝen *vb.*
audience *sb. hörweite* (17, 202), *zuhörerschaft. Fr.*
aught, auȝt, awȝt *s.* aȝen *vb.*
aught, oght (15, 92), ought *pron. etwas. Ags.* âwiht, âuht, âht.
awncestry (19, 44), auncetry (45, 138) *sb. vorfahren, abstammung. Altfr.* ancestre *und* ancesserie.
aune *adj.* (23, 13126) *s.* aȝen *adj.*
aungyl *s.* angel.
aunter *s.* auenture.
auntren (*contr. aus* auenturen) *sw. vb. wagen, sich wagen, sich* (hym) *in gefahr begeben* 14, 220; 23, 13211; *durch schicksalbestimmung zu teil werden* 23, 13117. *Franz.*
auter, awter *sb. altar. Altfr.* autier, auter.
automd *s. anm. zu* 45, 138.
autumpne *sb. herbst* 43 I 16. *Altfr.*
availen, awaill (19, 336), awailȝe (19, 338 *u.* 342) *sw. vb. nützen, helfen. Altfr.* valer, valeir.
availen *sw. vb. herabsteigen, fallen, fallen lassen (vom regen)* 26, 8. *Altfr.* avaler, avaller.
avancen, avauncen *sw. vb. fördern, vorwärts bringen; refl. sich nähern, vorwärts kommen* 34 II 1. *Fr.*
avant, avaunt, awaunt (18 I 41) *sb. das rühmen, aufheben. Altfr.* vant, vanter.
avauntage *sb. vorteil, nutzen.* to have at avauntage *vgl. anm. zu* 7, 70. *Fr.*
avarice *sb. habgier, geiz. Fr.*
avaumwarde, avawmwarde *sb. vortrab, avantgarde* 27, 4075 *u.* 4125. *Fr.*
avenant *sb. vertrag. Fr.*
avenant *adj. trefflich, schön. Fr.*
auent *vgl. anm. zu* 45, 94.
auenture, auntur, aunter *sb. zufall, gut glück, gefahr, abenteuer, wunderbares ereignis* (50, 15). *Fr.*
aver *sb. habe, besitz. Fr.*
averouse *adj. geizig, habgierig. Fr.*
avise, awys *sb. meinung* (15, 501), *überlegung* (37, 128), *willen, willensäusserung, anweisung* (50, 404). *Fr.*
avisen *sw. vb. erwägen, beobachten, überdenken, verkünden, ankündigen; refl. sich bedenken, sich besinnen, sich in acht nehmen Part.* avised *bedächtig, beraten* 50, 121. *Fr.*
avysily, awysily *adv. mit überlegung* 19, 302.
avisioun *sb. gesicht, traumgesicht* 41, 106. *Fr.*
avouen, avowen *sw. vb. geloben, verbürgen. Altfr.* avouer.
avowe *sb. gelübde.*
aw . . . *s. teilweise unter* au . . . av . . .
awayten *sw. vb. nach einem sehen, warten auf, beachten, sich kümmern um* (36, 714). *Altfr.* agaitier, agaiter, awaiter.
awaken *st. abl. vb.* IV *erwachen. Ags.*
awarde *sb. urteil, meinung* 50, 9, *satzung* 50, 37. *Altfr. vb.* awarder.
awe *sb. furcht. Ags.* eȝe *u. Altn.* agi.
awey, away = on wey *adv. hinweg, fort.*
aweiward *adv. weg, fort.*
awen *s.* aȝen.
awfull *adj. schrecklich, ehrfurchtgebietend, vgl. anm. zu* 20, 54.
awyne *s.* aȝen.
awondren *sw. vb. in erstaunen setzen, sich verwundern. Ags.* âwundrian.
awreken *st. abl. vb.* III *rächen, bestrafen. Ags.*
axen, axing, axsen *s.* asken.
azure *sb. azure, blaue farbe.* 46, 195. *Franz.*

B.

bak 24, 118; backe 38, 265; bakke 50, 192 *sb. rücken. Ags.* bæc.
bacbiten *st. abl. vb.* V *u. sw. vb. verleumden.*
bace *adv.* 18 I 8 = base.
baken *st. abl. vb.* IV *backen. Ags.* bacan.
bacenett *sb. helm* 27, 4212. *Altfr.* bacinet.
bacheler 46, 237, bachiler 24, 16 *sb. junker, junger mann. Altfr.* bacheler, bachiler.
bad *adj. schlecht, schlimm. Vgl. Müller Etym. W.*
baft 13, 148 *adv. von hinten her. Ags.* beæftan.
bagge *sb. sack, pack, beutel, behälter, auch wol geradezu: reichtum. Altfr.* bague.

bagis 26, 100 *sb. pudding s. anm.*
bayle *sb obhut, gefängnis* 21, 63. *Altfr.* baile.
bailzhe *sb. amtmann, vogt* 19, 190. *Altfr.* baile.
bainly *adv. bereitwillig* 23, 13220. *Altn. adj.* beinn.
balad *sb. ballade. Fr.*
balance *sb. gleichgewicht* 15, 3; *wage* 15, 45. *Fr.*
bale *sb. ballen, waarenballen* 13, 157. *Mittellat.* bala.
bale, balle (38, 107. 315. 328) *unglück, verderben, übel. Ags.* bealu.
balelez = baleles *adj. unschuldig* 13, 227. *Ags.* baluleás.
balle *sb.* 38, 107. 215. 328 = bale.
ban, bane, boon, bone *sb. gebein, knochen. Ags.* bân.
banc, bonk *sb. ufer. Ags.*
band, bond *sb. band, haft, zauberknoten* (24 I 123). *Nengl.*
bane *sb. mord, verderben, untergang* 25, 602. *Ags.* bana.
baner *sb. banner, fahne. Altfr.*
banysshen (16, 7), banysyn (20, 114), banshen (36, 768) *sw. vb. verbannen. Fr.* bannir; *Nengl.* banish.
banshen *s.* banysshen.
baptesme (14. 374. 375), baptisme (41, 50. 54) *sb. taufe. Altfr.*
baptym 166, 6 *s.* baptesme.
baptisen (21 II 10), baptizen (41, 46. 49) *sw. vb. taufen. Altfr.* baptizer.
bare *adj. u. adv. baar, leer, kahl, nackt* (8, 10; 23, 12528; 28, 1219). *Ags.* bær.
baret, barette (46, 64) *sb. kampf, mühsal, vgl. anm.* 23, 13319. *Altfr.* barat, barete.
barfot *adj. baarfuss.*
barganyng *vbsb. handel, kriegshandel* 19, 306. *Altfr.* bargaignier.
barge *sb. barke. Altfr.*
barly *sb. gerste. Vgl. Müller Et. W.*
barm *sb. schooss* 24 II 285. *Ags.* bearm.
barn, beorn, burn, buerne *sb. kind. Ags.* bearn.
barnage *sb.* 19, 41 = baronage.
baron, baroune, beryn *sb. baron, freiherr. Fr.*
baronage, barnage (19, 41) *sb. adel.*
baronye *sb. baronage, freiherrnschaft* 50, 400. *Fr.*
barre *sb. riegel* (14, 319; 46, 131), *gerichtsschranke* (49, 155). *Altfr.*
base *adj. u. adv. niedrig* 50, 333. *Fr.*
bataile, bataill (19, 19), batel (*s.* 149, 10), batelle (48, 60) *sb. kampf, schlacht, schlachtordnung* (27, 4177). *Fr.*
bath 20, 41 *u. s.;* boþ, boþe 11, 101 *u. s.;* buth 38, 15. 51. 253; boith 28, 1215; bothen 27, 4152 *zahlw. beide.* — both ... and *sowol ... als auch. Schott.* bath, *Nengl.* both.
baþen *sw. vb. baden, jemand ins wasser werfen* (13, 211). *Ags.* baþian.
baume, bawme *sb. balsam. Altfr.* bausme.
be *praep. s.* bi.
be- *als praefix s.* bi-.
bee *sb. biene* 24, 196. *Ags.* beó.
beame (48, 81), beme *sb. strahl. Ags.* beám.
beare *sb. getös* 38, 93. *Schott.* bere, beir.
beaste (38, 327) *sb. s.* beste.
beatytude *sb. glückseligkeit. Fr.*
beaute, beauute (45, 6), beawte (11, 119), beauty (30, 12), bewte (7, 47. 88; 8, 38) *sb. schönheit. Fr.*
bek, beek *sb. schnabel. Fr.*
becke *sb. kopfnicken* 26, 169. *Nengl.*
bechop 27, 4329 *sb.* = bishop.
bed *sb. bett. Ags.*
bede *s.* bidden.
beyne *partic. s.* ben.
beelden *vb.* 21, 4 = bilden.
belle, bel *sb. glocke. Ags.*
ben, be *unr. vb. sein, vorhanden sein.* I am; art, ert (25, 650), is, es (27, 4152. 4177); *plur.* arn (16, 35), are, ar, ere (27, 41293). — II *praes. ind. plur.* beth, ben, beenne (21, 16), be, bes (27, 4096), bith (26, 97), byn (37, 217). *conj. sing. u. plur.* be, bee. *imper.* be, bi (22, 322). — *part.* ben, be, beyne (20, 42), aben (5, 6). — III 1. *u.* 3. *praet. ind.* was, waß (20 *öfters*), wes (20, 11. 15), war (3 *sing. ind.*) 19, 201, 208 *u. s.* 2. were *s.* 1, 11; *s.* 4, 77; — *plur. ind.* ware, war (19 *öfters*), wern (26, 156), were, wer (19 *oft*). *conj.* were, ware.
benden *sw. vb. biegen, spannen (vom bogen)* 12, 164; 37, 140; *ziehen, schwingen (vom schwerte)* 37, 7. — *sich wenden, zuwenden, daher: geneigt sein* 37, 64. — *binden, mit banden versehen* 46, 151. *Ags.*
benefice *sb. woltat. Fr.*
benevolence *sb. güte. Fr.*
benigne, benynge (6, 18) *adj. gütig.* — *adv.* benignely *gutwillig* 41, 73. *Fr.*
benignyte *sb. güte. Fr.*
benysone *sb. segen. Altfr.* beneicon, beneicun.
beerdles *adj. bartlos.*
beere *sb. bahre. Ags.* bær.
beren, beere, bern (162, 32) *st. abl. vb.* II: *tragen, (durch tragen) bringen; ertragen; gebären.* — *sich tragen, sich benehmen* 15, 434; 22, 332. — *stossen, eindringen auf* (to) 13, 148 *anm.* — b. on hand *behaupten, sagen* 19, 62 *anm.* — *praet.* bar, bare, bere, bur (28, 1208). *part.* born, bore (21, 170),

borun (168, 5), iborn (24, 332), ybore (36, 702).
beriell 45, 187 *sb.* = biryel.
beryen 27, 4319. 4331 *vb.* = birien.
beryn 27, 4074. 4125 *sb.* = baron.
beryng *vbsb. betragen* 47, 122.
bersten *st. abl. vb.* I *brechen, zerreissen. Ags.* berstan.
besaunte *sb. Byzantinische goldmünze* 11, 148. *Altfr.*
besy 10, 120; 24 II 163 *adj.* = bisy.
besily *adv.* 24, 80; *s.* 160, 26; besiliche 15, 373. 507 = bisily.
besynesse (24 II 296, *s.* 150, 7 *u. s.*) *sb.* = bisynesse.
best I *adj. superl. beste, vortrefflichste* — II *adv. am besten.* — to take for the best (24 II 10) *für das beste halten. Ags.* betest, betst.
best, beaste *sb. tier. Altfr.*
bet *adv. comp. besser* — the bett *desto, um so besser. Ags.* bet, bett.
beten, bet 8, 27 *st. red. vb. schlagen, stossen. part. auch sw.* bette 16, 144. — *Ags.* beátan.
beten *sw. vb. bessern, wieder gut machen, büssen. Ags.* bêtan.
betere (*s.* 148, 17), bettyr I *adj. comp. besser.* — II *adv. besser,* the better *um so, desto besser. Ags.* betera, betra.
beupere *sb. gevatter, beichtvater* 14, 229. *Altfr.*
bewte *s.* beaute.
bi, be I *praep.* 1. *örtlich: bei, an, zu ... hin.* — 2. *zeitlich von ungefährer angabe: um; und von der dauer: während.* — 3. *vom mittel und ursache: vermöge, mit hilfe von, durch; und bei anrufung und beschwörung: bei.* — 4. *gemäss, nach, zufolge.* — 5. *über, von* (*bei zeitw. des tuns und denkens, sagens etc.* — II *adv. dabei, herbei. Ags.*
bible *sb. bibel. Fr.*
bicause *s.* cause.
bekennen *sw. vb. anbefehlen, überweisen, übergeben.* 22, 350. 371.
biknowen *st. red. vb. bekennen, beichten* 41, 200.
bicomen *st. abl. vb.* II *hinkommen* (22, 222; 50, 146); *werden* (8, 37; 9, 17; 14, 211); *zukommen, gebühren* (27, 4318).
bidden *st. abl. vb.* III *bitten. Ags.* biddan.
biddynge *vbsb. gebot.*
byden *vb. gebieten, heissen, befehlen. Hier mischt sich* byden, bidden *mit* beden (beódan).
biden *st. abl. vb.* V *weilen, verweilen, warten* (*auf*), *erwarten, stand halten* (byddyn 27, 4215 *anm.*) *Ags.* bidan.
bydene *adv. zusammen, hintereinander, sofort.*
bydyng *vbsb. warten.*
bydone 6, 25. *Dafür wol* bydene = *alsbald, unverzüglich, zu lesen; vgl. Mätz. W.* 229.
byen (16, 15), beyen (45, 163) *sw. vb. kaufen, erkaufen; loskaufen, erlösen. praet.* boght, boughte *u. ä. Ags.* byezan.
bifallen *st. abl. vb. zustossen, zufallen; geschehen* 15, 211; 19, 340; *praet.* befell, befill (26, 70).
biforn (24, 71. 90. 260; 41, 366; 43 II 37), beforn (*s.* 146, 19), byfore, befor. I *praep. örtl. u. zeitlich: vor, in gegenwart von.* — *vor = den vorzug verdienend.* — II *adv. örtl. u. zeitl.: vorher, früher, vorwärts* (*s.* 150, 25; 151 25); *voran* 36, 699 — III *conj. mit u. ohne* þat *ehe, bevor* (*mit* þat *s.* 165, 2. 4).
bizende, bezond (46, 73. 88), bizendis (*s.* 169, 14), bezondyr (33, 1) I *praep. jenseits, über ... hinaus.* — II *adv. jenseits, drüber. Ags.* bizeond.
big *adj. stark, kräftig. Vgl. Müller Et. W.*
bigeten *st. abl. vb.* III *hervorbringen, machen; erzeugen* 44, 32.
bigilen *sw. vb. betrügen. Altfr.* giler, guiler.
bigilour *sb. betrüger.*
beginnen *st. abl. vb.* I *beginnen, den anfang machen, etwas anfangen.*
bygynnyng, begynnenge (48, 62) *vbsb. anfang.*
bigoon *vb. in einen zustand geraten* 2, 40 *anm.*
bihaten, bihoten, biheten (41, 494) *st. red. vb. verheissen, versprechen.*
biheste *sb. befehl, verheissung, gelübde* (*s.* 152, 6. 8).
bihyzte, behighte *praet. zu* bihaten *st. red. vb. verheisssen, versprechen. part.* byhight.
behynde I *praep. hinter* — II *adv. hinten, hinten hin, zurück, rückwärts* 35, 73; 47, 135.
biholden *st. redupl. vb. betrachten, besehen: sehen, erblicken* 16, 164; *praet.* beheeld (*s.* 142, 29), beheild 15, 414.
biholdyng *vbsb. gesichtskreis s.* 165, 20.
bihouen *sw. vb. notwendig sein, gehören zu* (41, 17. 69); *meist impers.: es ist notwendig* 13, 151; 11, 397; 24 II 256.
biiapen *sw. vb. täuschen, hintergehen* 14, 290.
belayne *s.* beliggen.
bilden, beelden *sw. vb. bauen, erbauen. Vgl. Müller Et. W.*
bileue *sb. glaube. religion. Ags.* zeleáfa.
bileuen *sw. vb. glauben haben, glauben. Ags.* zelŷfan, zeléfan.
bileuen *sw. vb. verlassen, zurücklassen, aufgeben; bleiben, zurückbleiben. Ags.* bilǽfan.

beliggen *st. abl. vb.* III *beschlafen, entehren; part.* belayne 16, 143 *anm. Ags.*
bilive, bliue (22, 372. 379) *adv. eilig, geschwind. Nengl.* belive.
bill *sb. zettel, blatt. Nengl.*
biloued *adj. beliebt, geliebt* 9, 1. 16.
bilongen *sw. vb. gehören zu* (15, 242), *zukommen* (38, 122). *Nengl.*
bymenen *sw. vb. bedeuten* 14, 168.
byn *s.* ben.
binden *st. abl. vb.* I *binden; verpflichten. Ags.* bindan.
bynethen (18 I 81. 88), bynethe (*s.* 150, 35), beneþ (15, 490) *adv. unten, herab, abwärts. Ags.* bineoðan.
benimen *st. abl. vb.* II *wegnehmen, berauben s.* 150, 3.
biquashen *sw. vb. zerbersten, auseinander brechen* 14, 246. *Altfr.* quasser.
bir, bur (13, 148) *sb. wind, sturm* (23, 12490 *anm.*); *ungestüm* (*s.* 172, 21 *anm.*)
bird *sb. vogel, jungfrau* 27, 4310 *s.* brid.
byreven *sw. vb. berauben.*
biryel (*s.* 172, 3. 4. 8) beriell *sb. grab. Ags.* byrigels.
birien (*s.* 158, 16; *s.* 159, 16), beryen, burien, buren (44, 48) *sw. vb. begraben. Ags.* byrigean, byrian.
biriyng *vbsb. begräbnis s.* 155, 9.
birinen *st. abl. vb.* I *benetzen* (23, 13109).
birthe *sb. geburt. Ags.* ȝebyrd.
birþetonge 47, 14. 40 *muttersprache.*
beseche *s.* biseken.
bisegyng *vbsb. belagerung s.* 161, 40.
bisen *st. abl. vb.* III *versehen, ausstatten* 15, 358; 17, 142.
beschynen *sw. vb. bescheinen* 18 II 6 *anm.*
bishop, bishope, bischop *sb. bischof. Ags.* biscop, bisceop.
bischriuen *st. abl. vb.* V *beichten.*
biseke (27, 4085; 50, 354), beseche (2, 23; 16, 188; 22, 354) *sw. vb. ersuchen, bitten.*
besegen *sw. vb. belagern s.* 160, 35. *Nengl.* besiege.
besetten *sw. vb. verwenden, anwenden* 50, 387.
bisy, besy, busy *adj. eifrig, geschäftig.* — *adv.* bisily 16, 105; *s.* 161, 27. *Ags.* bysiȝ.
biside, beside, bisidis, bisides (8, 2; *s.* 166, 27), besyddes (38, 309) *praep. u. adv. bei, neben; daneben, an der seite.*
bisines, besinesse, busynesse *sb. geschäft, eifer, mühe, anstrengung* (*s.* 148, 61). *Nengl.* business.
bispeken *st. abl. vb.* II *sprechen, reden* 13, 169.
bispitten *sw. vb. bespeien* 41, 457. 461. *Nengl.* bespit.
bysse *sb. stoff* 11, 145. *Lat.* byssus.
bistanden *st. abl. vb.* IV *umringen, umgeben, bedrängen* 22, 175 *anm.*
besteden *sw. vb. in eine lage, einen zustand bringen, versetzen.* 17, 129; *part.* bestad. *Nengl.* bestead.
bestowen *sw. vb. anwenden, gebrauchen* 22, 341. *Nengl.*
biswiken *st. abl. vb.* V *täuschen, überlisten. Ags.* biswîcan.
bitaken *st. abl. vb.* IV *ergeben, hingeben, übergeben* 12, 38; 15, 80; 38, 316.
betæchen *sw. vb. übergeben, überreichen* 38, 264.
bite *sb. bissen. Ags.* bita.
biten, bijten (*s.* 162, 16) *st. abl. vb.* V *beissen; schneiden* 24, 150; *praet.* boot 43 II 64. *Ags.* bîtan.
bithenken *sw. vb. bedenken, überlegen* (41, 338), *sich überlegen* (22, 290; *s.* 151, 16), *nachgrübeln* (*s.* 153, 22); *denken an* (on), *sich erinnern* (*s.* 161, 42).
bethenking *vbsb. überlegung, nachdenken s.* 166, 26.
bityden, betydden (27, 4346. 4326) *sw. vb. zustossen* (15, 149), *sich zutragen, ereignen. Nengl.* betide.
bytyng *vbsb. biss* 43 II 53.
bityme *adv. zur zeit, zur rechten zeit.*
bytoknen *sw. vb. bezeichnen.*
bitrayen *sw. vb. verraten, betrügen.*
bitraisen *sw. vb. verraten* 41, 436. 454. 459.
bitter *adj. bitter, schmerzlich.* — *adv.* bittre *bitterlich, schmerzlich* 14, 401. — bitterly. *Ags.* biter, bitter.
bitternesse *sb. bitterkeit. Ags.* biternys, bitternes.
bitwene, bytwyne (18 I 85) *praep. zwischen. Ags.* bitweónan.
betwix, bitwixen (25, 630), betwixt (16, 236; 17, 79) *praep. zwischen* 19, 81. 262; 49, 18. *Ags.* bitweox, bitwux.
biwaylen, beweilen *sw. vb. beklagen, bejammern. Nengl.* bewail.
bla, blo, blewe (32, 21), bluwe (29 II 298) *adj. blau, dunkelfarbig. Ags.* blǣ.
blak, black, blakke *adj. schwarz, dunkel. Ags.* blac, blæc.
blac *adj. bleich, blass. Ags.* blâc.
blame *sb. tadel, schmach* (18 II 41). *Fr.*
blamen *sw. vb. tadeln, schelten.*
blasen *sw. vb. glänzen, leuchten* 14, 231. *Ags. sb.* blæse.
blasfemen *sw. vb. lästern. Fr.*
blasphemye *sb. lästerung s.* 170, 47. *Franz.*
blast *sb. windstoss. Ags.* blæst.
blawen, blowen *st. red. vb. blasen, wehen; wind lassen* 26, 112. *Ags.* blâwan.
ble *sb. farbe, gesichtsfarbe. Ags.* bleó, bleoh.
blechen *sw. vb. bleichen* 32, 45. *Ags.* blâcian.
bleeden *sw. vb. bluten. Ags.* blêdan.
blenken *sw. vb. erbeben, erzittern*

27, 4214. *Praet.* blencte *und* bleynte. *Ags.* blencan.
blenden *sw. vb. blenden, blind machen, irre leiten* (16, 66). *Ags.* blendan.
blenden *sw. vb. mischen* (*mit flüssigkeiten*), *tauchen in* 13, 227; 38, 290. 313. *Ags.* blendan.
blesful 16, 207 *adj. s.* blisful.
blesse (38, 84. 151. 157) *sb. s.* blisse.
blessen *sw. vb. segnen. Ags.* bletsian, blessian.
blessidful *adj. segensvoll* 2, 53.
blethely 27, 4148 *adv. s.* blithelý.
blewe *s.* bla.
blind *adj. blind. Ags.*
blyndnesse *sb.* blindheit.
blinnen *st. abl. vb.* I *aufhören mit* (of), *ablassen von* 22, 322. *Ags.*
blis, blysse, blesse *sb. wonne, seligkeit, glück. Ags.*
blysful, blesful *adj. selig, glücklich.*
blisfully *adv. glücklich.*
blissen *sw. vb. segnen* 37, 28 *u. s. Nebenform zu* blessen.
blyssyng *sb. segen* 27, 4104; 37, 31. 32. *Nebenform zu* blessing.
blyþe *adj. fröhlich, freundlich, gütig. Ags.*
blithely, blethely, bliþeliche (22, 129) *adv. freudig, gütig.*
blive *s.* bilive.
bloc *sb. klotz, steinklotz, holzblock. Nengl.* block.
blod, bloode, blude (27, 4283) *sb. blut, lebende wesen, mensch. Ags.*
blody, bludy (28, 1220) *adj. blutig; adv. ebenso. Ags.* blôdig.
blonderynge *adj. verwirrt, unbesonnen* 47, 108. *Vgl. Mätz. W.* 304.
blowen *s.* blawen.
bluber *sb. wallendes wasser, brandung* 13, 221 *anm.*
blude *s.* blod.
bludy *s.* blody.
blunt *adj. stumpf s.* 163, 16. *Nengl.*
bluntid *part. u. adj. abgestumpft s.* 162, 15 *vgl. anm.*
bluwe *adj. s.* bla.
boc, booke, buk (19, 33) *sb. buch. Ags.*
bodi, bodye *sb. körper, leib. Ags.* bodig.
bodily, bodely *adj. leiblich, körperlich; adv. ebenso.*
bogh, bough (26, 16) *sb. zweig. Ags.* bôg.
boistouslie *adv. in roher weise* 26, 30. *Keltisch?*
boith *adj. beide* 28, 1215; *s.* bath.
bolde, boold *adj. kühn, kräftig. — adv.* boldly (10, 18), boldely (24, 335). *Ags.* beald, bald.
boldenesse, boldness *sb. kühnheit, dreistigkeit. Nengl.*
bolle *sb. schale, flasche* 26, 31. *Ags.* bolla.
bolster *sb. prahler* 38, 106 *anm.*
boon *s.* ban.
bonk *s.* bank.
bond *s.* band.
bondage *sb. knechtschaft* 7, 82. *Schott. u. Nengl.*
bonde *sb. knecht, unfreie* 41, 162. *Ags.* bonda.
bounde *sb. grenze. Altfr.* bodne; *Nengl.* bound.
bone *sb. bitte, gebet. Altn.* bôn.
bonechife *sb. glück* 18 I 8. *Altfr.*
bonte, bounte, bownte (19, 360; 20, 88; 43, 108) *sb. güte, tüchtigkeit. Fr.*
bonure *adv. gütig, freundlich* 22, 332. *Altfr.*
bor *sb. eber. Ags.* bâr.
boord *sb. brett; tisch; schiffsbord. Ags.*
boorde *sb. buhurt* (*beim turniere*) 50, 175. *Vgl. anm.*
bordowne *sb. bass* 11, 160. *Altfr.* burdoun.
bordure *sb. rand, einfassung. Fr.*
borduren *sw. vb. einfassen* 46, 140. 142. *Franz.*
boren, born, ybore *part. u. adj. geboren s.* beren.
borwe *sb. bürge, bürgschaft* 24 II 250. *Ags.* borh.
boos *sb. buckel, beschlag mit buckeln* 26, 85. *Altfr.* boce.
boste *sb. lärm* (38, 93); *prahlerei. Schott.* boist. *Nengl.* boast.
bosten *sw. vb. prahlen.*
bosum, bosom *sb. brust, busen; vom meerbusen* 18, 7. *Ags.* bôsm, bôsum.
boot, bote *sb. boot, schiffchen. Ags.* bât.
bot *s.* but.
bote *sb. busse, besserung, hilfe, abwendung von gefahr* (13, 163), *heilung, gewinn, vorteil. Ags.* bôt.
botel *sb. flasche. Altfr.* botelle, boutelle.
boteles *adj. was nicht gebüsst werden kann, daher = ewig dauernd* 14, 200.
both *s.* bath.
bothem *sb. boden. Ags.* botm.
bootman *sb. schiffer, bootsmann.*
bowe, bow *sb. bogen. Ags.* boga.
bowen *nur noch sw. vb. beugen, biegen, wenden, abwenden* (11, 202), *sich beugen, sich wenden. Ags.* bûgan, beógan.
boxom *adj. demütig* 14, 116. *Vgl.* buxam.
boxumly *adv. demütig* 22, 332.
brad (12, 206), braid (19, 386), brode *adj. breit. Ags.*
braggen *sw. vb. erschallen lassen, trompeten* 27, 1108. *Altfr.* brager.
brayden, breiden *st. abl. vb.* I *reissen* (*heraus: vom schwerte*) 27, 4215; *auffahren* (*aus dem schlafe*) 25, 520. *Ags.* bregdan.
brayn *sb. gehirn. Ags.* brægn.
branche, braunche *sb. zweig. Fr.*

branchen, braunchen *sw. vb. zweige treiben, mit zweigen versehen* 24 I 151.
brand, brond *sb. brand, feuerbrand, schwert. Ags.*
bras, brass *sb. erz. Ags.* bræs.
brater *sb. armschiene* 27, 4248. *Vgl. anm.*
brawlen *sw. vb. zanken, schreien. Vgl. Mätz. W.* 331.
bre *sb. brühe, auch: wasser* 23, 12516 *anm. Schott.* brie.
breken, breaken (26, 155; 38, 298) *st. abl. vb.* II *brechen, auseinander brechen, aufbrechen. Ags.* brecan.
brekepecs *sb. friedenbrecher* 16, 60.
brekynge *vbsb. bruch, riss* (*s.* 169, 45).
bred *sb. brett. Ags.*
breed *sb. brot. Ags.* breád.
brede *sb. breite* 18 II 55. *Ags.* brǣdu.
breden *sw. vb. brüten, ausbrüten, erzeugen,* (*von samen*) *aufgehen machen s.* 172, 88; *ein nest haben, weilen, wohnen* 13, 143. *Ags.* brêdan.
bredeth *sb. breite.*
bregge *sb. s.* brigge.
breme, brem (23, 12468) *adj. hell, scharf; ungestüm, kräftig. Ags.*
bremly, brimly *adv. ungestüm, kräftig.*
brenne *sb. brünne* 27, 4213. *Ags.* byrne.
brennen *sw. vb. brennen, verbrennen. Ags.* bærnan, byrnan.
brenstone *sb. schwefel* 25, 530. *Schott.* brynstane.
brerd *sb. rand* 47, 148. *Ags.*
brere *sb. dornstrauch, brombeerstrauch. Ags.* brêr, brǣr.
brest *sb. brust. Ags.* breóst.
bresten, bristen (27, 4120. 4212) *st. abl. vb.* I *bersten, brechen, hervorbrechen; zerbrechen. Ags.* berstan.
breth (14, 319), breþe, breath (38, 107) *sb. ausdünstung, athem, hauch, wind* (13, 138. 145); *wort* (14, 319). *Ags.* brǣð.
bretheman *sb. trompeter* 27, 4108.
brethen *sw. vb. atmen. Vgl. Prompt. Parv.* 50. *Neugl.* breathe.
brethir *s.* brother.
bretful *adj. voll bis zum rand* 23, 12528. *Vgl. Mätz. W.* 342.
brewen *st. abl. vb.* VI *brauen. Ags.* breówan.
brewer *sb. brauer* 38, 282. 288.
brid, bird *sb. junger vogel, vogel. Ags.*
brid, bird (27, 4340), buirde (14, 116) *sb. braut, mädchen; pl.* briddes 46, 214. *Ags.* brŷd.
bridel, bridle *sb. zügel. Ags.* bridl, bridel.
brydillees *adj. zügellos.*
brygge, bregge (19, 46) *sb. brücke. Ags.* brycg.
bryht, bryʒth (3, 25) *adj. glänzend, lieblich, schön; adv.* bryʒte. *Ags.* beorht.
bryʒtenes *sb. glanz, lieblichkeit.*
brymly *adv. heftig* 27, 4215. *Vgl.* breme.
brynke *sb. küste, ufer* 48, 62. *Neugl.* brink.
bringen *sw. vb. bringen, wohin bringen, in eine lage, einen zustand versetzen. Praet.* broʒt, brought, browʒth. *part.* broʒt, brought, browʒth (*s.* 158, 19), browcht (20 *oft*), ibroght 18 I 48. *Ags.* bringan.
brittnen, bruttenen *sw. vb. zerteilen, zerstückeln. Ags.* brytnian.
brok *sb. bach, strom, meer* 13, 145. *Ags.*
brooche *sb. kinderspielzeug* 47, 21. *Vgl. anm. Fr.*
brochin *sw. vb. durchbohren, aufspiessen* 27, 4251. *Altfr.* brocher.
brokil *adj. gebrechlich. Neugl.* brickle.
brother, brethyr *sb. bruder. Pl.* brether 23, 13167, brethyr 20, 114, bretheren. *Ags.* broðor, broður.
brouken *st. abl. vb.* VI *gebrauchen, geniessen. Ags.* brûcan.
browdden *geflochten* 27, 4120. *Vgl. anm.*
browʒt, browʒth, broute *s.* bringen.
browne *adj. braun. Ags.* brûn.
bruttenen *s.* brittnen.
buk *s.* bok.
buerne *sb. born, brunnen, wasser* 23, 12523. *Ags.* burna.
buerne *sb. mann* 23, 13151. 13364. *Vgl.* barn.
bought *s.* byen.
buirde *s.* brid.
bulle *sb. bulle, stier; vom sternbilde gebraucht* 26, 2. *Altn.* boli; *Neugl. bull.*
bulle *sb. bulle, päpstliches schreiben. Ags.* bull.
bune, bowne *adj. bereit, gerüstet zu* 38, 93. *Altn. part.* bûinn.
bownen *sw. vb. sich bereit machen, rüsten* 27, 4252.
bur *s.* bir.
bourder *sb. grenze, rand* 23, 13319. *Vgl.* bordure.
bourdise *sb. buhurt* (*im turnier*) 50, 177. *Vgl. anm.*
bowre *sb. bauer, gemach. Ags.* bûr.
burien *s.* birien.
buriournen *sw. vb. keimen, spriessen s.* 146, 42. *Vgl. anm.*
burliche *adv. mächtig, prächtig.*
burn *sb. mann* 22, 332. *Vgl.* barn.
burnessen *sw. vb. polieren, glätten* 27, 4120. *Vgl. anm.*
busk (20, 148), bussh, buissch (15, 359) *sb. busch. Mlat.* buscus.
buscayle *sb. gebüsch* 46, 27. 31.
bushel *sb. scheffel. Altfr.* bussel.
busken (19, 142; 27, 4075), buschen (22, 173) *sw. vb. sich aufmachen, sich bereit machen, gehen, eilen; bereit*

machen, ordnen (19, 142; 27, 4075); *kleiden* (27, 4340). *Schott.*
busy *s.* bisy.
busynesse *s.* bisiues.
bute, but, bot. I *praep. ohne, ausser;* II *adv. aussen, draussen;* III *conj. ausser, wenn nicht, dass nicht, sondern (nach negation); oft folgen noch andre conj.;* þat, ȝyf *etc. Ags.* bûtan.
bouth *s.* bath.
buxum (11, 184; 37, 247), bouxome (27, 110; 37, 110), boxom (14, 116), buxam (11, 131) *adj. biegsam, willig. Nengl.* buxom.

C.

caccen *s.* cacchen.
cacchen, kacchen (27, 4265), caccen (22, 353), catchen (36, 778) *sw. vb. nehmen, fangen, erhalten; praet.* caȝt, caght, cauȝt, kawghte. *Altfr.* cacier, cachier.
cacchynge *adj. habgierig* 50, 374.
cage *sb. käfig. Altfr.* caige.
kairen *sw. vb. gehen* 22, 373; 23, 13354. *Vgl. anm. zu* 22, 373.
caitif *sb. gefangene. Altfr.*
callen, kallen (37, 5. 235. 245) *sw. vb. rufen, anrufen, herbeirufen, nennen, benennen. Ags.* ceallian.
callyng *vbsb. ruf.*
calm *adj. ruhig, still. Altfr.*
calme *sb. ruhe* 23, 13157. *Fr.*
camel *sb. kameel. Fr.*
can, kan (10, 16. 50; 22, 244) *verb. praet. praes. wissen, verstehen; können, vermögen. Praes. ind. plur.* conne, konne (16, 151; 26, 138), cone (46, 105), kunneþ (47, 21. 35. 101. 104); *praet.* coude, coud (26, 175), cowde, kowthe (50, 152), could. *Ags.*
can, kan (35, 75) *neben* gan *als hilfsverbum: von der beginnenden handlung (z. b.* 13, 138) *oder einfach zur umschreibung des verbums* (19, 330; 23, 13380). *Vgl. anm. zu* 13, 138.
candelmesse *sb. lichtmesse* 50, 293. *Ags.*
candilstike *sb. leuchter. Ags.*
canne *sb. kanne. Ags.*
cantelle *sb. ecke. Altfr.* cantel.
caperis *sb. ein kraut: s.* 164, 12 the erbe caperis. *Vgl.* capparis.
capparis *sb. ein kraut: s.* 165, 14. *Vgl.* caperis.
caraldes *sb. plur. kostbarkeiten?* 13, 159.
carde *sb. (spiel-) karte* 38, 329. *Fr.*
cardinal *sb. kardinal. Fr.*
care, kare (22, 288) *sb. sorge. Ags.* cearu.
carecte *sb. zauberformel* 15, 470. *Vgl. anm.*
careful, karful *adj. sorgenvoll.*
careyne *sb. leichnam, aas* 16, 178. *Altfr.* caroine, careine.
carpen, karpen (27, 4189) *sw. vb. reden, sagen* 19, 6; 22, 217. *Altn.* karpa.
carpyng *vbsb. erzählung* 19, 6.
carte *sb. wagen, karren* 25, 665. *Ags.* cræt.
cas, caß (*No.* 19 *u.* 20) *sb. fall, vorfall, ereignis; rechtsfall, anklage* 45, 114. of caß *zufällig* 20, 67. *Fr.*
castell *sb. schloss, burg. Altfr.*
casten, kasten (27, 4244; *s.* 171, 46), kesten (13, 153) *sw. vb. werfen, legen; ordnen; anordnen, einrichten* 34, 2; *erdenken, ersinnen, im sinne haben* (*mit u. ohne* hym) 23, 13328; 27, 4181; *sich anschicken* (*mit* hym) 23, 13234. c. to *zuwerfen, zuteilen* (*s.* 171, 46). *Altn.* kasta.
catel *sb. vieh, habe, besitz s.* 153, 20; 155, 3. 8. *Altfr.*
cauȝte *s.* cacchen.
cauping *vbsb. stossen, schlagen* 23, 13161. *Altfr.* colper, couper.
cause, cauß (19, 280) *sb. ursache, grund; sache, angelegenheit* (1 *Ps.* 142, 1; 10, 62); *rechtssache* 15, 134. — bi (be) cause of *aus grund von, wegen,* for cause of (48, 78) *wegen;* bi cause that *deswegen weil, da. Fr.*
causen *sw. vb. verursachen, veranlassen. Fr.* causer.
cawtele *sb. verschmitzheit, verschlagenheit* 46, 64. 184. 240. *Altfr.*
cawtelous *adj. schlau, verschlagen.*
cautyf *sb. gefangne* 18 II 38. *Vgl. anm. u.* caitif.
cave *sb. höhle. Altfr.*
kemben *sw. vb. kämmen. Ags.* cemban.
kene *adj. kühn, tapfer, arg, heftig* (*s.* 5, 97; 23, 13157), *scharf* (12, 160; 24 I 49). *Ags.* cêne.
kennen *sw. vb. verkünden, sagen, lehren; kennen* (19, 320. 327). *Ags.* cennan.
kep, keip (19, 95) *sb. acht: mit* take *verbunden = acht haben* (15, 156; 19, 95). *Nengl.* keep.
kepen, keppen (23, 13179. 13292. 13345) *sw. vb. halten, bewachen* (45, 331; 23, 13179), *bewahren vor* (from 11, 135), *behüten* (2, 41; 6, 44), *beachten, halten* (lawe 24 I 10). *Ags.* cêpan. *Vgl. Mätz. W.* 410.
kepere *sb. hüter. Nengl.* keeper.
kepynge *vbsb. hut, aufsicht.*
kerchere *sb. tuch, schleier* 37, 179. *Altfr.* couvrechere.

kerfen (27, 4232), kernen (24 I 150) *st. abl. vb.* VI *schneiden, durchschneiden* (24 I 150), *durchhauen* (27, 4195). *Ags.* ceorfan.
kerse *sb.* 27, 4195. *Vgl. anm. dazu.*
kessen *s.* cussen.
keste *s.* kiste.
kesten *s.* casten.
kete *adj. munter, lebhaft* 22, 330. *Vgl. Mätz. W.* 413.
keueren (*neben* coueren) *sw. vb. erhalten* 13, 223. *Altfr.* cobrer.
kyd *part. pass. u. adj. kund geworden, daher: berühmt* 23, 12537. 12518. 13144. 13176). *Vgl.* kuþen.
killen *sw. vb. töten. Vgl. Stratm. u. Mätz. W.* 517.
kyn, kynne (12, 32) *sb. geschlecht, familie, verwantschaft* 14, 371; 22, 236. 245. *Ags.* cyn, cynn.
kyn *s.* cow.
kind, kynde *adj. freundlich. Ags.* cynde.
kynde, kinde *sb. natur, natürliche beschaffenheit* (14, 220; 15, 309. 345; 16, 37), (kynde fader 22, 241. 309. *natürlicher vater*); *art u. weise* (8, 19; 36, 790); *familie, geschlecht, abstammung* (14, 396; 27, 4318). *Ags.* ʒecynd.
kyndelich (14, 219), kyndly (20, 107) *adv. der natur nach, auf natürliche weise; freundlich, liebevoll.*
kindenes *sb. freundlichkeit, güte* 22, 321. *Nengl.* kindness.
kyndlen *sw. vb. anzünden. Nengl.* kindle.
kyng, king *sb. könig. Gen.* kingges (45, 17. 227). *Ags.* cyninʒ, cynʒ.
kyngdome, kyngdam (*s.* 166, 24. 25; 171, 20) *sb. königreich. Ags.* cyninʒdôm.
kyngryk *sb. königreich. Ags.* cyninʒrîce. *Damit mischt sich* kynryk *in gleicher bedeutung* (= *Ags.* cynrîce) 19, 68. 158; 20, 111.
kinnesman *sb. verwanter* 22, 365. *Nengl.* kinsman.
kynrede *sb. verwantschaft* 41, 275. *Nengl.* kindred.
kyrke (20 *oft*; 42 *oft*), chirche, churche, cherche (49, 66; 50, 7. 36. 38) *sb. kirche. Ags.* cyrice, cyrce; *Schott.* kirk; *Nengl.* church.
kyssen *s.* cussen.
kiste, kistte (13, 159), kest, chest *sb. kiste, kasten. Ags.* cist, cest.
kyte *sb. weihe, geier. Ags.* cyta.
kyth *s.* kuþþe.
kythen *s.* kuþen.
kitten *s.* cutten.
clay *sb. ton, lehm. Ags.* clæʒ.
claymen, clemen (19, 417. 421. 423) *sw. vb.: in anspruch nehmen, auf etwas ein recht geltend machen. Altfr.* clamer, claimer.
clarioun *sb. trompete* 43 II 15. *Altfr.*
clarytte *s.* clarre.
clarre (32, 314; 43 II 6), clarytte (38, 314) *sb. klaret, würzwein. Altfr.* claret.
claspen *sw. vb. die hände* (handes) *zusammenschlagen und ringen* 27, 4338. *Nengl.* clasp.
clateren *sw. vb. klatschen, prasseln* 23, 12501. *Nengl.* clatter.
claðen, cloðen, cleðen *sw. vb. kleiden, ankleiden, sich kleiden, sich bedecken* (*mit*); *praet.* cloþede, cladde, cled (19, 357); *part.* cloþed, clad, cled, yclothed 9, 18. *Ags.* clâðian.
clawe *sb. klaue, kralle. Ags.* clâ.
clawen *sw. vb. kratzen. Ags.* clawian.
clemen *s.* claymen.
clene, cleane (38, 141. 165) I *adj. rein, frei* (*von sünde* 10, 21; 41, 48), *vollständig, unversehrt* 24 II 280; 27, 4178. — II *adv. rein, vollständig, gänzlich. Daneben:* clenly 1 *Ps.* 129, 27 *offen. Ags.* clǣne, clêne.
clenesse *sb. reinheit, unschuld. Ags.* clǣnnes.
clensen *sw. vb. reinigen* (*in physischer u. moral. beziehung*), *heilen* (*von hautkrankheiten*). *Ags.* clǣnsian.
clensyng *vbsb. reinigung.*
clepen *sw. vb. rufen, jemand herbei rufen, anrufen; nennen, benennen. Ags.* cleopian.
cler, cleer I *adj. klar, rein, glänzend* — II *adv.* clere *und* clereliche (14, 389) *hell, rein. Altfr.* clair, cler.
clerc, clerke *sb. kleriker, geistlicher. Ags.*
clere *sb. klarheit.* 18 I 59.
cleren *sw. vb. klar werden, sich aufhellen* 25, 519; 50, 85.
clergy *sb. geistlichkeit. Altfr.*
cleernesse *sb. klarheit.*
cleuen *sw. vb. kleben* 37, 164. *Ags.* cleofian.
climben *st. abl. vb.* I *klimmen, steigen. Ags.* climban.
clingen *st. abl. vb.* I *kleben an, hangen an* 8, 68; 37, 164. *Ags.*
clippen *sw. vb. umarmen, sich umarmen* 14, 415; *s.* 1 18, 7. 8. *Ags.* clyppan.
clips *sb.* (= eclips) *eclipse, verdunkelung* (*der gestirne*) 14, 135. *Fr.*
clos, cloise (23, 12543) *adj. u. adv. eingeschlossen, verschlossen, verborgen* — clos kepte I me *ich hielt mich zurück* 17, 171. *Altfr. part. pass.*
closen, clossen *sw. vb. schliessen, verschliessen, sich schliessen. Nengl.* close.
cloþ *sb. tuch, windel* (42, 29 *plur.* cloþes), *kleid, gewand.*
clothyng *sb. kleidung. Nengl.*

cloude *sb. wolke. Vgl. Mätz. W.* 436.
cloudi *adj. wolkig, umwölkt* 18 I 38.
knave *sb. knappe, knabe s.* 4, 77; 19, 288; 26, 137. *Ags.* cnafa.
knawen (19, 130. 234), knowen *st. red. vb. kennen, erkennen, kennen lernen, wissen. Praet.* knew (17, 196; *s.* 167, 60 *u. s.*), knewȝ (*s.* 142, 31), kneȝ (*s.* 148, 16; 150, 34; 154, 12). *Part.* knowen, yknow (47, 1). *Ags.* cnâwan.
knawing, knowing *vbsb. wissen, kenntnis.*
knawlechen, knowlechen *sw. vb. bekennen s.* 166, 9; 47, 127. *Schott.* knawlege.
knawlege, knawlage (19, 337), knowleche (41, 2) *sb. erkenntnis* (41, 2), *kenntnis* (19, 337). *Vgl. Mätz. W.* 441.
kne *sb. knie, pl.* kneys (27, 4275). *Ags.* cneó, cneów.
knelen *sw. vb. knieen, niederknieen* 12, 171. *Nengl.* kneel.
knewen *sw. vb. knieen. Ags.* cneówian.
knyf (19, 356), kniff (45, 42) *sb. messer. Ags.* cnîf.
knyȝt (12 *oft*), knyht, (12, 37), knycht (28 *oft*), knyte (49, 38. 101. 130) *sb. junger mann, ritter. Ags.* cniht, cneoht.
knighthode *sb. ritterlichkeit, ritterschaft. Ags.* cnihthâd; *Nengl.* knighthood.
knyghtly *adj. u. adv. ritterlich. Ags.* cnihtlîc.
knytten *sw. vb. knüpfen, binden* 18 II 55. 62; 43 I 34. *Ags.* cnyttan.
knodyn, knoddyn *sw. vb. kneten. Ags.* cnedan *s. Leo Gl. u. Prompt. Parv.* 280.
knotte, knot *sb. knoten, bund* 10, 48; 24 II 55. *Ags.* cnotta.
knowen, knowleche *s.* knawen, knawlege.
cok, cock *sb. hahn. Ags.* cocc; *Altfr.* coc.
cok, cook *sb. koch. Ags.* côc.
cofer, cofre *sb. koffer. Fr.*
coge *sb. schiff* 13, 152. *Vgl. anm.*
coyn *sb. münze, geld. Altfr.*
coise *sb. balg* 26, 102. *Vgl. anm.*
cold, coold *adj. kalt. Ags.* cald, ceald.
colde *sb. kälte.*
colden *sw. vb. kalt werden* 16, 96; 25, 535. *Ags.* cealdian.
colerik *adj. hitzig* 24, 43. *Altfr.*
collaterale *adj. zur seite gehörig; seiten . . . neben . . .* 19, 56.
colle *sb. hintere* (?) 26, 114 *anm.*
collen *sw. vb. sich umarmen s.* 149, 7. *Altfr.* coler.
collyng *vbsb. umarmung s.* 149, 7.
coloure *sb. farbe. Altfr.*
colouren, couloren (35, 55) *sw. vb. malen, färben. Altfr.* colorer.
comandement, commandement, comaundmente *sb. befehl, gewalt* 36, 741; 38, 144. *Fr.*
combe *sb. kamm. Ags.* camb, comb.
combraunce *sb. not, beschwerde* 14, 265. *Altfr.*
combren, cumbren *sw. sb. bekümmern, kummer zufügen, betrüben. Altfr.* combrer, cumbrer.
combrous *adj. beschwerlich* 46, 57. *Altfr.*
comen, komen (22, 214. 236), cum (19, 147; 20, 96. 153) *st. abl. vb.* II *kommen, part.* comen, come, comon (38, 90), cummyn (19, 44. 50. 55). *Ags.* cuman.
comendable *adj. empfehlenswert, hübsch.*
comene *adj. s.* common.
comer *sb. ankömmling* 46, 161.
comfort, coumfort (2, 37; 13, 223) *sb. trost. Fr.*
comforten, comforthe (27, 4084. 4102), coumfort (2, 39) *sw. vb. trösten.*
comin *sb. kümmel. Altfr.* coumin.
comynge *vbsb. kommen, ankunft.*
comynyally *adv. fortwährend* 50, 23. *Zu* comun.
comly *s.* cumly.
comlyly *adv. freudig, herrlich.*
comlyng *sb. ankömmling* 47, 42. *Vgl. anm.*
commanden, commaundyn, cōmanden, komanden (22, 236) *sw. vb. befehlen. Fr.*
commandyne *vbsb.* (= commandyng) *befehl, gebot* 19, 256.
commenden *sw. vb. empfehlen. Fr.*
commytten *sw. vb. überantworten.*
commixtioun *sb. vermischung.*
commun, common, comun, comon, comene (50, 273. 397. 404) *adj. gemeinsam, gewöhnlich, gemein, allgemein. Fr.*
communicacioun *sb. gemeinschaft.*
communioun *sb. gemeinschaft.*
comouns *sb. adj. dienstmannen* 10, 35.
compaignie (15, 519), companye, cumpany (19, 58. 390) *sb. begleitung, gesellschaft, gemeinschaft* (41, 551; 47, 69; 50, 380). *Altfr.* compaignie, compagnie.
comparen, comperen (19, 403) *sw. vb. vergleichen.*
comparisounen *sw. vb. vergleichen s.* 172, 56.
compas, compace (29, 5), cumpas *sb. umkreis, bereich.* — by cumpas *ringsum s.* 141, 8; *s.* 145, 9.
compassen, cumpassen (*s.* 145, 8; 156, 43) *sw. vb. umfassen, umgeben* (30, 17; 48, 26. 75); *um etwas gehen, im kreise gehen* (*s.* 145, 7); *ersinnen, erwägen, ins werk setzen* (15, 5). *Altfr.* compasser.
compassion *sb. mitleid.*
compellen *sw. vb. nötigen, zwingen.*

comper *sb. altersgenosse* 22, 370. *Altfr.* compar, compair.
compering *vbsb. vergleich* 19, 261.
compilen *sw. vb. zusammensetzen, verfertigen.*
compleynen (36, 790), compleigne (15, 111) *sw. vb. klagen, beklagen. Altfr.* complaindre.
compleinte, cumplaynte (35, 76) *sb. klage. Altfr.*
completen *sw. vb. vollenden.*
composicion *sb. zusammensetzung.*
compositur *sb. vereinbarer, vermittler* 19, 88.
compounden *sw. vb. zusammensetzen, mischen, vermischen* 38, 310.
comprehenden *sw. vb. (mit dem geiste) erfassen, begreifen* 24 I 215.
comsen *sw. vb. anfangen, den anfang machen. Altfr.* comencer.
comsynge *vbsb. anfang* 14, 213. *Vgl. anm.*
comunen *sw. vb. veröffentlichen, mitteilen.*
con *s.* can.
conceile *sb. rat, ratschlag* 6, 71; 36, 780. = conseil.
conceit, conceite *sb. gedanke, denken* (16, 154; 36, 791), *gutdünken* 36, 682. 780. *Nengl.*
conceyven, consayuen (23, 13232), consaif (19 *öfters*) *sw. vb. empfangen, aufnehmen (mit dem verstande)* 24 I 328. *Altfr.* conceveir.
concluden *sw. vb. schliessen, folgern, einen schluss ziehen; beschliessen* 38, 65. *Nengl.*
conclusen *sw. vb. beschliessen, beenden* 28, 1260. *Zu part.* conclus.
conclusion *sb. schlussfolgerung. Fr.*
concorde *sb. einigkeit.*
concordyn *sw. vb. übereinstimmen, einstimmig etwas tun* 19, 71.
condescenden *sw. vb. herab steigen, kommen auf* 24 II 61.
condicion *sb. bedingung, lage, zustand, beschaffenheit, temperament* (36, 761; 45, 88; 50, 383) *plur. eigenschaften, gesinnungsart* (50, 330. 338. 351). *Fr.*
conduyt *sb. (unterirdischer) gang, kanal* 16, 208. *Altfr.*
confederacie *sb. bündnis, verschwörung* 43 II 63.
confederate *adj. verbündet.*
confedren *sw. vb. verbinden, sich verbünden, vereinen.*
confessen *sw. vb. beichten. Fr.* confesser.
confession *sb. beichte, bekenntnis.*
confessour *sb. beichtiger.*
conformen *sw. vb. fügen, anpassen.*
confort, comfort *sb. trost.*
confounden *sw. vb. verwirren, aus der fassung bringen. Altfr.* confondre, confundre.

confusion *sb. verwirrung.*
congregacion *sb. versammlung.*
coning *sb. kaninchen. Altfr.* connin.
coniuracioun *sb. verschwörung* 43 II 62.
coniuren, conioure (*s.* 172, 12) *sw. vb. beschwören.*
conning = cunning (*zu* can) *vbsb. kennen, kenntnis, erkenntnis.*
conqueren *sw. vb. erobern.*
conquerynge *vbsb. eroberung.*
conqueste *sb. eroberung. Fr.*
conreyen *sw. vb. sich einem unterordnen* 16, 88. *Vgl. anm.*
consaif *s.* conceyven.
conscience, conscyens *sb. gewissen. Fr.*
conseil, consell (28, 1188. 1261), counsel, conceile *sb. rat, ratschlag. Altfr.* conseil, cunsel.
conseilen, counseilen (41, 107), counselen (10, 6) *sw. vb. raten, rat geben.*
conseiler *sb. consul* 43 II 36.
consenten *sw. vb. zustimmen, beistimmen.*
consequently *adv. in folge davon, folglich.*
conseruen *sw. vb. bewahren. Fr.* conserver.
consideren *sw. vb. betrachten, beachten.*
conspieren *sw. vb. sich verschwören* 38, 134.
constabil *sb. marschall* 49, 105. *Altfr.* conestable.
constellacioun *sb. stellung der sterne* 15, 393; 24 I 121.
constreynen *sw. vb. zwingen, fesseln.*
constrewe *s.* construe.
construccioun *sb. construction (der aufgabe)* 47, 26. *Altfr.*
construen (47, 31), constrewen (17, 17) *sw. vb. construieren (die aufgabe in der schule).*
consuler *sb. consul.*
consumen *sw. vb. verzehren. Fr.* consumer.
conteke *sb. streit* 27, 4178. *Vgl. Mätz. W.* 472.
contenance, cuntenaunce, contynance, countinaunce (24 I 276) *sb. haltung, miene, gesicht, ansehen* 22, 231.
contenen, conteinen *sw. vb. enthalten, erhalten, halten*; (him 19, 379) *sich aufführen, betragen. Altfr.* contenir.
content *adj. zufrieden. Fr.*
contynent *adj. enthaltsam, mässig, keusch. Fr.*
continuance *sb. fortsetzung.*
continuelly, contynually (48, 85) *adv. fortwährend, anhaltend.*
contynuen, contunen (26, 140) *sw. vb. fortfahren mit. Fr.* continuer.
continuyng *vbsb. fortsetzung, verbleiben bei.*

contourben *sw. vb. verwirren* 15, 222.
contradiction *sb. widerspruch.*
contrar (19, 241; 47, 86), contrary, contrarie (43 II 94; 48, 15) *adj. entgegengesetzt, feindlich. — adv. oder adj.* 7, 20. *Fr.* contraire.
contrarie *sb. gegenteil* 24 I 317; 43, 102.
contrarien *sw. vb. entgegen handeln* 17, 191.
contrarious *adj. entgegengesetzt, feindlich.* (43 II 80. 81. 93). *Altfr.* contralius, *vgl. Burguy Gl.*
contre, contreye, contray, kontrey (22, 241), cuntre (23, 13244), cuntree (*s.* 172, 1), cuntreie (*s.* 172, 17) *sb. gegend, land. Altfr.*
contrefeten *sw. vb. nachahmen, nachbilden. Zu Altfr.* contrefait.
contricioun *sb. reue, reumütige stimmung.*
contrit *part. u. adj. zerknirscht* 41, 112.
contunen *s.* coutynuen.
conueien *sw. vb. führen* 6, 52. *Altfr.*
conversion *sb. bekehrung.*
conuerten *sw. vb. bekehren* 21 II 8.
cope *sb. kaputze, mantel. Altfr.* cape.
copyous *adj. reichlich. Altfr.* copieux.
copur *sb. kupfer. Altn.* kopar.
corage, corrage (41, 556), curag (28, 1212) *sb. mut. Altfr.*
corde *sb. strick, seil. Fr.*
coruen *s.* keruen.
coriander *sb. koriander. Altfr.* coliandre, coriandre.
corn *sb. getreide, korn. Ags.*
corneline *sb. eine edelsteinart* 46, 138.
corner *sb. ecke. Altfr.* corner, cornier.
cornette *sb. zinke. Altfr.* cornet.
coronacione *sb. krönung.*
corowne, croune (6, 80; 14, 262) *sb. krone. Altfr.* coronne, courune.
corownen (6, 80), crounen (14, 369; 49, 3), krownen (22, 252) *sw. vb. krönen.*
corps *sb. leichnam. Altfr.*
correcten *sw. vb. bessern, verbessern* 16, 111.
corrupcioun *sb. ansteckung* 16, 150.
corrupt, corupt (41, 194) *adj. verderbt, schlecht.*
corteys (22, 194), curtaiß (19, 362. 401), curteys (22. 231) *adj. höfisch, fein erzogen, höflich, edel, freigebig. Altfr.*
cosyne (27, 4317), cousin (15, 337) *sb. vetter, verwanter (auch weiterer verw. s. anm.* 15, 337).
coste *sb. seite, gegend, land, küste. Altfr.*
costlew *adj. aufwand machend* 17, 95. *Vgl. anm.*
cote *sb. stall* 10, 83. *Ags.*
cote *sb. gewand, kleid* 27, 4337. *Altfr.*
cote-armour *sb. wappenrock* 21 II 21.
coude *s.* can.
couloren *s.* colouren.
coumfortour *sb. tröster s.* 151, 3.
coungeren *sw. vb. beschwören* 38, 137. *Vgl. anm.*
cownsale *s.* counsaile.
counsceloure *s.* counseller.
counseile (*s.* 164, 24; 50 *oft*), counsaile (45, 17), councelle (49, 65. 80), counsel, cownsale (20, 136) *sb. rat, ratschlag, ratsversammlung. Vgl.* conseil.
cownseller, counsceloure (38, 2) *sb. ratgeber. Altfr.* consellier, cunseller.
cowntasse (27, 4338), cuntesse (49, 128) *sb. gräfin. Altfr.*
counten *sw. vb. in anschlag bringen, beachten* 23, 12479. *Altfranz.* conter, cunter.
cowplen *sw. vb. verbinden, verknüpfen* 19, 236. *Altfr.*
courance *sb. heftiger grimm* 45, 139. *Altfr.*
couroux *sb. zorn, grimm* 45, 47. *Vgl. anm.*
cours, courß (19, 334), course *sb. lauf, richtung, lauf des schiffes* (15, 509), *bewegung* (23, 12479); *folge* (24 I 58, *s. anm.*); *gang* (*von speisen* 24 I 68); *ordnung, art und weise;* by course *nach der reihe* 23, 13252. *Fr.*
coursednesse *s.* cursidnesse.
courser *sb. renner* 24 I 187.
court, kourt (22, 330. 331. 342), curt (20, 56) *sb. hof, hofversammlung. Fr.*
courteisliche, curteisliche (22, 370), curteslyche (22, 233), curteisle (22, 353), curtaisly (45, 47), curtasly (19, 351; 20, 118) *adv. höfisch, höflich.*
kourteour *sb. hofmann, höfling* 22, 342. *Nengl.* courtier *u.* courter.
courtesie (17, 151), curtesy (24 I 87), curtaise (35, 63) *sb. höfisches betragen, feines benehmen, freigebigkeit. Altfr.*
cousin *s.* cosyne.
custume, custume (17, 113. 161), custome *sb. sitte, gewohnheit. Altfr.* custume, custome.
coueyten (14, 167; 43 II 35), coueten (23, 13365) *sw. vb. begehren, verlangen. Altfr.*
coveitise (*s.* 171, 36; 41, 454), conetise (16, 30) *sb. begier, begehrlichkeit. Altfr.*
covenable *adj. passend, angemessen. Fr.*
covenablenesse *sb. gelegene zeit s.* 158, 9.
covenant *sb. übereinkunft, vertrag, versöhnung* (14, 415). *Altfr.* convenant, covenant.
coueren *sw. vb. erreichen, erlangen,*

sich erholen, aufrichten 27, 4275. *Vgl. anm.*

coveren, koueren (11, 145), kuren (37, 179) *sw. vb. bedecken, verdecken* (43 II 23). *Altfr.* covrir, couvrir.

covertour *sb. bedeckung. Altfr.* coverture.

covetous, covitous (44, 118), cowatouß (19, 195) *adj. habgierig.*

cowardy *sb. feigheit* 19, 26. *Altfr.* couardie.

cowardys *sb. feigheit* 27, 4187. *Altfr.* couardise.

cowatouß *s.* covetous.

crabbe *sb.* krebs *(sternbild)* 26, 10. *Ags.* crabba.

crabid *adj. grämlich* 16, 26. *Vgl. Mätz. W.* 496.

cradel *sb. wiege. Ags.*

crauen *sw. vb. bittend verlangen, begehren. Ags.* crafian.

craft *sb. geistige kraft, geschicklichkeit, künstliche anfertigung, kunst* (23, 13216; 24 I 177; 46, 218). *Ags.* cræft.

craftely, craftily *adv. erfahren, weise, künstlich.*

crafti *adj. listig, erfahren; künstlich, mit geschick gemacht* (26, 57). *Ags.* cræftiȝ.

crampe *sb. krampf. Altfr.*

creatour *sb. schöpfer s.* 164, 1; 165, 1. 4; 41, 119. — creatours 27, 4103 *vgl. anm. Altfr.*

creature *sb. geschöpf. Fr.*

credence *sb. glaube, vertrauen* 36, 737. *Altfr.*

crepen *st. abl. vb.* V *kriechen. Ags.* creópan.

crewelle *s.* cruel.

cri *sb. schrei, geschrei, ruf. Fr.*

cryen, kryen (27, 4275. 4296) *sw. vb. rufen, schreien; anrufen. ausrufen* (24 I 38). *Fr.*

crisolyte *sb. ein edelstein* 16, 139. *Altfr.*

crist *sb. Christus; monstranz* 27, 4315.

cristall *sb. kristall. Ags.* cristalla.

cristen, cristine, christen (26, 160) *adj. christlich* 16, 20. 123. 127; 22, 361; 50, 418. — *subst. adj.* 16, 240; 27, 4113. *Ags.*

cristente *sb. christenheit. Altfr.* crestiente.

cristynen *sw. vb. taufen. Ags.* cristnian.

crois *s.* cross.

cronyk *sb. geschichtsbuch, chronik. Fr.*

cronycler *sb. geschichtsschreiber* 21 II 11.

crop *sb. kropf; auch vom hals oder der gurgel eines menschen gesagt:* 26, 116. *Ags.*

cros (41, 415; 46, 110), croos (6, 53), crosse (21 II 14; 16, 109), croice (22, 350), crois (16, 187; 41, 444) *sb. kreuz. Altfr.*

cronne *s.* corowne.

crownen, krownen *s.* corownen.

crucche *sb. krücke* 7, 62. *Ags.* crycc.

crucifien *sw. vb. kreuzigen. Fr.* crucifier.

cruel, cruwel (25, 599; 47, 92), crwele (20, 162), crewelle (34 I 17) *adj. grausam* — *adv.* cruely, cruelly 45, 227. *Altfr.* cruel.

cruelnesse *sb. grausamkeit* 18 I 31. *Nengl.*

cruelte *sb. grausamkeit. Altfr.*

cow *sb. kuh; pl.* kyn 22, 244. 361. *Ags.* cû.

couherde, kouherde (22, 371. 373), kowherde (22, 171. 217. 241) *sb. kuhhirte.*

culuere *sb. taube. Ags.* culfre.

culpable *adj. schuldig. Fr.*

cum *s.* comen.

cumbren *s.* combren.

cumly (23, 13216), comly, comely, comliche (27, 4188) *adj. u. adv. zukommend, passend; freundlich, lieblich, herrlich. Ags.* cymlîc.

cumpany *s.* compaignie.

cumpas, cumpassen *s.* compas, compassen.

cumplaynt *s.* compleynte.

cuning *adj. schlau* 38, 300.

kunnen *vb. praet. praes. wissen, kennen* (*s.* 157, 41), *können* (*s.* 162, 23; 163, 25). *Ags.* cunnan.

kunnyng *vbsb. wissen, kenntnis* (*s.* 146, 33; 161, 29).

cuppe, cupe (38, 329) *sb. becher. Ags.* cuppa.

cure, kure (47, 159) *sb. sorge, mühe* (31, 18 *s. anm.*); *heilung; kunst* (15, 132). *Fr.*

curen *sw. vb. sorge tragen, sorgen; heilen. Altfr.* curer.

kuren *s.* coveren.

kuryng *vbsb. heilen, heilung s.* 162, 7.

curious *adj. neugierig* 47, 101. *Altfr.*

curyously *adv. sorgfältig, eifrig s.* 160, 42.

cursen, course *sw. vb. fluchen. verfluchen, verwünschen. Ags.* cursian.

cursidnesse (32, 31), coursednesse *sb. niederträchtigkeit, fluchwürdiges betragen. Nengl.*

cursyng *vbsb. verfluchung, fluch* 41, 286.

curteys *s.* corteys.

kus *sb. kuss. Ags.* cos, cus.

cwsynes (28, 1185, 1205), cusynace (28, 1270) *sb. base, cousine.*

cussen, kyssen (14, 418), kyß (28, 1231), kessen (24 II 4) *sw. vb. küssen. Ags.* cyssan.

kuþen (22, 231), kythen (27, 4194) *sw. vb. künden, offenbaren, zur schau*

tragen. Praet. kudde (22, 231), *part.* kyd, kydde (22, 321; 37, 9). *Ags.* cȳðan.

kuþþe (22, 331), kyth (23, 13166) *sb. heimat, land u. leute; bildung, feine sitte* (22, 331). *Ags.* cȳðð, cȳð.

cutten, kutten (*s.* 148, 9), kitten (18 I 90; *s.* 149, 9; 163, 15) *sw. vb. schneiden, hauen, umhauen* (*s.* 163, 15). *Nengl.* cut. *Vgl. Mätz. W.* 531.

ceder, cedre *sb. ceder. Ags.* ceder; *Altfr.* cedre.

celestial *adj. himmlisch. Fr.*

cely *adj. seltsam* 25, 529 = sely, selly.

centre *sb. mittelpunkt. Fr.*

cercle *sb. kreis, zirkel. Altfr.*

certeyn, certene (42, 61) *adj. gewis, bestimmt, sicher.* — *adv.* certayne, certeynliche (47, 81), certeynly *sicherlich.* — in certayne (11, 80; 18 I 96) *sicherlich*, ben in certeyne þat *sicher sein, dass* 43 II 82. *Fr.*

certeynte, certeinete *sb. sicherheit.*

certes, certis *adv. sicherlich.*

cesen (*s.* 162, 7 *u. s.*), ceessen (*s.* 149, 16), sessen (11, 24) *sw. vb. aufhören, aufhören machen, endigen. Fr.* cesser.

cesoun *sb. jahreszeit* (46, 71. 153 *u. s.*) = sesoun.

circuite *sb. umkreis. Nengl.* circuit.

circumstance *sb. umstand. Fr.*

cysterne *sb. wasserbehälter. Fr.*

cite, citee (46, 10 *u. s.*), citie (44 *öfters*), cittie (38, 245. 296) *sb. stadt. Fr.*

chace (15, 345), chas (20, 162. 163) *sb. jagd, verfolgung. Altfr.*

chacen (24 II 111), chasen (20, 159; 22, 216) *sw. vb. jagen, treiben* (20, 159). *Altfr.* chacer, chaser.

chaffe *sb. spreu. Ags.* ceaf, cef.

chayere *sb. thron, sessel* 43 I 2. *Altfr.* chaere, chaiere.

chayne, chein *sb. kette. Fr.*

chalk *sb. kalk. Ags.* cealc.

chalenge *sb. (boshafte) beschuldigung s.* 150, 1; 151, 1; 152, 14 *u. s. Altfr.*

chalengen, challengen *sw. vb. beanspruchen* (43 II 48). *Altfr.*

chambirleyn *sb. kämmerer, kammerherr* 16, 173. *Altfr.* chambrelein.

chambre, chambir (50, 187) *sb. Fr.* chambre; *Nengl.* chamber.

chance, chaunce, chauns (*s.* 160, 30) *sb. fall, zufall, geschick* (15, 75), *glücksfall, glück. Altfr.* cheance, chance.

chane *sb. khan* 16, 160. 162.

change, chaunge *sb. wechsel. Fr.*

changeable, chaungeable *adj. veränderlich.*

changen, chaungen *sw. vb. wechseln, ändern, verändern, sich verändern. Fr.* changer.

changing, chaunging *vbsb. wechsel.*

chanon (26, 137), channone (11, 177) *sb. kanonicus. Altfr.* canonie, chanonie.

chapelle *sb. kapelle, kirche. Fr.*

chapen *sw. vb. entfliehen* 27, 4261 = achapen *s. anm.*

chapitre *sb. kapitel. Altfr.*

charboncle *sb. karfunkel* 46, 128. 145. 147. *Altfr.* carbonc.e, charboucle.

charge *sb. last* (9, 40); *bedeutung, wichtigkeit* (24 II 13); *auftrag* (17, 127; 35, 12), *amt* (17, 152). *Fr.*

chargen *sw. vb. beladen, beauftragen, befehlen* (26, 120; 50, 162); — *impers. es kümmert* 27, 4262. *Fr.*

chariot *sb. wagen. Altfr.*

charitably *adv. liebevoll* 16, 107.

charitee, cheryte (10, 46. 58) *sb. liebe, nächstenliebe u. liebe, gnade gottes* (41, 355). *Fr.*

charme *sb. zauberspruch* 23, 13228. *Fr.*

chasen *s.* chacen.

chaste *adj. keusch. Altfr.*

chasten, chasty (19, 122) *sw. vb. züchtigen, bessern. Altfr.* chastier.

chastisen *sw. vb. züchtigen, strafen* 1 *Ps.* 112, 33; 7, 90; *s.* 156, 12. *Vgl.* chasten.

chastyte *sb. keuschheit. Altfr.* chastete.

chauns *s.* chance.

che = she 4, 2. 9; 33, 2. 3. 4. 14.

cheke *sb. kinnbacken, backe, wange. Ags.* ceáce.

chef, chief *sb. haupt, oberhaupt; haupt- in zusammensetzung:* chieffcitee (42, 34), chiefflord (42, 76), chiefregistrer (= *hauptbeschreiber* 26, 18), chieftour (46, 127) *etc. Altfr.*

cheftayne (27, 4261), chiefteyne (50, 74) *sb. häuptling, kapitän. Altfr.* chevetaine.

cheyff *s.* chef 19, 151: halde in ch. *vgl. anm.* 19, 154.

cheyß *s.* chesen.

chep *sb. kauf, handel* 46, 19. *Ags.* ceáp.

chepman *sb. kaufmann* 17, 133.

cheer *adj. teuer, wert, lieb* 16, 56. *Fr.*

cherche *s.* kyrke.

chere, cheere, chiere *sb. antlitz, gesicht, miene, geberde; freundliche aufnahme, fröhlichkeit* 7, 45; 17, 111. *Altfr.*

chere *sb. mal* 3, 2. *S. anm. dazu.*

cherye *sb. kirsche. Ags.* cyrs(beám); *Nengl.* cherry.

cherishen, cherisshen, cherichen *sw. vb. gern haben, wert halten* (24 II 7; 32, 52), *pflegen* (23, 13228. 341). *Fr.* cherir; *Nengl.* cherish.

cheryte *s.* charyte.

cherl, churle (27, 4182) *sb. kerl, bauer* 22, 271; 11, 156; *gemeiner soldat* 27, 4182. *Ags.* ceorl.

cheerte *sb. liebe, werthaltung* 16, 52. *Vgl.* cherite, charite.

cherubin *sb. cherub* 26, 34.

chese *sb. käse. Ags.* cêse, cŷse.
chesel *sb. kiesel. Ags.* ceosel.
chesen, cheyß (19, 43) *st. abl. vb.* VI *wählen. auswählen. Part.* ichosen 50, 122. *Ags.* ceósan.
chesing *vbsb. wahl.*
chest *s.* kiste.
chevalrye, chewalry (19, 25), chiualrie (16, 174) *sb. reiterei, ritterschaft* (16, 174), *ritterlichkeit* (19, 25). *Altfr.* chevalerie.
cheviceen *sw. vb. sorgen für, helfen* 17, 101 *anm.*
chevyn *sw. vb. erfolg haben, etwas ausführen* 27, 4179.
chewen *st. abl. vb.* VI *kauen. Ags.* ceówan.
chyden *sw. vb. zanken, schreiend schelten* 24 II 303; 41, 275; *praet.* chydde 12, 194; 14, 416. *Ags.* cîdan *st. u. sw. vb.*
chyding *vbsb. streiten, zank* 11, 287.
chief *s.* chef.
chiere *s.* chere.
child, chylde *sb. kind: plur.* children, childerene, chyldryn (10, 90), childer *s.* 154, 7; 48, 14. 73. *Ags.* cild.
childhode *sb. kindheit. Ags.* cildhâd.
chin, chynne *sb. kinn. Ags.* cin.
chinchy *adj. knauserig* 17, 136. *Vgl. anm. u. Mätz. W.* 569.
chyne *sb. spalte, ritze* 47, 82. *Ags.* cine.
chirche *s.* kyrke.
chiterynge *vbsb. gezwitscher* 47, 13. *Nengl.* chitter.
choise *adj. erwählt, ausgezeichnet* 23, 13341. *Vgl. Mätz. W.* 562.
choppen *sw. vb. hauen, schlagen* 27, 4262. *Vgl. Mätz. W.* 553.
christen *adj. christlich* 26, 160 *s.* cristen.
churle *s.* cherl.

D.

daze (*s.* 148, 52; *s.* 154, 35. 40), day, daye *sb. tag.* — to daye *heute. Ags.* dæg.
day *sb. s.* daze.
day *vb. s.* deien.
daynte, dainty *sb. gefallen, freude* 23, 13284. *Altfr.* daintie.
dayntevous *adj. freude erregend, kostbar* 27, 4197.
dal *sb. tal. Ags.* dæl.
dalyaunce *sb. zärtlichkeit, tändelei. Vgl. Mätz. W.* 584.
damage *sb. schaden. Fr.*
dame, dam (49, 74) *sb. herrin, frau. Fr.*
damysele (46, 201. 214), damyselle (46, 226. 235) *sb. mädchen, jungfrau. Altfr.* dameisele, damisele.
damnable, dampnable (16, 189) *adj. verdammungswürdig.*
damnacion, dampnacion (37, 157) *sb. verdammung.*
damnen, dampnen *sw. vb.* 1 *Ps.* 142, 107; 38, 227. *Fr.*
dan *sb. herr (in der anrede)* 26, 82. 83. *Vgl. anm. zu* 15, 215. *Altfr.* dans.
dance, daunce *sb. tanz. Fr.*
danceen, daunceen *sw. vb. tanzen.*
danger, daunger, daugier *sb. gewalt, macht, willkür* (23, 13127); *schwierigkeit, leid, übel* (34 I 17); *gefahr* (36, 711); *weigerung* (34 III 22). *Altfr.*
dar, dare (8, 55) *praet. praes. vb. wagen. Plur.* dur (16, 35); *praet.* durst, durste, dorst. *Auch schon mit praesent. bedeutung. z. b.* 1 *Ps.* 129, 22. *Ags.*
darling *s.* derling.
dart *sb. wurfspiess, geschoss. Altfr.*
date *sb. datum* 21 II 28. *Fr.*
daughter *s.* doghter.
daunten *sw. vb. bezähmen, bezwingen* 15, 469; *s.* 172, 7; 41, 439. *Altfr.* donter, dauter.
dawen *sw. vb. tagen* 14, 178; 26, 129; 50, 85. *Ags.* dagian.
de, dee *sb. Gott:* per de *bei Gott* 28, 1196. *Altfr.*
dee *sb. würfel; plur.* dice 38, 329. *Altfr.* de.
dead *adj. s.* ded.
deale, dealen *s.* dele *sb.*, delen *vb.*
deare *s.* dere.
debat *sb. streit, zank. Fr.*
debaten *sw. vb. streiten, hadern.*
deboneire (43 I 15), deboner (19, 362) *adj. gutmütig. Altfr.* de bon aire.
debonerly *adv. gutmütig, gütig* 41, 558; 50, 348.
debreken *sw. vb. hin- u. herzerren s.* 167, 44 *anm.*
deceaven *s.* deceyuen.
deceyte, disceyt (41, 455), disceyte (16, 61. 184. 240), disseit (*s.* 171, 35) *sb. betrug, arglist, hinterlist. Nengl.* deceit.
deceyuen, deceaven (38, 286), desceyuen (43 II 3; *s.* 156, 13), dysceyuyn (18 II 48; 41, 192), disseyven (*s.* 147, 4; 151, 16) *sw. vb. täuschen, betrügen, hintergehen. Altfr.* deceivre.
declaren *sw. vb. erklären. Fr.* declarer.
ded, dead (*No.* 38), deid (19, 37) *adj. tot; totenbleich, totenstarr* (25, 559). *Ags.* deád.
deedborun (*s.* 155, 9), deadborn (*s.* 154, 10) *adj. totgeboren.*
dede, deid (19, 302; 28, 1176) *sb.* 1. *tat, werk.* 2. *sache, angelegenheit* 20, 91. 3. *urkunde* 14, 185. — in dede *in der tat. Ags.* dǣd.
dede *sb.* = deþ.

dede = dide *s.* don.
dedeyngen *sw. vb. verschmähen. Vgl. auch anm. zu* 19, 376. *Altfr.* desdaigner, dedaigner.
deedlich (25, 536), dedly, deedli *adj. tötlich. Ags.* deádlîc.
deef *adj. taub. Ags.* deáf.
defam *sb. unehre, schande* 28, 1246. *Altfr.* diffame, defame.
defaute, defauute (45, 77) *sb. mangel, fehler. Altfr.*
defawtyn *sw. vb. zu ende bringen, zu ende gehen* 19, 182. *Zu Fr.* defaute.
deuel, devil (38, 7), devill (44, 101), dewill (20, 85), divel (41, 202) *sb. teufel.* — deuill waie 26, 162 *s. anm.* — *Ags.* deófol.
defence *sb. verteidigung, schutz. Altfr.* defense.
defenden, deffende (50, 417), diffendin (16, 103; 50, 143) *sw. vb. verteidigen, schützen, abwehren, verhindern* (16, 103). *Fr.* defendre.
defet *adj. niedergeschlagen, krank* 25, 618. *Part. zu* desfaire, defaire.
defoulen *sw. vb. erniedrigen, entehren* (41, 252. 448. 467); *unterdrücken, niederdrücken* (42, 6). *Vgl. Mätz. W.* 598 *u.* 599.
degradyn (19, 175), degraten (38, 113) *sw. vb. (einer würde) entkleiden, entsetzen.*
degre *sb. stufe (der treppe* 46, 136. 140); *stufe, grad, rang, klasse; art und weise* (37, 187); *lage* (2, 44); *stand* (15, 258); *grad (astron.* 24 II 40). *Fr.*
deid *sb. s.* dede.
deid *sb.* deid *adj. s.* deþ, ded.
deien, dyen (16, 3; 36, 721 *u. s.*), dai (34 III 18) *sw. vb. sterben.* — *praet.* deied, deyid, diede. *Altn.* deyja; *Nengl.* die.
deien *sw. vb. färben. Ags.* deágian.
deignen *sw. vb. würdigen. Fr.* daigner.
deill *s.* dele.
deynte *adj. köstlich, lecker* 24 I 62. *Vgl. Mätz. W.* 601.
deyntee *sb. leckerbissen* 24 I 293. *Altfr.* daintie, dainte.
deire *sb. schaden, harm. Ags.* daru.
deys *sb. erhöhter sitz, ehrensitz* 24 I 51. *Altfr.*
del *sb. schmerz, kummer* 22, 13349 *s.* doel.
delayen *sw. vb. aufschieben, verzögern. Fr.* delaier.
dele, delle (15, 185), deel (17, 153), deale (38, 77), deill (19, 393) *sb. teil, anteil.* — sum deill *etwas. Ags.* dǣl.
delectabely *adv. lieblich, erfreulich.*
delectabull (11, 28), delettabull (11, 9), delitable (16, 11), delitabill (19, 1) *adj. lieblich, erfreulich, vergnüglich. Lat.* delectabilis; *Altfr.* delitable.
delen *sw. vb. teilen, zerteilen, austeilen; teil nehmen, sich beteiligen, handeln* (38, 295. 303). *Ags.* dǣlan.
deluen *st. abl. vb.* I *graben, aufgraben, Ags.* delfan.
delicacie *sb. schwelgerei. Nengl.* delicacy.
delice *sb. vergnügen, lust. Fr.*
delicen *sw. vb. vergnügen, belustigen s.* 146, 22.
delicious *adj. köstlich, lieblich.*
deliciously *adv. köstlich.*
delitable *s.* delectabull.
delite *sb. vergnügen, wonne, genuss. Altfr.* delit.
delyten *sw. vb. ergetzen, vergnügen machen; sich ergetzen, sich freuen. Altfr.*
delyueryn, delyvir (49, 24) *sw. vb. erlösen, befreien, ausliefern. Fr.* delivrer.
deliuerly *adv. unverzüglich* 22, 349. *Vgl. Mätz. W.* 604.
deluge *sb. überschwemmung. Fr.*
demaunden *sw. vb. verlangen* 50, 252. *Fr.* demander.
demen *sw. vb. richten, verurteilen, durch richterspruch zuteilen* (27, 4307); *beurteilen, halten für* (17, 77), *glauben* (*s.* 147, 23; 158, 30). *Ags.* dêman.
demenen *sw. vb. führen* (27, 4077), *behandeln, sich benehmen, aufführen* (45, 39; 50, 384). *Part.* demened *geartet. Altfr.* demener.
demyng *vbsb. beurteilung, urteil.*
demonstraunce *sb. darlegung, beweis. Altfr.*
demure *adj. sittsam, bescheiden. Vgl. Müller Etym. W.*
den, denne *sb. höhle. Ags.* denn.
denien *sw. vb. verneinen, in abrede stellen* (50, 229. 243), *etwas abschlagen, einen abweisen* (*s.* 146, 20; 147, 21). *Altfr.* deneier, denier.
dep, depe *adj. tief.* — *adv.* depe. *Ags.* deóp.
departen, deperten (23, 12509) *sw. vb. teilen, verteilen, abteilen, trennen, sich trennen, weggehen, uneinig werden* (*s.* 170, 40). *Fr.* departir.
departing *vbsb. unterschied, scheidung. Vgl. anm. s.* 159, 33.
depe *sb. tiefe. Ags.* deópe.
depeinted (46, 191), depeint (26, 16) *part. und adj. gemalt, bemalt. Fr.* depeindre.
depely *adv. tief.*
deperten *s.* departen.
depnesse *sb. tiefe. Ags.* deópniss, deópness.
deprauen *sw. vb. schlecht machen, herabwürdigen. Altfr.* depraver.
depriven *sw. vb. berauben. Fr.* depriver.

derk, dirk (13 I 28) *adj. dunkel, trübe.* — *subst. dunkelheit* 23, 12531. 13366. *Ags.* deore.

derken *oder* derknen (?) *sw. vb. dunkel werden, das bewustsein verlieren* 23, 13285. *Ags.* dearcian; *Nengl.* darken.

derknes, derknesse, dirkenesse (13 I 28) *sb. dunkelheit.*

dere, diere (15, 162), derre (37, 131), deare (38, 320) *adj. u. adv. lieb, teuer. Ags.* deóre.

deren *sw. vb. schaden, beschädigen. Ags.* derian.

derf *adj. derb, stark, mächtig* (13, 166); *grausam* 27, 4219. 4241. *Vgl. Mätz. W.* 616.

derling (37, 132. 171), dereling (11, 140), darling (38, 320) *sb. liebling. Ags.* deórling.

derne *adj. verborgen, geheim. Ags.* derne, dyrne.

derre *adj. s.* dere.

derworþe *adj. teuer, köstlich. Ags.* deórwyrðe.

desauauntage *sb. nachteil, schaden* 47, 32. 34. *Altfr.*

descenden *sw. vb. herabsteigen. Fr.* descendre.

descorde *s.* discorde.

descoueren *s.* discoveren.

descripcioun *sb. beschreibung. Fr.*

deseace *s.* disese.

desert *sb. wüste s.* 166, 4. 5. 20. *Fr.*

desert *adj. wüst, öde s.* 167, 61; 168, 79.

desert, dyssert (35, 31) *sb. verdienst* 24 II 186; 36, 686. *Altfr.* deserte.

deseruen *sw. vb. verdienen. Altfr.* deservir.

desire, dissyre (23, 13138. 13185) *sb. wunsch, begierde. Fr.*

desiren, dissiren (23, 12478) *sw. vb. wünschen. Fr.* desirer.

desiring *vbsb. wunsch.*

desirous *adj. begierig, gierig, eifrig. Altfr.*

desolate *adj. verlassen, trostlos, einsam. Nengl.*

despence *sb. ausgabe* 17, 205. *Altfr.* despense.

despenden, dispenden (19, 319; 41, 400) *sw. vb. ausgeben, verwenden* (41, 400), *aufwenden. Altfr.* despendre; *Nengl.* dispend.

desperate *adj. verzweifelt. Nengl.*

despisen, dyspysen (1 *Ps.* 129, 54; *Ps.* 142, 15) *sw. vb. verachten. Altfr.* despire; *Nengl.* despise.

despit, despyte, despyht (10, 88) *sb. verachtung. Altfr.*

despoylen, disspoyllen (27, 4127) *sw. vb. berauben, ausplündern. Altfr.* despoiller.

desporte, disporte (26, 22. 163; 36, 722) *sb. spiel, freude. Altfr.* desport; *Nengl.* disport.

desporten, disporten (17, 141) *sw. vb. sich vergnügen, unterhalten.*

destaynen *sw. vb. bestimmen* 27, 4091. 4154. *Altfr.* destiner.

destine (18 I 15), destene (22, 315), destiny *sb. bestimmung, schicksal, geschick. Fr.* destinee.

destitud *part. u. adj. verlassen* 28, 1178. *Nengl.* destitute.

destourben, distourben (15, 221) *sw. vb. in verwirrung bringen, verwirren. Altfr.* desturber.

destourboure *sb. friedenstörer, störenfried* 16, 64. *Altfr.*

destreinen *sw. vb. zwingen* (25, 596 *anm.*; 43, 97). *Altfr.* destraindre.

destroyen, destroȝen (*s.* 148, 4), destruyen (14, 345; 41, 545), distroyen (45, 225), distruyen (*s.* 153, 46), distrien (*s.* 149, 4; 153, 50; 163, 13) *sw. vb. zerstören, vernichten. Altfr.* destruire.

destructione (19, 204), destruccioun (21 I 202), distruccioun (43 II 31) *sb. zerstörung, untergang. Fr.*

destruye *s.* destroyen.

deteinen *sw. vb. zurück halten, gefangen halten. Fr.* detenir.

determinatly *adv. bestimmt* 19, 129. *Nengl.*

deþ, death (38, 103. 111), deid (19, 269) *sb. tod. Ags.* deáð.

dette, (19, 262) *sb. ein dienst, den man schuldet, schuld* (41, 397). *Vgl. auch anm. zu* 19, 253. *Altfr.* dette, dete.

deuyne *adj.* = divine *adj. göttlich* 21 II 9.

deuis *sb. wille, ansicht* — at your devis (26, 99) *nach eurem wunsche, eurem willen. Fr.*

devisen *sw. vb. sagen, beschreiben, erzählen* (24 I 57. 253. 271. 274); *ersinnen, erdenken* (46, 186. 190). *Altfr.* deviser.

deuisen *s.* divisen.

deuocion, deuocyoun *sb. demut, andacht. Fr.*

deuoide *part. u. adj. leer. Zu Altfr.* desvoidier.

devouren *sw. vb. verschlingen, verzehren. Altfr.* devorer, devourer.

deuout, devouth (10, 14) *adj. demütig, ergeben, andächtig. Fr.* devot.

devoutenesse *sb. demut* 24 II 198.

devoutly *adv. ergeben, andächtig.*

dew, dewe *sb. tau* 44, 19. *Ags.* deáw.

dewe *s.* due.

dewren *sw. vb. aushalten, erdulden. Altfr.* durer.

dewresse *sb. härte, strenge, hartes geschick, ungemach. Altfr.* duresce.

dy, dye 27, 4021. 4249 *s.* deien.
dyademe *sb. krone. Fr.*
diapred *adj. bunt, buntfarbig* 46, 207. *Vgl. anm.*
dice *s.* de.
dich, diche *sb. graben, grube s.* 162, 11; 163, 12. *Ags.* dîc.
diere *s.* dere.
diuel *s.* deuel.
diffamen *sw. vb. (eine nachricht, lehre) verbreiten, verkünden (ohne üble nebenbedeutung) s.* 168, 77. *Fr.*
diffendin *s.* defenden.
difference *sb. unterschied. Fr.*
digestioun *sb. verdauung. Altfr.*
diggen *sw. vb. graben, begraben. Vgl. Müller Et. W.* dig.
digne *adj. würdig. Fr.*
digneliche *adv. in würdiger, passender weise.*
dignite, dignete *sb. würde, hohes amt. Fr.*
digten *sw. vb. bereiten, bestimmen, machen. Ags.* dihtan.
diyng *vbsb. sterben, tod s.* 148. 2; 149, 2.
diligence *sb. fleiss, eifer. Fr.*
diligent *adj. fleissig, emsig. Fr.*
dylygently *adv. fleissig, eifrig.*
dim *adj. dunkel, trübe. Ags.*
dyne, dyn *sb. lärm, getöse. Ags.* dyne.
dinen *sw. vb. speisen, zu mittag essen. Fr.*
diner *sb. mahlzeit, essen. Fr.*
dint *sb. schlag, hieb. Ags.* dynt.
dirk *s.* derk.
dirkenesse *s.* derknes.
disceyt *s.* deceyte.
disceyuable *adj. trügerisch* 9, 7. *Nengl.* deceivable.
dysceyuyn, disseyuen *s.* deceyuen.
discencioun *s.* dissencion.
discent *sb. abstammung* 6, 60. *Nengl.* descent.
discernen *sw. vb. unterscheiden* 17, 100. *Nengl.* discern.
disciple *sb. schüler, jünger. Altfr.*
disclaren *sw. vb. aufklären, erklären* 19, 75.
disconsolat *adj. trostlos. Nengl.* disconsolate.
discordaunce *sb. mishelligkeit. Fr.*
discorde, descorde (16, 121) *sb. uneinigkeit. Altfr.*
discoueren, descoueren (41, 193) *sw. vb. entdecken. Altfr.* descovrir.
discoweryng *vbsb. entdeckung, klarlegung* 19, 242.
discreecen *sw. vb. abnehmen, verschwinden* 46, 93. *Vgl. Mätz. W.* 611.
discrecione *sb. verstand, urteil. Fr.*
discriuen, dyscryvyen (35, 46) *sw. vb. beschreiben, schildern. Altfr.* descrivre.
dyscumfyten *sw. vb. überwinden, besiegen. Nengl.* discomfit.
disdayn, disdeyn *sb. unwille, widerwille, abscheu. Altfr.* desdein; *Nengl.* disdain.
disdaynen *sw. vb. nicht würdigen, verachten. Altfr.* desdaigner; *Nengl.* disdain.
disese, disease (41, 270), deseace (38, 315) *sb. widerwärtigkeit, leid, krankheit. Altfr.* desaise; *Nengl.* disease.
disguysen *sw. vb. sich verkleiden, sich in ungewöhnliche tracht kleiden* (45, 177 *anm.*). *Altfr.* desguiser; *Nengl.* disguise.
disguisyng *vbsb. auffallendes aussehen, auffallende tracht* 45, 181.
dishonoure *sb. unehre, schmach. Altfr.* deshonour; *Nengl.* dishonour.
dishonouren *sw. vb. entehren, herabwürdigen.*
disobeyen *sw. vb. ungehorsam sein. Fr.* desobeir; *Nengl.* disobey.
disobeisance *sb. ungehorsam. Fr.* desobeisance.
disordynaunce *sb. unordnung. Altfr.*
dispayren *sw. vb. verzweifeln. Altfr.* desperer; *Nengl.* despair.
disparplen *sw. vb. auseinander treiben, zerstreuen* 1 *Psalm* 142, 98. *Vgl. anm.*
disparpoilen *sw. vb. spalten, auseinander treiben s.* 170, 41. 43. *Vgl.* disparplen.
dispenden *s.* despenden.
dispysen *s.* despisen.
dispitous (45, 41), dispitouß (19, 196) *adj. zornig, grausam. Altfr.* despiteux.
dispitusly (19, 200), dispitiously (23, 13173), disspetously (27, 4127) *adv. grausam, schmählich.*
displesaunce *sb. misfallen, unmut. Altfr.* desplesance; *Nengl.* displeasance.
displesed *adj. ungehalten* 50, 148. 271. 408.
displesen, displease *sw. vb. misfallen. Altfr.* desplaisir; *Nengl.* displease.
displesere *sb. misfallen. Nengl.* displeasure.
disporte, disporten *s.* desporte, desporten.
disposen *sw. vb. anordnen, einrichten;* (*s.* 163, 30 = *Lat.* facere). *Fr.* disposer.
disposicion *sb. verfügung, bestimmung; beschaffenheit, gesinnung* (36, 760). *Fr.*
dispreisen *sw. vb. gering schätzen, tadeln, schelten. Altfr.* desprisier; *Nengl.* dispraise.
disputacioun, disputisoun (*s.* 148, 15) *sb. wortstreit. Altfr.* desputeison; *Nengl.* disputation.
disputen, dispuyten (*s.* 155, 23) *sw. vb. sich streiten mit worten. Altfr.* desputer; *Nengl.* dispute.

disputisoun *s.* disputacioun.
dissch *sb. teller, schüssel. Ags.* disc.
disseit *s.* deceyte.
dissencion (16, 120), discencioun (19, 18) *sb. uneinigkeit. Altfr.* dissension.
dissert *s.* desert.
disseuerance *sb. trennung, streit* 16, 116. *Altfr.* desseverance.
dissimilyng *vbsb. verstellung.*
dissimulour *sb. betrüger, heuchler.*
disspoilen *s.* despoylen.
distaynen *sw. vb. beflecken* 36, 753. *Altfr.* desteindre; *Nengl.* distain.
distance *sb. entfernung, abstand. Fr.*
distincioun *sb. unterscheidung. Fr.*
distreynen *sw. vb. bezwingen, zwingen* 29 I 8; 41, 72. 436. *Altfr.* destraindre; *Nengl.* distrain.
distres, dystresse *sb. unglück, not. Altfr.* destresse; *Nengl.* distress.
distrien *s.* destroyen.
distroyen, distruyen *s.* destroyen.
dystroyour *sb. zerstörer* 10, 78.
distruccioun *s.* destructione.
disturblen *sw. vb. verwirren, beunruhigen s.* 157, 11. *Schott.* distrouble.
diuerse *adj. verschieden; launisch* 45, 151. 200. *Vgl. anm. Fr.*
dyuersyte *sb. verschiedenheit. Fr.*
diuersly *adv. verschiedentlich, auf verschiedne weise.*
diuiden *sw. vb. teilen* 43 I 12. *Nengl.* divide.
divisen, devisen (46, 7) *sw. vb. teilen, einteilen. Altfr.* diviser, deviser.
diuision *sb. teilung; meinungsverschiedenheit* (16, 48), *uneinigkeit* (45, 29).
doctour *sb. doktor, gelehrter. Altfr.*
doctrine *sb. lehre, gelehrsamkeit. Fr.*
doel (50, 230), dole (27, 4173. 4241), del (22, 349) *sb. schmerz, kummer. Altfr.* doel, deol.
doer *sb. täter* (38, 305: ylle doer *übeltäter*).
dove, dowe (33, 4. 8. 12) *sb. taube. Vgl. Müller Etym. W.*
dogge *sb. hund* 22, 295; *s.* 161, 15. *Altfr.* dogue.
doghter, dozter (*s.* 164, 10), dochtyr (19, 200), dougzter (*s.* 165, 11), doughter (41, 274), dowhter (15, 391). doutir (19, 74. 127), daughter (38, 328) *sb. tochter. Ags.* dôhtor.
doyng *vbsb. tun und treiben* (17, 65; *pl.* 67).
dole *s.* doel.
doolful *adj. schmerzlich, traurig, kläglich* 8, 67.
doom, dome *sb. urteil, richterspruch, gericht, schicksal* (19, 235). *Ags.* dôm.
dominacioun *sb. herrschaft. Altfr.*
doon, done, do, doen (26, 108), doe (38, 66. 110) *sw. vb. tun, handeln, machen, bereiten, bewirken, tun lassen; auch zur umschreibung des verbums* (dede do 10, 93). *Ind. praes.* 3 *sing.* dooþ (7, 10. 29), doiþ (7, 4); 3 *plur.* doþ, doon, done, dosse (27, 4331). *Part. pass.* done, do *getan, vorbei, vorüber* (23, 12531).
donge *sb. dung, mist* 41, 139. *Ags.* dung.
dor, dorre *s.* dure.
doten *sw. vb. töricht, von sinnen sein* 13, 196 *anm.*
double, doubill (19, 5) *adj. doppelt. Fr.*
dowblen *sw. vb. verdoppeln. Fr.* doubler.
doublenesse, dowbilneß (28, 1257) *sb. zweizüngigkeit, falschheit* 24 II 197; 32, 62. *Nengl.* doubleness.
doute *sb. angst, furcht, zweifel* (no doute 16, 29; 21 I 26), *zweifelhafte sache* (41, 36). *Altfr.*
douten *sw. vb. furcht haben, fürchten, bezweifeln* (43, 88). *Fr.* douter.
doutfull *adj. zweifelhaft.*
doutles *adj. furchtlos.*
dowarye *sb. leibgeding, wittwensitz* 10, 79. *Altfr.* doaire, douaire; *Nengl.* dower *und* dowery.
draghen, drawen, dre (19, 327) *st. abl. vb.* IV *tragen, ziehen, reissen* (16, 145), *zerreissen* (45, 225), *foltern* (19, 278), *herbei ziehen, mit sich reissen* (18 II 49); *ertragen* (19, 327 *anm.*), (*him* 24 II 9; *hem* 24 I 244) *(sich) begeben, (sich) auf den weg machen, sich nähern* (7, 77). 3 *ind. praes. plur.* drouth (16, 55); *praet.* drewe, drowh, droughe; *part.* drawe, drowe. *Ags.* dragan.
draght *sb. zug, schluck* 17, 148. *Nengl.* draught.
dragoun *sb. drache* 41, 261. *Altfr.*
drawen *s.* draghen.
dre *s.* draghen.
dreed, drede *sb. furcht, zweifel* (17, 157). *Ags.*; *doch vgl. Mätz. W.* 667.
dreden *sw. vb. fürchten, furcht haben, sich fürchten. Impers.* me dredeth 25, 663. *Praet.* dredde, dred, dread (38, 101. 111), *part.* dred (*s.* 149, 22), dradde (45, 94). *Ags.* ondrǣdan.
dredful, dredefull *adj. fürchterlich, schrecklich.*
dreghe *adj. lang, weit* 27, 4220 *anm.*
dreem *sb. traum. Ags.* dreám.
dremyng *vbsb. träumen, traum.*
drepen *st. abl. vb.* II *u. sw. vb.* (23, 13261) *treffen, erschlagen. Ags.* drepan.
drery *adj. traurig. Ags.* dreóriz.
drerynesse *sb. traurigkeit. Ags.* dreórizness; *Nengl.* dreariness.
dressen *sw. vb. wohin wenden, richten*

(me 10, 100; hem 24 I 282), *sich anschicken* 23, 13138. *Altfr.* dresser.
drye, draie *adj. u. adv. trocken, verdorrt* (*s.* 169, 2. 4); *kalt, teilnahmslos* (1 *Ps.* 112, 44; 17, 135). *Ags.* dryȝe.
drien *sw. vb. trocken machen, trocknen, durstig machen* (27, 4172); *dürre werden; trocken, reif werden (vom getreide)* 18 II 28. *Ags.* dryȝan.
dryven *st. abl. vb.* V *treiben, wegtreiben, vertreiben. Ags.* drîfan.
dryȝlych *adv. herrlich, schön* 13, 235. *Ags. adj.* dryhtlîc.
dryȝtyn (13, 214). dryghttyne (27, 4158), dryghttene (27, 4306) *sb. herr* (= *Gott*). *Ags.* dryhten, drihten.
drynk *sb. trank, getränk* 14, 364. 366. *Ags.* drinc.
drynken *st. abl. vb.* I *trinken. Ags.* drincan.
drinking *vbsb. trinken.*
drynkles *adj. ohne trank* 27, 4173.
dronken, droncken (38, 325) *adj. betrunken, trunken. Part. pass. zu* drinken.
dronklewnesse *sb. trunkenheit* 47, 168. *Vgl. Mätz. W.* 683.
drope *sb. tropfen. Ags.* dropa.
droppen *sw. vb. triefen, tröpfeln s.* 162. 28; 163, 30. *Ags.* dropian.
drowry *sb. liebeszeichen, geschenk* 33, 2 *anm.*
drouth = draweth 16, 55 *anm.*
droue *sb. trieb, was ausgetrieben wird, herde* 22, 181; *s.* 146, 13; 147, 13. *Ags.* drâf.
droughthe, droughte (27, 1172) *sb. trockenheit, dürre.* 24 I 110. *Nengl.* drought.
drownen *sw. vb. ertränken, ins wasser werfen; ertrinken* 23, 12518. 13288. *Nengl.* drown.
droupen *sw. vb. niedergeschlagen, traurig sein* 8, 49. *Altn.* drupa.
du (23, 12491 *anm.*; 23, 13132. 13324), due (23, 13386), dewe (18 II 38; 43 I 22) *adj. gebührend, passend, recht. Altfr.* deu.
dubben *sw. vb. zum ritter schlagen* (8, 33; 27, 4199); *verzieren, ausschmücken* (46, 143). *Ags.* dubban; *Altn.* dubba.
duke *sb. herzog. Fr.*
duchie *sb. herzogtum* 49, 4. 5. *Altfr.* duchee.
duelly *adv. gebührender massen.*
duellyn *s.* dwellen.
doughte = thoughte 50, 379 *anm.*
doughty *adj. tüchtig, tapfer. Ags.* dyhtiȝ, dohtiȝ; *Nengl.* doughty.
dul *adj. schwerfällig, töricht, unempfindlich* (18 I 29); *dunkel* (*von farbe* 27, 4337). *Ags.* dol; *Nengl.* dull.
dullen *sw. vb. dumm machen, betäuben* 41, 351.
doumb *adj. stumm. Ags.* dumb.
dumpen *sw. vb. versenken, (ins wasser) stürzen* 23, 13289. *Altn.* dumpa.
downe *sb. daunfeder, flaum* 32, 15. *Altn.* dûnn; *Nengl.* down.
doune, downe *adv. nieder, herab, herunter. Zu sb.* dûn *hügel.*
downeward *adv. abwärts, herab.*
dure, durre (48, 4), dore, dor, dorre (25, 531) *sb. tür, öffnung, mündung* (48, 4). *Ags.* duru.
duren *sw. vb. dauern, bleiben. Fr.* durer.
during (*zu* duren) *urspr. part., dann praep. während* 45, 33.
dusk *adj. dunkel, trübe. Nengl.*
dusszeperis *sb. pl. die zwölf mitglieder von Arturs tafelrunde* 27, 4337. *Altfr.*
dust *sb. staub. Ags.*
duellen *s.* dwellen.
dwellen, duellen (41, 327. 328) *sw. vb. weilen, verweilen, bleiben, wohnen* (14. 191. 279), *wo leben. Ags.* dwellan.
dwellyng *vbsb. verweilen, bleiben.*
dwerþ *sb. zwerg* 22, 362. *Ags.* dweorȝ.

E.

earth *s.* erthe.
ease *s.* ese.
easy *s.* esy.
east *s.* est.
ebbe *sb. ebbe. Ags.* ebba.
ebben *sw. vb. ebben* 16, 70. *Ags.* ebbian.
Ebru *sb. Hebraeer* 13, 205.
ec, eek *conj. u. adv. und, auch, dazu noch. Ags.* eác, éc.
eke *adj. ewig. Ags.* ece.
ech, eche, eich, ich, euch, uch *pron. jeder. Ags* ǽghwilc.
echone, echeone, icheone *adj. u. subst. ein jeder, jedermann.*
eddere (*s.* 162, 12. 16), eddre (*s.* 163, 13) *sb. natter, s.* addere.
edifyen *sw. vb. bauen, erbauen. Fr.* edifier.
edifying *vbsb. gebäude.*
euel, euyl *sb. u. adj. s.* yuel.
even, eve (24 II 18; 25, 614), evene (13 II 4, 50, 56), euyn (37, 212), ewyn (19, 106) *sb. abend. Ags.* ǽfen, êfen.
euen *adj. eben, gleich, gleichförmig, gelassen, ruhig* — in euene *im gleichgewicht, gleichmässig* (15, 2). *Ags.* efen, efn.
euene, ewyn (19, 61) *adj. gleichmässig, genau, gerade, eben — Mit conj.* as

temp. 10, 113 *gerade als; compar.* 50, 319 *gerade als ob.*
euenynge *sb. abend s.* 167, 55; 172, 65. *Nengl.*
euenli *adv. in gleicher weise s.* 160, 4; 161, 5.
euensong, evesonge *sb. abendgesang, abendandacht* 8, 57; 49, 144; 50, 257.
euentide *sb. abendzeit.*
euer, evyr *adv. immer, jederzeit, stets; jemals* (11, 20. 84). *Ags.* ǣfre.
euereche (47, 106. 121. 134), eueriche (26, 21) *adj. pron. jeder. Ags.* ǣfre *und* ǣle.
euereither *subst. pron. jeder von beiden s.* 150, 30; 151, 30.
euery chone, euery schone (35, 33) *subst. pron. jedermann.*
euerlastinge *adj. ewig.*
euerlastingnesse *sb. ewigkeit s.* 164, 13; 165, 15.
euermo (25, 663), euirmare (19, 155), evirmor (19, 241), euermore (7, 49; 12, 12) *adv. immerdar, allzeit, stets.*
euesterre *sb. abendstern* 43 I 8.
effect *sb. absicht, erfolg, zweck. Altfr.* efect, effet.
effer = affer *sb. geschäft, gebahren, betragen* (19, 361). *Altfr.* afeire, affeire.
eft, efte *adv. wiederum, nachher, später. Ags.* ǣft, eft.
eftyre *adv. u. praep. s.* after.
eftsone *adv. wiederum s.* 168, 23; 169, 19 *u. s.*
egall *adj. gleich* (48, 61), *billig, gerecht* (35, 29). *Altfr.* egual.
eȝe, egh (23, 13206), eye (14, 228), eiȝe (17, 134), eyghe (24 I 266), iȝe (*s.* 165, 21), yȝe (9, 24), yhe (15, 438. 441), ye (11, 3. 150; 17, 98), iye (26, 34); *plur.* eyen (11, 228; 41, 292), eyne (10, 39), eyn (30, 1. 6), yeen (36, 707. 722), ien (11, 20) *sb. auge. Ags.* eáȝe.
egerly (27, 4163), egurly (23, 13351) *adv. eifrig, hitzig. Zu* egre.
egge (32, 19), eghge (27, 4195) *sb. schneide des schwertes, schwert. Ags.* ecȝ.
eggen *sw. vb. schärfen, anreizen* 14, 286 *s. anm.*
eghge *s.* egge.
egle *sb. adler* 24 I 115. *Fr.* aigle.
egre *adj. scharf* (41, 90), *eifrig, hitzig* (43 II 16). *Altfr.* aigre, egre.
eichone 38, 89. 119 *s.* echone.
eye *s.* eȝe.
eyer *adv. u. conj. früher, bevor* 38, 8 *s.* ar.
eiȝte *zahlw. acht. Ags.* eahta, ahta.
eylden *s. anm. zu* 38, 34.
eylen 24 II 155 *s.* aylen.
eymen *sw. vb. schätzen s.* 162, 5 *anm.*
eyn *s.* eȝe.
eynys *sb. s. anm.* 27, 4176.
eyr *s.* aer.
eir *s.* heir.
eirth *s.* erthe.
eirthlye *s.* erþeli.
eite = ete 18, 83.
eyther, ether (*s.* 165, 5. 13; 167, 33) *pron. jeder von beiden.* — eyther, ether . . . or *entweder . . . oder. Ags.* ǣghwæðer, ǣȝðer. *Vgl. auch* other.
elbowe *sb. elboge. Ags.* elboȝa.
eld, elde *sb. alter* 18 I 78; 27, 4221.
eld *adj. s.* 151, 25 *s.* ald, old.
elder, eldest *s.* old.
eldrys *sb. pl. ältern* (19, 163), *vorfahren* (43 II 35. 37). *Ags.* eldran, yldran.
eleccione *sb. wahl* 50, 29. 30. 31. *Fr.*
element *sb. element, bestandteil. Fr.*
elles, ellys, elle (46, 36) *adv. auf andre art, weise, anderweitig, andrenfalls, sonst* (= *Lat.* alioquin *s.* 169, 11. 16). elles where *anderswo, sonstwo. Ags.*
elne *sb. elle. Ags.* eln.
eloquence *sb. beredsamkeit. Fr.*
embracen (27, 4112; 29, 7), embrasen (41, 255), enbracen (6, 40; 15, 431) *sw. vb. umarmen, umfassen. Fr.*
eme *sb. ohm, oheim. Ags.* eám.
emeraute *sb. smaragd. Altfr.* esmeraude.
emyred *adj. bewundert* 35, 57 *anm.*
empeiren *sw. vb. verschlechtern, beschädigen* 15, 302. *Altfr.* empirer, empeirer.
emperie, empere (50, 361) *sb. herrschaft, reich* 43 II 84. *Altfr.*
emperour *sb. kaiser. Altfr.* empereres, empereour.
emprise *sb. unternehmung* 15, 82. *Altfr.*
emprise *sb. kaiserin* 32, 55. *Altfr.* empereris, empereis; *Nengl.* empress.
empti *adj. leer. Ags.* æmtiȝ, emtiȝ.
enbandownyt *part. u. adj. gehörig, untertan* 19, 244.
enbracen *s.* embracen.
enchantement *sb. bezauberung. Fr.*
enchanten, enchaunten *sw. vb. bezaubern. Fr.* enchanter.
enche *s.* inche.
enchesone, enchesoun *sb. ursache, veranlassung* 19, 173. 280; 25, 632. *Altfr.* achaison.
enclinen *sw. vb. neigen, verneigen, neigen zu. Altfr.* encliner.
enclosen *sw. vb. einschliessen, zuschliessen. Altfr.* enclore; *Nengl.* enclose.
encombraunce *sb. ungemach, unannehmlichkeit.*
encorownement *sb. krönung.*
encowntren *sw. vb. begegnen, zusammentreffen. Altfr.* encontrer.
encrely, enkrely (19, 92) *adv. eifrig, heftig* (?) 19, 301. 425. *Vgl. aber Mätz. W.* II 26.

encresen, encreesen (7,3), encressen (*s.* 147,34) *sw. vb. zunehmen, wachsen. Altfr.* encrestre.
encroyssen *sw. vb. bekreuzen* 27, 4113.
ende *sb. ende, zweck, endzweck.* — to the hadder ende 24 I 216 *anm. Ags.*
endelong *adv. entlang.* 21 II 14; 24 II 70.
enden *sw. vb. enden, beenden, ende nehmen. Ags.* endian.
enderday *sb. ein kürzlich vergangner tag, der vorhergehende tag. Vgl. anm.* 15, 98.
ending *vbsb. ende.*
enditen *sw. vb. niederschreiben* 18 I 5. *Altfr.* enditer.
endles, endeles *adj. endlos.*
endowen *sw. vb. ausstatten, begaben mit. Vgl. Müller Etym. W.* endow.
enduren *sw. vb. ertragen, aushalten, ausdauern* (31, 17. 20), *dauern* (15, 131), *leben* (23, 13386).
enemy (16, 109), ennemy (6, 2), enmy (1 *Ps.* 142,3. 98) *sb. feind. Altfr.*
enformen *sw. vb. gestalten, einrichten* (15, 276), *unterrichten, belehren* (24 I 327). *Altfr.* enformer.
enforsen *sw. vb. zwingen* 34 III 10. *Altfr.* enforcer.
engendren *sw. vb. zeugen (vom vater* 50, 228), *erzeugen, hervorbringen. Fr.* engendrer.
engyn *sb. maschine, werkzeug* 24 I 176. *Altfr.*
engynen *sw. vb. ersinnen, betrügen* 14, 250.
England, Englond, Ingland (20, 1. 6) *sb. England.*
Englisch, Englissh, Inglis, Ingliß (19, 189. 193) *adj. Englisch. Ags.* Englisc.
engrelede *part. u. adj. s. anm.* 27, 4183.
enhaunsen (23, 13378), enhauncen (9, 34) *sw. vb. erhöhen, erheben. Vgl. Müller Etym. W.* enhance.
enheritaunce *sb. erbe, erbschaft.*
enheriten *sw. vb. erben.*
eny *s.* any.
enjoinen *sw. vb. anbefehlen, vorschreiben* 27, 4110; 41, 61. 73. *Vgl. Halliw. D. Altfr.* enjoindre.
enluminen *sw. vb. beleuchten, erleuchten. Vgl. auch anm. zu* 26, 55.
enoynten *sw. vb. salben* 27, 4198.
enpese *sb. unruhe, verwirrung* 34 III 1 *anm.*
enqueren *sw. vb. forschen, erforschen* (11, 13; 50, 380), *befragen* (45, 120). *Altfr.* enquerre, enquerir.
ensample (15, 86. 160. 482; 16, 134), ensaumple (15, 31. 45) *sb. beispiel. Altfr.* essample.
enserchen *sw. vb. untersuchen* (27, 4312; *s.* 144, 21; 145, 22). *Altfr.* encercher; *Nengl.* ensearch.
ensuren *sw. vb. versichern* 31, 23. *Altfr.* asseurer; *Nengl.* insure.
entamen *sw. vb. bezähmen* 34 III 9. *Altfr.* entamer.
entent, entente *sb. absicht, vorhaben; sinn* (28, 1241; 36, 768), *denken, gedanke* (12, 200). *Fr.*
enterely *adv. gänzlich* 10, 41. *Nengl.* entirely.
entermedlen *sw. vb. untereinander mischen, vermischen. Altfr.* entremesler, entremedler.
entysynge *vbsb. verlockung, anreizung* 14, 158; 47, 85. *Altfr.* atiser.
entre, entree, enterye (38, 230. 267) *sb. eingang. Fr.*
entremeten *sw. vb. sich einmischen in. Vgl. anm. zu* 50, 8.
entren, enteren, entur (11, 198) *sw. vb. eintreten, herein gehen, betreten* (27, 4310); *mit* in (22, 205; 27, 4163) *und* into (*s.* 153, 33; 168, 1; 169, 1). *Fr.*
entryng *vbsb. eintritt, eintreten.*
entristen *sw. vb. jemand glauben schenken* 34 III 14. *Nengl.* intrust.
envenymen *sw. vb. vergiften. Fr.* envenimer.
envye (32, 62), enuye (*s.* 160, 17; 161, 19), enwy (19, 47) *sb. neid, misgunst. Fr.* envie.
enuyrounen (*s.* 114, 8; 46, 206), enverounen (27, 4125) *sw. vb. umgeben, umringen. Fr.* environer.
eorthe *s.* erthe.
equite *sb. billigkeit, gerechtigkeit. Fr.*
eer, ere *sb. ohr. Ags.* eár.
eer, er, ere *adv. u. conj. früher, eher* 7, 17; 11, 92; *S.* ar.
erbe *s.* herbe.
erchebisshop *s.* archbischop.
ere *sb. ähre s.* 169, 51; 171, 53. *Ags.* ear.
ere = are *s.* ben.
erle, erlle (27, 4199) *sb. graf. Ags.* eorl.
erly *adv. frühe, frühzeitig; zu frühe, zur unrechten zeit s.* 162, 25; 163, 26 *s. anm. Ags.* ǣrlîce.
ermyne *sb. hermelin* 45, 176. *Altfr.* ermine, hermine.
ermite *sb. einsiedler. Altfr.* ermite, hermite.
ernestly *adv. ernsthaft, ernstlich, eiferig. Ags.* eornostlice.
erren *sw. vb. irren, fehler begehen. Part.* errid *im irrtum begangen, vollführt* (*s.* 166, 30). *Fr.* errer.
errour *sb. irrtum. Altfr.* error, errur.
ert *s.* ben.
erþe, eorþe (11, 317. 319. 346), earth, eirth (38, 202) *sb. erde. Ags.* eorþe.

erþelyche (43 II 46), erþely, erdely (11, 107), eirthlye (38, 230) *adj. irdisch. Ags.* eorðlîc.
es = is *s.* ben.
eß *s.* ese.
escapen, eschapen (11, 197. 325. 336) *sw. vb. entgehen, entfliehen. Altfr.* escaper, eschaper. *Vgl. auch* ascapen.
eschaufen *sw. vb. erhitzen* 43 I 19. *Altfr.* eschaufer.
escheven *sw. vb. vollenden, ausführen* 19, 305 *anm. Altfr.* achever; *Nengl.* achieve.
eschewen, eschiewe (36, 775) *sw. vb. meiden, vermeiden* 1 *Ps.* 142, 20; 35, 37; *s.* 157, 23. *Altfr.* eschiver, escheveir.
escounduyen *sw. vb. widersprechen* 45, 74 *anm.*
ese, eß (19, 228. 229) *sb. behaglichkeit, stille, ruhe. Altfr.* aise; *Nengl.* ease. *Vgl. aber auch Müller Et. W.* ease.
esen *sw. vb. erleichtern, beruhigen* 34 II 10. *Altfr.* aisier; *Nengl.* ease.
esy, easy (45, 23), easee (35, 98) *adj. behaglich, ruhig, sanft, leicht. Altfr.* aise *mit anlehnung an Ags.* eáðe.
esily *adv. leicht.*
espien *sw. vb. erspähen, ausfindig machen* 25, 539. 556; 50, 386. *Altfr.* espier.
espirituel *adj. geistig s.* 174, 7; 41, 550. *Altfr. Vgl. auch* spirituel.
essoyne *sb. entschuldigung* 41, 188 *anm.*
est, east (26. 129. 153) *osten, morgen. Ags.* eást.
establen *sw. vb. einsetzen, einrichten. Altfr.* establir.
estate *sb. zustand* (43 I 20), *stand, stellung* (16, 32), *staat, hofstaat* (46, 1). *Altfr.* estat.
este *adj. östlich* 48, 21.
ester *sb. ostern* 50, 328. *Ags.* eástor, eástre.
estimacioun *sb. abschätzung, vorstellung* 46, 126 *anm. Altfr.* estimatioun.
esturne *adj. östlich* 18, 23. *Ags.* eástern.
eten, etten (*s.* 160, 19), eiten (18, 83) *st. abl. vb.* III *essen, fressen. Praet. sing.* eet (*s.* 166, 11), *sing. u. plur.* ete. *Ags.* etan.
eterne *adj. ewig. Fr.*
ether *s.* eyther.
ethyn (27, 4124), ethen (27, 1161) *sb. riese. Ags.* eoten. *Vgl. anm. zu* 27, 4124.
etyng *vbsb. essen.*
ettelen *sw. vb. sich bereit machen, sich aufmachen, gehen* 22, 272. *Altn.* ætla, etla.
euangeliste *sb. evangelist* 12, 15. *Fr.*
euy = heuy 37, 97.
euidence *sb. beweis, augenscheinlicher beweis* 15, 217. *Fr.*
ewill *s.* yfel.
exaltacioun *sb. erhöhung* 21 I 11. *Fr.* exaltatioun.
exaltat *adj. erhöht* 16, 33 *anm.*
exalten, exsaulten (38, 307) *sw. vb. erhöhen. Fr.*
exceden *sw. vb. übertreffen. Fr.* exceder.
excellence *sb. vorzüglichkeit. Fr.*
excepte *part. pass. ausgenommen* 48, 52.
excesse *sb. ausschweifung, gehen über das rechte mass. Fr.* exces.
exciten *sw. vb. anregen, erregen. Fr.* exciter.
excusacioun *sb. entschuldigung. Fr.*
excusen *sw. vb. entschuldigen. Fr.* excuser.
executen *sw. vb. ausführen. Fr.* executer.
exercen (43 II 55), exercysyn (10, 15. 17) *sw. vb. üben, ausüben. Fr.* exercer; *Nengl.* exercise.
exhortacioun *sb. ermahnung. Altfr.* exhortatioun.
existent *adj. seiend, beschaffen seiend; oder: herausgehend über das rechte mass(?)* 18 I 67.
expelen *sw. vb. austreiben. Nengl.* expel.
experience *sb. erfahrung. Fr.*
experiment *sb. versuch, zauberkunst* 23, 13217.
expert *adj. erfahren, kundig (mit acc. der sache). Fr.*
expiracionne *sb. aushauchen des lebens, tod* 21 II 18. *Fr.*
expounen (*s.* 172, 63), expownen (*s.* 171, 18; 171, 74) *sw. vb. auseinandersetzen, erklären. Altfr.* espondre; *Nengl.* expound.
expownyng *sb. erklärung, auseinandersetzung s.* 159, 51.
expresse, exspress (58, 61) *adv. ausdrücklich.*
expressen *sw. vb. ausdrücken, äussern, aussprechen* 16, 191. *Nengl.* express.
exspress *s.* expresse.
extenden *sw. vb. ausstrecken* 37, 187; *sich erstrecken* 48, 7. *Nengl.* extend.

F.

fa, fay (19, 429), fo *sb. feind; pl.* fays (19, 223), foon (6, 2). *Ags.* fáh, fá.
fable (21 I 172), fabill (19, 2) *sb. fabel, erfindung. Fr.*
face *sb. antlitz, gesicht; auch für die ganze person* 37, 21. *Fr.*

fadem *sb. faden (maass). Ags.* fæðm.
faden *sw. vb. schwinden, vergehen. Nengl.* fade.
fader, fadyr, fadur *sb. vater, vorfahre, gevatter; auch als anrede von geistlichen* 15, 216. *Ags.* fæder.
fadyrly *adj. väterlich* 37, 27.
fagot *sb. reissigbündel* 37, 113. *Fr.*
fay *s.* fa.
fay, faye *sb. s.* faith.
faile *sb. fehl, irrtum* — wiþouten, sanz faile *ohne zweifel* (16, 173; 50, 278). *Altfr.* faille.
faylen, (27, 4272; 41, 227) *sw. vb. fehlen, fehler begehen, irren, fehlgehen,* (10, 22; 38, 119); *mangeln* (*s.* 155, 3; 161, 23), *ermangeln, nicht erlangen* (21 I 34; 50, 311); *zu ende gehen, vergehen* (7, 63; 41, 310), *aufhören* (41, 392); *unterlassen, nicht tun* (50, 231); *nicht da sein* (27, 4272; 41, 227). *Altfr.* faillir.
faylinge *sb. aufhören* 41, 308.
fayn *adj. freudig, bereitwillig.* be fain 49, 23 *anm.*
fayndyn *sw. vb. versuchen* 19, 42. *Ags.* fandian.
fayne, feyne *adj. u. adv. fröhlich, bereitwillig; adv. mit freuden, gerne. Ags.* fægen.
fainen (26, 39), feinen (26, 50), feignen (15, 166), feynȝen (19, 341) *sw. vb. heucheln* (15, 166; 26, 39); *erdichten* (26, 50). *Fr.* feindre; *Nengl.* feign.
faynt, feynt *adj. schwach, kleinmütig.*
fayr, faire, feir *adj. u. adv. schön, lieblich, gut. Ags.* fæger.
fayrye, feirye (22, 230) *sb. zauberei* (24 I 193; 46, 92); *feenvolk, feenland* (24 I 88). *Altfr.* faerie; *Nengl.* fairy.
fairly *adv. schön, gut* 20, 13.
fairenesse, fairenes *sb. schönheit, güte, anstand* (45, 40). *Ags.* fægerness.
faiterie *sb. betrug* 15, 179. *Vgl.* faitour.
faith (14, 349), feiþ (14, 315), feiȝþ (22, 275), fay, faye (38, 42) *sb. treue, wahrheit, billigkeit; glaube.* — in feith *in wahrheit, wahrlich;* in faye *wahrlich* (27, 4253); ma fay *meiner treu* 34 III 13. *Altfr.* feid, fei; *Nengl.* faith.
faithful, feithful *adj. getreu, wahrhaftig.*
faithfully, feithfully *adj. u. adv. wahrhaftig.*
faitour *sb. betrüger, heuchler* 15, 174 *anm.*
falden, folden *urspr. st. red. vb., später meist sw. vb. falten, zusammenlegen* (*s.* 150, 9); *zusammenschmieden* (*s.* 163, 16). *Part.* folden (*s.* 168, 68), foldid (*s.* 163, 16). *Ags.* fealdan.
fallen *st. abl. vb. u. sw. vb. fallen, stürzen, zufallen* (1 *Ps.* 142, 50; 6, 33; 13, 178; 22, 203), *zukommen* (22, 324), *geschehen* (49, 71), *eintreten* (19, 106). *Praet.* fell (20, 6; 49, 71), fil (24 II 127. 198), fille (24 II 224); felde (*s.* 170, 18. 21; 171, 7. 8). *Ags.* feallan.
fals *adj. falsch, unwahr. Ags.*
falseliche, falsely *adv. fälschlich, treulos.*
falsen *sw. vb. verderben, fälschen* 24 II 281. *Ags.* falsian.
falset *sb. falschheit* 19, 377. *Altengl.* falshed; *Nengl.* falsehood.
falshod *sb. falschheit* 46, 241. *Nengl.* falshood.
falsnesse *sb. falschheit. Nengl.* falseness.
fame *sb. gerücht, ruf, ruhm* (20, 102). *Fr.*
fangen, fongen *st. red. vb. fangen, nehmen, empfangen. Ags.* fanȝan, fon.
fantasye, fantase (34 III 26) *sb. trugbild, idee, sinn* (34 III 26), *gedanke an* (20, 35), *gelüst, neigung* (32, 51).
fantown *sb. trugbild, wahngebilde. Altfr.* fantom, fantum. *Jamies. fasst es als adj. doch falsch, vgl.* 20, 138.
fare *sb. ereignis, abenteuer. Vgl. anm.* 14, 125.
faren *st. abl. vb.* IV *fahren, gehen; ergehen, geschehen* (14, 224); *verfahren mit* (23, 12540); *sich befinden:* faire 37, 21; amisse 38, 160; the bet 24 II 142. — fare wel *lebe wol* 37, 45. 53. *Ags.* faran.
farewel *sb. lebewol, abschied.*
farrist *s.* fer.
faste *adv. tüchtig, schnell, eifrig, heftig, eilig.* faste by *dicht bei. Ags.* fæste.
fasten *sw. vb. fasten. Ags.* fæstan.
fastnen *sw. vb. festmachen, befestigen s.* 167, 26; 43 I 2. *Ags.* fæstnian.
fat, fatte (32, 38) *adj. fett. Ags.* fæt.
fatal *adj. verhängnisvoll* 10, 19. *Fr.*
fate *sb. schicksal. Nengl.*
faukoun *sb. falke* 24 II 284. 288. *Altfr.* falcon, faucoun.
fauȝte *s.* fiȝten.
fauel *sb. schmeichelei* 16, 59. 74. 81. *Vgl. anm. zu* 16, 59.
fauorabill *adj. günstig. Fr.* favorable.
favour *sb. gunst, vergünstigung. Altfr.*
fee (15, 53), fey *sb. besitz, geschenk, lehen* 19, 58. *Ags.* feoh, feo; *Nengl.* fee.
feare *s.* fere.
fearly *adj. furchtbar. Ags.* fǣrlīc.
feaste *s.* feste.
feate *sb. fertigkeit, kunst* (?) 23, 13239. *Vgl. Schott.* feat = prepare.
feble (23, 13135), febill (18 I 51), febull (23, 13131) *adj. schwach. Altfr.* flebe, feble; *Nengl.* feeble.
feblenesse *sb. schwäche s.* 163, 30.

fecchen *sw. vb. holen, bringen. Ags.* feccan; *Nengl.* fetch.
feden *sw. vb. füttern, nähren. Ags.* fêdan.
feder *s.* feþer.
feuer *sb. fieber. Ags.* fefer.
feffyn *sw. vb. ausstatten, beschenken* (22, 193); *belehnen* (36, 712). *S. anm. dazu. Altfr.* feffer.
feghte *sb. s.* fight.
feye *adj. zum tode bestimmt* (27, 4088. 4180), *totwund* (27, 4209, 4253). *Ags.* fǣʒe.
feighten *vb. s.* fiʒten.
feiʒliche *adv.* (= feiʒþliche) *wahrhaftig.*
feiʒtful *s.* faithful.
feiʒþ *s.* faith.
feild *s.* feld.
feyle *s.* feele.
feynynʒ (24 II 210), feynʒeyng (19, 341) *vbsb. betrug, heuchelei.*
feynten *sw. vb. schwach werden, verzagen* 1 *Ps.* 142, 50. *Nengl.* faint.
feiþely (22, 201), feiʒþely (22, 230) *adv. wirklich;* feþly (22, 209) *wahrheitsgemäss, treulich.*
fel, fell *adj. grausam, streng, gewaltig* 38, 78. *Altfr.* fel; *Nengl.* fell.
felashipe (*s.* 150, 18), felowshipe (38, 118), fellowshipe (38, 94), felouschipe (*s.* 151, 19) *sb. genossenschaft, gesellschaft. Nengl.* fellowship.
felaw (8, 20; 24 I 208), felow (23, 13190. 13291; 38, 236), fellowe (38, 161) *sb. geselle. Altn.* fêlagi; *Nengl.* fellow.
felawshipen *sw. vb. zu genossenschaft vereinigen* 43, 81.
feld, feild (28, 1173) *sb. feld, schlachtfeld* (27, 4255; 28, 1180). *Ags.*
feldfare *sb. wachholderdrossel, krammetsvogel* 22, 183.
fele *adj. viel. Ags.* feola, fela.
feelen, feyle (19, 304) *sw. vb. fühlen, empfinden. Ags.* fêlan.
felet *s.* filet.
felicite *sb. glückseligkeit.*
felyng *vbsb. fühlung, berührung* 14, 128.
fellen *sw. vb. fällen, töten* 23, 13355. *Ags.* fellan.
felly *adj.* (34 I 8) *u. adv.* (23, 13288) *grausam. Nengl.* felly.
felon, feloun *adj. u. subst. schurkisch, niederträchtig; schurke. Altfr.*
felonye *sb. niederträchtigkeit. Fr.*
felonusly *adv. niederträchtig.*
felounelich (14, 349), fellounly (19, 315), felonly *adv. auf niederträchtige weise, niederträchtig.*
felow *s.* felaw.
felowshipe, felloshipe *s.* felashipe.
female, femel *adj. u. subst. weiblich; weib, frau* (19, 59).

feend, fende *sb. feind, böse feind* (*s.* 168, 67 *u. s.*). *Ags.* feónd.
fenden *sw. vb.* = defenden *verteidigen* 27, 1087. *Nengl.* fend.
feendly *adj. feindlich. Ags.* feóndlîc.
fenell *sb. fenchel* 26, 117. *Ags.* fenol.
fenysen *s.* fynischen.
fente 27, 1250 *s. anm.*
fentise (= feintise) *sb. heuchelei* 15, 175.
fer, fere *sb. furcht, schrecken. Ags.* fǣr.
fer, fere *adj. u. adv. fern, weit weg — comp.* ferre, ferrere (27, 4238); *superl.* ferrest, ferrist (34 I 6) — o ferrom *in der ferne* 46, 26 *anm. Ags.* feorr, feor.
ferken, ferkken (27, 4153) *sw. vb. sich bewegen, vorwärts eilen* (23, 13318; 27, 4153), (up) *aufstehen* (13, 187). *Vgl. anm. Ags.* fercian.
ferde *sb. furcht* 13, 183. *Vgl. Mätz. W.* II 103.
fere *sb. gefährte, genosse* (9, 16; 12, 141); *gesellschaft, in verbindung mit* in : in fere *in gesellschaft, zusammen* 3, 18; 23, 13291; 37, 104; in feare 38, 142. 253.
fere *sb. feuer s.* fir.
feren *sw. vb. fahren, gehen; sich ereignen, geschehen* 12, 9. 164. *Ags.* fēran.
feren *sw. vb. in furcht setzen, fürchten. Part. pass. u. adj.* fered, ferd *in furcht gesetzt, in furcht vor* (17, 170; 44, 95. 96). *Ags.* fǣran.
ferforþ *adv. weithin, vorwärts.* 22, 209; 24 II 221.
ferly *sb. wunder* 14, 125; 20, 62; 23, 13262. *Schott.*
ferlyful *adj. fürchterlich* 23, 13306.
fermely *s.* firmely.
ferne *sb. farrenkraut. Ags.* fearn.
ferne *adv. von ferne, weithin* 17, 196; 24 I 248 *anm. Ags.* feorran.
fers, fuers *adj. wild, grimmig, heftig. Altfr.* fiers. *Vgl. Mätz. W.* II 108.
fersely, fuersly (23, 12493. 13171; 45, 39) *adv. wild, heftig.*
ferst *s.* first.
ferþe *adj. vierte. Ags.* feorða.
ferther *adv. (örtl.) weiter, entlegner* (29, 16. 17; 46, 17); *(zeitl.) fernerhin* (*s.* 161, 17) — *adj. ferner, weiter gelegen* (50, 293); *superl.* ferthest *entlegenst* (16, 63). *Vgl.* further.
farthermore *adv. fürderhin, weiterhin s.* 152, 17; 153, 52. *Vgl.* furthermore.
feruent *adj. heftig, glühend. Fr.*
fesaun *sb. fasan* 22, 183. *Altfr.* faisant, fesant.
feste, feaste (38, 331) *sb. fest, festlichkeit. Altfr.*
festen *sw. vb. festlich bewirten* 24 I 337. *Altfr.* fester.

festly *adj. festlich, fröhlich.*
feþer, feder (32, 45, *s.* 162, 32) *sb. feder. Ags.* fiðer, feðer.
feþerbed *sb. federbett* 13, 158.
feþered *adj. befiedert* 22, 191.
fetys *adj. zierlich, lieblich* 22, 225. *Altfr.* faitis, fetis.
fetten *sw. vb. holen, bringen* 14, 264; 15, 86. *Ags.* fetian, fettan.
fetter *sb. fessel* 43 II 74. *Ags.* fetor, feter.
feture *sb. form, gestalt, aussehen* 18 I 56. *Altfr.* faiture.
fewe *indef. zahlw. wenige. Ags.* feá.
fewte *sb. treue, huldigungseid* 19, 427. *Altfr.* feaute.
fewtire *sb. lanzenschuh. Altfr.* feltre, feutre. *Vgl. Mätz. W.* II 113. *Vgl. dagegen* 27, 4113 *anm.*
fi *interj. des abscheues: pfui. Nengl.* fie.
fichen (27, 4240), ficchen (50, 90) *sw. vb. festmachen, heften. Altfr.* ficher.
ficul adj. *hinterlistig, tückisch* 16, 70. *Ags.* ficol.
fyve *zahlw. fünf. Ags.* fîf, *decl.* fîfe.
fyfte *adj. zahlw. fünfte. Ags.* fîfta.
fiftene *zahlw. fünfzehn. Ags.* fîftyne.
fifty, fiftye *zahlw. fünfzig. Ags.* fîftig.
fight, feghte (27, 4255) *sb. gefecht, kampf. Ags.* feoht.
fiȝten, fighten, feghten, feighten (38, 168. 244), foghten (27, 4258), fite (49, 11) *st. abl. vb.* I *fechten, kämpfen. Praet.* faȝt, foghte, fauȝte (14, 365), faute 49, 140. *Ags.* feohtan.
figure, fygowre (20, 72) *sb. figur, gestalt. Fr.*
filet, felet (27, 4238) *sb. stirnbinde, binde* (*s.* 161, 15); *rippenmuskel, rippe* (27, 4238) *Fr.*
fill, fille *sb. fülle, genüge* 16, 183; 26, 107; 38, 235. *Ags.* fyl.
fyllen *sw. vb. füllen, anfüllen, sich füllen. Ags.* fyllan.
filosofre *sb. philosoph, weltweise* 9, 20. *Nengl.* philosopher. *Vgl.* philosophre.
filth *sb. schmutz* 41, 265. 411. *Ags.* fŷlð.
fin *adj. fein, schön. Fr.*
finally *adv. schliesslich* 24 II 230.
finden *st. abl. vb.* I *finden, (mit dem geiste) finden, erkennen; praet. sing.* founde (23, 13168. 13212; *s.* 150, 12), fonde (50, 186), foond (*s.* 151, 13; 157, 46), *pl.* founden, fonden (11, 9); *inf.* yfynde 24 II 124. *Ags.* findan.
finger *sb. finger. Ags.*
fynisshen (50, 113), fenysen (27, 4255) *sw. vb. beenden, beschliessen. Fr.* finir; *Nengl.* finish.
fir, fyre, fijr (43 II 21), fier (32, 13; 38, 133), fuyr (41, 135. 229. 261), fere (37, 3) *sb. feuer. Ags.* fŷr.

firy *adj. feurig* 15, 144. 322. *Nengl.* fiery.
firmament *sb. himmelsgewölbe. Fr.*
firmely, fermely (41, 541) *adv. fest, stark.*
fyrst, furst, ferst (15, 190. 254. 325), fryst (19, 255) *adj. u. adv. erste, zuerst. Ags.* first, fyrst.
fisch (*s.* 161, 34), fisshe (23, 13272), fyssch (13, 143) *sb. fisch. Ags.* fisc.
fisher *sb. fischer. Ags.* fiscere.
fysik *sb. naturlehre, heilkunde* 43, 91. *Altfr.* fisique.
fitten *sw. vb. geschickt machen, anpassen, anordnen* (27, 4083), *passen, sich schicken, ziemen. Vgl. Müll. Et. W.* fit.
flayen *sw. vb. in flucht jagen* 23, 13294; *in schrecken jagen, entsetzen* 13, 215; 20, 86. *Ags.* fleóȝan, fleón.
flamine *sb. priester* 24 I 30. *Lat.* flamen.
flamme *sb. flamme* 43 II 31. 32. *Fr.*
flasshen *sw. vb. aufblitzen, aufleuchten* 23, 12498; *von der schnellen blitzartigen bewegung mit dem schwerte: zerhauen* 27, 4238. *Vgl. Müll. Et. W.* flash.
flaterie *sb. schmeichelei. Fr.*
flatering *vbsb. schmeichelei. Fr.*
fleȝe, flie *sb. fliege, insekt s.* 162, 1 *anm.; s.* 163, 2; 43 II 53. *Ags.* fleóȝe; *Nengl.* fly.
fleen, fleyen (38, 165) *st. abl. vb.* VI, *auch sw. vb. fliegen, fliehen; praet.* fleiȝ, flew *pl.* flowen, fled, fledde (20, 111; 27, 4257). *Ags.* fleóȝan, fleon.
flesh (10, 44), flesche (32, 19; 47, 77), flessch (46, 121), fleisch (7, 26; *s.* 165, 23; *s.* 167, 29) *sb. fleisch. Ags.* flǣsc.
flesshly (41, 286), fleisschlich (41, 278), fleischli, fleisshly (41, 281) *adj. u. adv. fleischlich. Ags.* flǣsclîc.
flese *s.* flies.
flete *sb. flotte* 23, 13288. 327. *Ags.* fleót; *Nengl.* fleet.
fleten *s.* floten.
flycht *sb. flucht* 20, 156. *Ags.* flyht.
flies (43 II 7. 8), flese (32, 18) *sb. vliess, haut. Ags.* flys; *Nengl.* fleece.
flynt *sb. kiesel, feuerstein. Ags.*
flytten *sw. vb. sich (schnell) bewegen* 20, 157; 29, 14. *Altn.* flytja; *Nengl.* flit.
flock *sb. herde. Ags.* flocc.
floode, flod *sb. flut. Ags.*
flom (44, 81), flomme (46, 82. 88) *sb. fluss. Altfr.* flum.
florein (49, 86), florene (49, 120) *sb. gulden. Fr.* florin.
florischen *sw. vb. blühen* 41, 481. *Altfr.* florir; *Nengl.* flourish.
floten, fleten (23, 13154; 26, 17; *s.* 145, 10) *st. abl. vb.* VI *u. sw. vb. fliessen, fluten, fahren, treiben (von schiffen*

23, 13154). *Ags.* fleótan; *Nengl.* float, fleet.
floteren *sw. vb. fliessen, schwimmen, treiben (auf dem wasser)* 23, 12524. *Ags.* flotorian *Leo Gl.*
flour, flowre *sb. blume. Fr.* flour, fleur.
flouren *sw. vb. blühen s.* 164, 11; 165, 13. *Altfr.* florir.
flowen *st. red. vb. u. sw. vb. fliessen, fluten, wogen, überfliessen von, überfülle haben an* (*s.* 146, 1; 147, 2; 149, 56). *Ags.* flôwan.
fo *s.* fa.
fode *sb. futter, speise. Ags.* fôda.
foghtand *s.* fiʒten.
foile *sb. blatt. Altfr.* foil, foille, fuile.
fool, fole *adj. u. sb. töricht, närrisch; tor, narr. Altfr.* fol.
folk, folke *sb. volk, menge, leute* 23, 13171; 24 I 228. *Ags.* folc.
foold *sb. hürde, herde* 2, 51. *Ags.* fald.
foly, folie *sb. torheit. Fr.*
folili *adv. in törichter weise s.* 152, 1; 153, 36.
folynesse *s. anm. zu* 45, 130.
folious *adj. töricht* 45, 8 *anm.*
foliously *adv. töricht.*
folwen (14, 239; 22, 218), folowen (27, 4258; 48, 33. 59), folewen (*s.* 146, 29; 152, 1), folwen (14, 196) *sw. vb. folgen, befolgen* (14, 196). *Ags.* folʒian.
foman *sb. feind* 23, 13355. 13363; 37, 220. *Vgl.* fa.
fome *sb. schaum. Ags.* fâm.
fonden *sw. vb. versuchen, erproben. Ags.* fandian.
fonden *s.* fundyn.
fonned *part. u. adj. töricht s.* 153, 41 *anm.;* 157, 17. *Nengl.* fond.
for I *praep. für, vor, um, wegen, um ... willen, zum besten von, um zu; in betreff.* II *conj. denn, weil, da; verstärkt* to *und* till *um zu; leitet direkte rede ein* (= quia) *s.* 168, 23. 63 *anm.* — forthy *deshalb,* forwhy *weshalb. Ags.*
forbeden *st. abl. vb.* VI *versagen* (1 *Ps.* 129, 12); *verbieten, versagen* (16, 104); *zurückhalten* (*s.* 159, 11).
forberen *st. abl. vb.* II *ablassen, meiden, unterlassen.*
forbuggen *sw. vb. erkaufen* 38, 211.
force *sb. stärke, kraft* — by force of *kraft. Fr.*
forde *adv. s.* forth.
fordede *sb. frühere, vorhergehende tat* 22, 325 *anm.*
fordo *sw. vb. zu grunde richten, vernichten* 14, 152. 157.
fordrye, fordruye *adj. durchaus vertrocknet, dürr* 24 II 63.
fore ... *s.* for.
forest *sb. wald* 15, 351. *Altfr.*
forfaren, furfaren (1 *Ps.* 129, 21) *st. abl. vb.* IV *zu grunde richten, untergehen* 15, 109.
forfeyte, forfet (49, 154; 50, 249) *sb. übertretung der pflicht, unrecht, vergehen. Nengl.* forfeit.
forfenden *sw. vb. zurückhalten, abhalten s.* 146, 21.
forferen *sw. vb. erschrecken;* forfered *in angst um* 24 II 181.
forfeten *sw. vb. sich vergehen, einen fehler begehen* 41, 446.
forfeture *sb. verfallnes gut, busse* 1 *Ps.* 129, 58. *Nengl.* forfeit.
forfoughten *part. u. adj. müde gefochten, ermüdet durch kampf* 27, 4180.
foryevenes *s.* foryivenes.
forgen *sw. vb. bewirken, machen. Altfr.* forgier.
forgere *sb. der etwas bewirkt, schöpfer s.* 164, 11. *Nengl.* forger.
forʒeten *st. abl. vb.* III *vergessen. Praet.* forʒate, forgate (36, 786), forgatte (11, 128; 42, 31); *part.* foryete (18 II 32), forʒet 19, 16.
forʒeting *vbsb. vergessen.*
forʒiuen, forʒeuen, foregyffe (27, 4325) *st. abl. vb.* III *vergeben. Part.* forʒiuen, forʒouen *s.* 168, 10. 16; 170, 48; 171, 23.
foryivenes (41, 487), foryevenes (41, 478. 489. 532) *sb. vergebung. Ags.* forʒifnes (*mit andrer bedeutung*).
forlesen *st. abl. vb.* VI *zu grunde richten, verlieren* 34 I 19.
forleten *st. red. vb. aufgeben* (18 I 71), *verlassen* (43 I 20), *sich selbst überlassen.*
forlyen *st. abl. vb.* III *entehren, gewalt antun* 19, 199.
forlong *sb. ein mass der länge* (1/8 *engl. meile*) 23, 13300. *Nengl.* furlong.
forloren *s.* forlesen.
forme *sb. form* 15, 275. 293; *brauch* 24 I 329. *Fr.*
formen, fourmen (23, 13382; 36, 701), furmen (35, 45) *sw. vb. bilden, gestalten, veranstalten* (23, 13382). *Fr.*
former *adj. comp. frühere; superl.* formest. *Zu Ags.* forma.
formest *adv. zuerst. Adj. s.* former.
forpampren *sw. vb. vollstopfen* 32, 5 *anm.*
forsaken *st. abl. vb.* IV *im stiche lassen, zurück, fahren lassen, aufgeben* (3, 12; 14, 194), *unterlassen* (10, 24), *verlassen* (7, 42; 10, 38). *Ags.* forsacan.
forsaid, forseide *part. u. adj. oben erwähnt* 44, 34. 44; 47, 46.
forschapen *st. abl. vb.* IV *in eine andre (hässliche) gestalt umwandeln* 15, 370. 416; 23, 13221. *Ags.* forsceapan.
forsothe *übersetzt „vero" u. „autem"* 40 I 11 *anm.; s. auch* sothe.

forsweren *st. abl. vb.* IV *falsch schwören. Part. u. adj.* forsworn, forsworun (*s.* 160, 8; 161, 9) *meineidig.*
forswering *vbsb. falsches schwören, meineid* 43 I 29.
forth (12, 199; 17, 78), forde (12, 99), fourth (38, 168. 209), furth (19, 14; 20, 37; 23, 13198. 13269) *adv. hervor* (43 II 2), *vorwärts (örtl. u. zeitl.), hinweg, fort* (20, 37; 23, 13198). *Vgl. auch* further. *Ags.* forð.
forther *s.* further.
forthy, forwhi *s.* for.
forthynken *sw. vb. bereuen s.* 166, 26. *Impers. es reut* 27, 4253.
forto *s.* for.
fortreden *st. abl. vb.* III *zertreten* 41, 248.
fortunat *adj. glücklich, vom glücke gesegnet* 24 I 17. *Nengl.* fortunate.
fortune *sb. glück, geschick, schicksal.*
fortunous *adj. zufällig* 43 II 57.
forou *sb. furche* 32, 12. *Ags.* furh; *Nengl.* furrow.
forouh, forouch *praep. vor* (19, 356 *u. s.*). *Schott. daneben* forouth. *Vgl. Jam. Scot. D.*
forow *adv. vorher* 19, 120. *Vgl.* forouh.
forowtyn *praep. ohne* 19, 96. 116. 280.
forwarde *adv. vorwärts, fürderhin, in zukunft* (45, 73). *Ags.* forweard.
forwroȝt *part. u. adj. verwirkt (das leben), zu grunde gerichtet. Zu* forwirchen, forwurchen.
fosteren *sw. vb. ernähren* 22, 243; 24 II 154; 27, 4144,
fote, foote (12, 187), fotte (27, 4240), fute (19, 103) *sb. fuss. Ags.* fôt.
foul, fowl *sb. vogel* 22, 183. 191; 46, 199. *Ags.* fuȝol.
four, fowre *zahlw. vier. — auch für unbestimmte zahl* 5, 2. *Ags.* feówer.
foure, fourth *s. unter* fo . . .
fourefoted *adj. vierfüssig* 22, 191.
fourmen *s.* formen.
fourth *adj. zahlw. vierte. Ags.* feówerða, feórða.
fourty *zahlw. vierzig. Ags.* feówertiȝ.
fra (20, 1), fram (14, 303; 22, 209), fro, from I *praep. (örtl. u. zeitl.) von . . . an, von . . . weg, ausgehend von, entfernt von; beim passiv vom handelnden gebraucht.* II *conj. von da an, nachdem. Ags.* fram, from.
fraynen (22, 250; 23, 13262) *urspr. st.; Altengl. fast nur sw. vb. durch fragen erfahren, erfragen. Ags.* friȝnan.
fraisten *sw. vb. versuchen, prüfen* 27, 4196. *Altn.* freista.
franchemoile *sb.* 26, 101 *anm.*
fraude *sb. betrug. Fr.*
Fraunce *sb. Frankreich. Fr.*
fre *adj. u. adv. frei, freimütig, offen* (24 II 143), *freigebig* (1 *Ps.* 129, 38), *edel* (*s.* 154, 7); *superl.* freyest (19, 164). *Ags.* freó.
freacke *s.* freke.
frekke (27, 4123), frike (23, 13204) *adj. kräftig, stark. Vgl. auch anm. zu* 23, 13204. *Ags.* frec, fræc.
freke (13, 181; 27, 4250), freike (23, 12524. 12536), freacke (38, 95) *sb. held, mann. Zu Ags. adj.* frec.
fredome *sb. freiheit. Ags.* freódôm.
freike *s.* freke.
freyndsome *adj. freundschaftlich* 19, 88.
frele *adj. wankelmütig, gebrechlich* 43 II 52. *Altfr.* fraile.
frelych (13, 214), freylich (22, 360), frely *adj. u. adv. herrlich, edel, frei — adv. aus freien stücken, freiwillig, ungezwungen* 36, 763; 49, 24.
frend, frynd (23, 13368) *sb. freund. Ags.* freónd.
frendly *adj. freundlich. Ags.* freóndlîc.
frendschipe (41, 285), freyndschip (19, 85), frenschypp (1 *Ps.* 142, 31). *Ags.* freóndscipe.
Frenshe *adj. Französisch* 41, 388. *Ags.* frencisc; *Nengl.* French.
frere *sb. ordensbruder* 11, 177; 26, 35; 49, 64. *Fr.*
fresh, fressche (24 II 276), fresshe (24 II 38; 34 III 27), freissh (15, 353), freisch (9, 4; 24 I 15) *adj. frisch. Ags.* fersc.
frescheliche (27, 4250), freschely (27, 4083), fresshely (34 III 19) *adv. heftig, munter.*
fresen *st. abl. vb.* VI *frieren* 12, 64. *Ags.* freósan.
fret *sb. abergläubischer gebrauch, aberglauben* 20, 138 *anm.*
fretten *st. abl. vb.* III *essen, fressen. Part. u. adj.* frette *eingefressen, eingeätzt* 11, 154 *anm.*
frike *s.* freke.
Fridaye *sb. freitag. Ags.* frîȝdæȝ.
frynd *s.* frend.
fryst *adv. s.* first.
froten *sw. vb. reiben, ein geräusch durch reibung verursachen, knarren* 17, 55 *anm. Altfr.* froter.
fruit *s.* frut.
fruytful *adj. fruchtbar.*
fruschyn *sw. vb. zermalmen, zerquetschen* 28, 1201 *anm.*
frut, frute (32, 3; 37, 62; *s.* 146, 2), fruyt (*s.* 153, 2; *s.* 171, 13. 14) *sb. frucht. Fr.* fruit.
fuersly *s.* fersely.
fuyr *s.* fir.
ful, foule *adj. u. adv. faul, schlimm* (45, 146), *schlecht* (1 *Ps.* 142, 42) — thourgh ful and fair *durch dick und dünn* (24 I 113). *Ags.* fûl.

ful, full *adj. u. adv. voll, ganz, völlig, vollständig* (*s.* 160, 36), *sehr.* — fulofte, fulofte sithe (15, 318) *sehr oft. Ags.*
fulfyllen (11, 182; 19, 400), fulfellen (45, 21) *sw. vb. vollfüllen, erfüllen.*
fully *adv. völlig.*
fulnesse *sb. vollsein, angefülltsein, vollheit, füllung* 18 II 5; *s.* 152, 23; 153, 6. *Ags.* fulnis.
fumosite *sb. dunst* 24 II 12. *Zu Altfr.* fumos.
foundyn (23, 13194), fonden (47, 22) *sw. vb. sich bestreben, mühen. Ags.* fundian.
furfaren *s.* forfaren.
furyalle *adj. wütend* 24 II 102. *Zu* fury.
furmen *s.* formen.
furst *s.* first.
furth *s.* forth.
furþer (15, 105), forther (11, 2; 16, 41) *adv. vorwärts, weiter, weiter weg* (15, 105) *örtl. u. zeitl.* — forþermore *fürder, vorwärts* — fortherover *ausserdem, dazu* 41, 288. 525. 529. — *Ags.* furður, furþor.
fute *s.* fote.

G. Ʒ. Y.

ʒa, ʒhe (*s.* 159, 38); ye (50, 310); yea (38. 25. 56. 134) *bejahungspart. ja, wahrlich* (22, 258. 268. 326). *Ags.* ʒea.
gabber *sb. lügner* 41, 31. *Vgl. Prompt. Parv.* 183.
gaderen, gederen (*s.* 148, 59), gedren (48, 30) *sw. vb. sammeln, versammeln* 49, 6. 10. *Ags.* ʒadrian, ʒædrian.
gadering *vbsb. sammeln, versammlung* 47, 123.
gay *adj. fröhlich, lustig, frisch* (9, 4), *schön, glänzend* (41, 267). *Fr.*
gayly *adv. schön* (22, 263), *lustig.*
gaym *s.* gamen.
gayn *adj. u. adv. passend, schön* 27, 4309. *Vgl. Prompt. Parv.* 189 *anm.* 5 *u. LB.* I 24, 35 *anm.*
gaynecome *sb. rückkunft.*
gaynegevyng *vbsb. rückgabe* 19, 115.
gaynen *sw. vb. von nutzen sein, nützen; anstehen* (13, 164; 27, 4304). *Altn.* gegna.
gaynliche *adv. in passender weise, schön* 22, 369.
gayre (23, 13360), gere (13, 148) *sb. apparat, instrument, waffe; gerät, schiffsgerät. Ags.* ʒearwa.
galantine *sb. eine speise* 32, 16 *anm.*
galle *sb. galle. Ags.* ʒealla.
galo, galos (*plur. für sing.? vgl. Nengl.* gallows) *galgen* 23, 13116. *Ags.* ʒealʒa; *Altengl.* galowe.
galpen *sw. vb. gähnen* 24 II 4. 8. *Nebenform zu* gapen *Ags.* ʒeapan *Bosw. D.*
gamen, gaym (20, 75) *spiel, scherz, freude. Ags.* ʒamen, ʒomen.
gan, gon, go, gangen (20, 22. 25) *st. redupl. vb. gehen; Praet. verloren, vgl.* ʒede, wente; *part.* gayne (19, 144), gone = *vorbei, vorüber* (46, 246). *Ags.* ʒân *u.* ʒanʒan, ʒonʒan.
gan *s.* ginnen.
garcione *sb. knabe* 50, 289. *Altfr.* gars, garcon. *Vgl. Burguy Gl.* 183.
gardyne *sb. eingezäumtes grundstück* (14, 284), *garten* (46, 189. 193). *Altfr.* gardin, jardin; *Nengl.* garden.
gardiner *sb. gärtner* 42, 17. *Altfr.* gardiner, jardinier; *Nengl.* gardener.
ʒare, yare *adv. bereit, bereitwillig* 12, 80. *Ags.* ʒearu, ʒearo.
garet *sb. wachtturm* 45, 174. *Altfr.* garite; *Nengl.* garret.
garnement *sb. (meist im plur.) kleid, kleider* 14, 173. *Altfr.*
ʒarnen, ʒharnen *sw. vb. sich sehnen, heftig begehren. Ags.* ʒeornian, ʒirnan, ʒernan.
ʒarnyng, yharnyng *vbsb. begehren, sehnen* 20, 17.
garren, *sw. vb. knirschen, rasseln, schnattern* 47, 114 *anm. u. Stratm. D.*
gate, ʒate *sb. tor, tür* 7, 44; 38, 148; 45, 126. *Ags.* ʒeat.
gate, ʒate *sb. weg, gang* (14, 241; 22, 372; 27, 4145), *gang der dinge, art u. weise* 19, 150. 338. þusgat 19, 275 *anm. Altn.* gata.
gauren *sw. vb. betrachten, anstarren* 24 I 182 *anm.*
ʒe, ʒee (35, 1. 92), ye (24 I 117), yee (16, 108. 131), ʒhe (28, 1263), yhe (20, 38. 81) *pron. pers. ihr; gen.* ʒoure (7, 10), ʒour, youre, your; *dat. u. acc.* ʒow, ʒou, yow (12, 37), you, *auch schon nomin.* 38, 96. *Ags.* ʒe.
ye, ʒhe *s.* ʒa.
yea *s.* ʒa.
yeair *s.* ʒer.
geaunt *s.* gyaunt.
ʒede (12, 183; 14, 302; *s.* 145, 17), yede (*in* 50 *oft*), ʒide (*s.* 148, 23), yode (12, 66; 41 *öfters*), ʒeid (19, 333), ʒheid (19, 90) *vb. praet. gieng. Ags.* eode.
gedyr *mit adv.* to *verbunden, zusammen. Vgl.* togedyr.
gedren, gederen *s.* gaderen.
ʒef, yef *s.* ʒif.
yeuen, ʒiven *s.* gifen.

yeuerly *adv. willig, bereit* 23, 13231 *anm.*
zeit, yheyt *s.* zit.
zelde *adj. selten* 43 II 40 *anm.*
zelden *st. abl. vb.* I *vergelten, erwiedern* (22, 234. 319. 321), *geben, hergeben* (50, 103), *(ein versprechen) erfüllen* (*s.* 152, 6. 8; 153, 40. 41). *Ags.* zildan.
gelth *s.* gilt.
gemme *sb. edelstein. Fr.*
gen *s.* gin.
yender *s.* yonder.
gendrin *sw. vb. gebären* (*s.* 153, 9; 155, 6), *hervorbringen* (48, 20). *Altfr.* gendrer.
generacioun, ieneracioun (*s.* 144, 4) *sb. geschlecht. Altfr.*
general *adj. allgemein, gewöhnlich. Fr.*
generaly, generally *adv. gewöhnlich, im allgemeinen.*
generate *part. u. adj. geboren* 21 II 27.
gentil, gentylle, jentyl, gentel (47, 38) *adj. edel, vornehm, fein. Fr.* gentil; *Nengl.* gentle.
gentilesse (24 II 274), gentilesce (41, 171), gentylnesse, gentillnesse (26, 23; 50, 124) *sb. edle abkunft, edelsinn, güte, feinheit. Fr.* gentillesse; *Nengl.* gentleness.
yepe *adj. schlau* 23, 13231 *anm.*
zer, yer (24 I 36. 39), yeair (38, 82. 90) *sb. jahr. Plur.* zeer (*s.* 174, 75), yere (44, 57; 49, 50) *u.* zeris (*s.* 154, 7; 155, 13), yeres (44, 52. 68). *Ags.* zeâr, zêr.
ger *adv. einstmals, jemals* 19, 16 *anm.*, 19, 299. 307.
yerbe *s.* herbe.
zerde *sb. garten s.* 147, 10. *Ags.* zeard.
gere *s.* gaire.
yerely *adv. jährlich* 48, 70.
geren *sw. vb. wünschen, verlangen* 19, 355 (*anm.*); 19, 358. *Vgl. auch* zharnen.
zerne *adj. u. adv. eifrig* 27, 4190. *Ags.* zeorn.
gessen (24 II 263; 25, 620), geß (28, 1206) *sw. vb. vermuten, galuben, halten für* (*s.* 163, 6). *Vgl. Müller Etym. W.* guess.
gest, guest (43 II 12) *bs. gast* 43 II 71. 73. *Ags.* zæst, zest, zist.
geste *sb. heldenlied, chanson de geste* 24 I 203.
yestirday (34 III 20), yistirday (16, 162. 166), zhisterday (19, 121) *adv. gestern. Nengl.* yesterday.
get *sb. geburt, erzeugung* 20, 106 *anm.*
geten *st. abl. vb.* III *u.* II *erhalten, bekommen, erlangen. Praet.* get, gette, gat (*s.* 151, 26), gatte (42, 66); *part.* getun (*s.* 119, 19), gottyne (20, 62. 84. 107. 112). *Ags.* zitan; *Nengl.* get.
zh.. *s.* z..
zhe *pron. sie (femin. sing.)* 22, 172 *anm.*
ghoste, ghostlye *s.* gost, goostli.
gyaunt (41, 131), geaunt (14, 256) *sb. riese. Fr.* geant; *Nengl.* giant.
gide (18 II 13) *sb. führer. Altfr.*
zide *s.* zede.
gyden (25, 610), guiden, gyen (25, 516) *sw. vb. führen, leiten. Altfr.* gider, guider, guier.
gidyng *vbsb. führung* 25, 643.
zif, zyf, ziffe (27, 4154), gyff (19, 231. 237. 251), gef (34 II 9), yef (50, 13. 15), yf *conj. falls, wenn, ob;* as zif *als ob* (22, 172), if so that *falls dass* (9, 38). *Ags. zif, zyf.*
gyuen, giffen (19, 34. 227), gene (38, 73; 45. 195), zifen, ziuen *s.* 144, 30; 145, 31; 149, 59), yive (6, 68; 10, 56; 24 II 187), yif (36, 689) *st. abl. vb.* III *geben, darreichen, schenken. Praet.* zaf (*s.* 142, 31), gaf, gaffe (23, 13316. 331. 376). *Part.* gyuen, gyfene (27, 4278), zeuen, geuen, gevyn (19, 317), yevyn (36, 708; 43 II 40; 45, 169), yeuen (41, 323. 399), zouen (*s.* 171, 19), yoven (26, 46; 50, 109), zouun (*s.* 167, 27). — g. weye *platz machen* 10, 116. *Ags.* zifan.
gyff *s.* zif.
gifte, zifte (*s.* 153, 22; 154, 39), yifte (16, 15; 36, 680; 41. 473), yefte (50, 382) *sb. gabe. Ags.* zift.
gile, ghyle (19, 172) *sb. arglist, betrug, hinterlist. Altfr.* gile, guile.
gylour *sb. betrüger* 14, 337. *Altfr.*
gilt (2, 30), gelth (6, 24), gult (41, 20. 79) *sb. schuld. Ags.* zylt.
gilty, gulty *adj. schuldig. Ags.* zyltiz.
gyltles *adj. schuldlos.*
zymman *sb. freisasse* 47, 118. *Vgl. Müller Etym. W.* yeoman.
gyn, gen (23, 13129) *sb. kunst* (24 I 120), *list* (23, 13129), *maschine* (13, 146; 14, 250; 24 I 314). *Altn.* ginn.
gyng *s.* zunge.
ginnen *st. abl. vb.* I *beginnen, anfangen* (1 *Ps.* 142, 63; 25, 629; 26, 168); *dient auch zur umschreibung des zeitworts wie* don. *Ags. nur composita.*
girdil *sb. gürtel. Ags.* zyrdil.
girdyn *sw. vb. gürten* 16, 117. *Ags.* zyrdan.
gyse (24 I 324), guyse *sb. art. u. weise. Altfr.*
zit, (9, 27), zitt, zitte (27, 4243; 43 II 14), yit (17, 153), yitt, zet, yet, yette, zeit (19, 368), zhit (28, 1195), yhet, yheyt (19, 246) *adv. noch, so gar; conj. doch. Ags.* zit, zet.
glad, glaid (19, 332) *adj. froh, fröhlich, freundlich. Ags.* glæd.
gladen *fröhlich machen* (24 II 263), *fröhlich sein* (*s.* 148, 17; 150, 36. 31; 164, 18); *mit* of: *sich einer sache freuen* (*s.* 151, 39). *Ags.* gladian.

gladliche (47, 118), gladly *adv. freundlich, gerne.*
gladnesse *sb. heiterkeit, fröhlichkeit. Ags.* glædnes.
gladsom *adj. fröhlich* 18 I 11. *Nengl.*
glaid *s.* glad.
glas, glasse *sb. glas. Ags.* glæs.
glasie *adj. glasig, (von den augen) starr* (26, 34). *Nengl.* glassy.
gle *sb. freude, spiel. Ags.* gleow, gleó.
glede *sb. glut. Ags.* glêd.
glenten *sw. vb. glänzen, dann von schneller bewegung: (vorbei) sausen* 27, 4245 *anm.*
glewen *sw. vb. leimen* 24 I 174. *Fr.* gluer.
glewen *sw. vb. laut rufen, schreien* 13, 164 *anm.*
glyden *st. abl. vb.* V *gleiten, dahin gleiten, herabgleiten* 13, 204. *Ags.* glîdan.
gloppynen *sw. vb. erschrocken sein, in angst geraten sein* 27, 4330 *anm.*
glory *sb. ruhm, ehre, glanz. Altfr.* glorie.
glorious *adj. ruhmreich. Altfr.*
glose *sb. glosse, anmerkung* 15, 271; 24 I 158. *Fr.*
glotony, gloteny (47, 94) *sb. schwelgerei, schlemmerei. Altfr.* gloutonie, glotonie.
glotoun *sb. fresser, schlemmer. Altfr.*
glowen *sw. vb. glühen. Ags.* glôwan *Leo Gl.*
gobet *sb. bissen, stückchen. Vgl. anm. zu* 40 *cap.* V 7 *u.* 43 II 22.
gobone *s.* 27, 4165 *anm.*
ȝokke *sb. joch. Ags.* geoc, gioc.
god *sb. Gott. Ags.* god.
god, good, gud (19, 373. 374. 395) *adj. gut, gütig; heil, unversehrt* (12, 50 *anm.*). *Ags.* gôd.
good *sb. gut, habe.*
ȝode *s.* ȝede.
godelyche (22, 355) *u.* goodly *adj. und adv.* (10, 31. 59) *u.* goddeli (22, 306) *gütig. Ags.* gôdlîc.
godesse *sb. göttin* 15, 125. 235. 430. *Nengl.* goddess.
goodlynesse *sb. güte. anmut* 35, 53. *Nengl.* goodliness.
godnes, goodnesse *sb. güte* (14, 216), *tüchtigkeit, kraft* (41, 389. 390), *gute tat* (41, 397). *Ags.* gôdnes.
goer *sb. abreisende* 46, 161.
ȝouen *s.* gifen.
gold *sb. gold. Ags.*
golden (*s.* 164, 15), goldun (*s.* 165, 17) *adj. golden. Ags.* gylden; *Nengl.* golden.
ȝole *sb. julfest, weihnachten* 50, 15. 46. 56. *Ags.* iula.
gome *sb. mann* 13, 175. 199; 14, 216; 22, 346. *Ags.* guma.
ȝond *adv. dort* (22, 263; 25, 612); *pron. jener* (14, 187). *Ags.* geond.
ȝonder *adv. dort* (25, 565. 569. 670), yhondyr (20, 26. 28) *u. adj.* yonder (25, 575. 580); yender (38, 161) *jener da, jener. Zu Ags.* geond.
ȝone *adj. der da, jener* 14, 145; 27, 4088. 4089; 37, 83. 87. *Vgl.* yond, yonder.
ȝongly *adj. jung* 18 I 62.
ȝongthe *sb. jugend s.* 165, 19. 23. *Vgl. Prompt. Parv.* 539.
ȝore *adv. vor zeiten; auch: lange zeit* 24 II 57. *Ags.* geâra.
gospel, gospell *sb. evangelium. Ags.* gôdspel *oder* godspel.
gossip *sb. gevatterin, klatschschwester (auch klatsch, geschwätz)* 38, 281. *Vgl. Müller Et. W.*
gossomer *sb. altweibersommer, marienfäden* 24 I 251 *anm.*
gost, ghoste (38, 44) *sb. geist. Ags.* gâst; *Nengl.* ghost.
goostli, ghostlye (38, 30) *adj. u. adv. geistlich; im geiste.*
gotz = goth 13, 171 *s.* gan.
gouernaile *sb. herrschaft* 16, 74. *Altfr.*
gouernaunce *sb. lenkung, leitung. Altfr.*
gouernement *sb. leitung, lenkung. Altfr.*
gouernen *sw. vb. beherrschen, regieren. Altfr.* gouerneir, gouerner.
gouernor, gouernour *sb. herrscher, lenker. Altfr.*
grace *sb. gnade, gunstbezeugung, dank. Fr.*
gracious *adj. gnädig, gütig, milde Altfr.*
graciousliche (14, 355), gracyously *adv. gnädig, gütig.*
graue *sb. grab. Ags.* græf.
grauen, greven (27, 4257) *st. abl. vb.* IV *graben, begraben* (16, 155 *anm.* 179.) *Ags.* grafan.
gray *adj. grau. Ags.* grǣȝ.
graythely *adv. sicher* 14. 289 *anm.*
graythen *sw. vb. bereit machen, sich bereit machen, eilen* 27, 4304. 4309. 4330; *s.* 146, 23. *Altn.* greiða.
grame, gremy (23, 12540) *sb. zorn, ärger. Ags.* gram *u.* grama.
gramercy (= grandmercy) *vielen dank* 37, 241. 242.
gramere *sb. grammatik* 47, 25. 26. 30. 33. *Fr.* grammaire.
granten, graunten *sw. vb. gestatten, gewähren. Altfr.* granter, graunter.
gras, grass (46, 32) *sb. gras. Ags.* græs.
grat *s.* gret.
graunt *sb. bewilligung* 36, 697; 49, 79. *Altfr.*

grauely *adj. sandig* 46, 68. 81. 85. *Nengl.* gravelly.
grauelle *sb. gries, sand* 46, 69. *Fr.*
gre *sb. stufe, grad* 20, 46. *Altfr.*
gree *sb. gunst, vergnügen. Altfr.* gre.
grekes *adj. (subst.?) Griechisch* 25, 667.
grekissh *adj. Griechisch* 18 I 82; 24, I 201.
gredy *adj. gierig, lüstern* 16, 25; 17, 114. *Ags.* grǽdiȝ, grêdiȝ.
gref, greffe (27, 4325), *plur.* greues *sb. kummer, schmerz (in 34 oft). Altfr.* gref, grief.
greuen *s.* grauen.
greyn *sb. farbe, färbemittel.* 24 II 165 *anm.*
greine *sb. korn* 26, 56. *Fr.* grein.
gremy *s.* grame.
grene *sb. strick, netz, fallstrick s.* 156, 47; 160, 32. *Ags.* ȝyrn, ȝryn.
grene *adj. grün, frisch; auch sb.* 24 I 46; 26, 14. *Ags.* grêne.
grennen *sw. vb. grinzen* 12, 18. *Ags.* ȝrennian.
gret, greate (21, 33; 26, 100; 38, 35. 271), grett (37, 135), grat (38, 112), greth (10, 101) *adj. gross. Ags.* greát.
greten *sw. vb. grüssen, begrüssen. Ags.* ȝrêtan.
gretly, getely, greatly (38, 101), greately (21 I 12) *adv. gross, sehr.*
gretumly *adj. rühmlich* 19, 365.
greuaunce *sb. verdruss, schwermut, kränkung, beschwerlichkeit* 50, 431. *Altfr.*
greuen, grieuen (15, 326) *sw. vb. betrüben, kränken, schmerzen. Fr.* grever.
greuous *adj. schmerzlich, kummervoll* 34, 10. 20. *Altfr.* greuous, greuus.
greuously *adv. schrecklich.*
grewand *sb. windspiel* 20, 20. *Nengl.* greyhound; *Schott.* grewhund.
gril *adj. scharf, schrecklich* 8, 12. *Vgl. Prompt. Parv.* 212.
grim *adj. grimmig, wild. Ags.*
grimly *adj. u. adv. grimmig* 22, 215. *Ags.* grimlîc.
grinden *st. abl. vb.* I *mahlen, stossen (im mörser), schleifen s.* 164, 6. 9; *part.* growndone (27, 4165) *geschliffen, scharf (von schwertern). Ags.* grindan.
gryndere *sb. mahlende, müller s.* 165, 7. 10.
grippen *sw. vb. ergreifen, fassen. Nebenf. zu* gripen.
grysbittinge *vbsb. knirschen* 47, 14. *Ags.* ȝristbitunȝ *zu* ȝristbitian.
grislich, grisly *adj. schrecklich, grausig* 41, 217. 326. *Ags.* ȝrîslîc *s. Bosw. D.*
grobben *sw. vb. suchen, graben nach* 32, 29. *Vgl. anm. zu* 32, 14.
grocchen *s.* grucchen.
groue *sb. hain. Ags.* ȝrâf. *(nur in compos.).*
groyn *sb. rüssel* 41, 175. *Fr.* groin.
gronen *sw. vb. weinen, ächzen, wehklagen* 7, 68. *Ags.* ȝrânian.
growyn *st. red. vb. wachsen. Ags.* ȝrôwan.
grucchen (7, 68), grocchen (22, 271) *sw. vb. grunzen, murren, ächzen, stöhnen. Altfr.* gruchier; *Nengl.* grudge.
grund, ground *sb. erdboden, boden* 6, 75; 15, 119; *grund und boden* 12, 158. *Ags.*
grunten, gronten (46, 97) *sw. vb. grunzen, stöhnen. Schott.* gruntle; *Fr.* gronder.
gruntyng *vbsb. grunzen, stöhnen, knirschen* 8, 12; 41, 293.
you, yow *s.* ȝe.
gud *s.* god.
guerdon, guerdoun *sb. lohn* 25, 594; 36, 683. 685. *Altfr.* gueredon, guerredun.
guerdounen *sw. vb. belohnen* 41, 474. *Altfr.* gueredoner.
guest *s.* gest.
guiden *s.* giden.
guyse *s.* gise.
gult, gulty *s.* gilt, gilty.
ȝunge (*s.* 150, 28; 164, 18), yunge (10, 90), ȝong, yong (15, 488; *s.* 165, 18), gyng (23, 13317), yhyng (20, 11) *adj. u. subst. jung, junge leute* (7, 11. 79), *jugend* (37, 41). *Ags.* iunȝ, ȝiunȝ, ȝeonȝ, ȝinȝ.
ȝour, youre *s. poss. pron. euer; absol.* youres (24 II 251) *eurige.*
ȝouþe (7, 2. 6. 7; *s.* 164, 19), yowthe (17, 73. 107) *sb. jugend. Ags.* ȝeóȝuð, ȝióȝuð.
ȝowtheid (19, 334), yhowthad (20, 31) *sb. jugend. Ags.* ȝeóȝuðhâd.

H.

habite *sb. aussehen, kleidung* 48, 91. *Fr.* habit.
habundante = abundant 48, 27.
hacche, hacche *sb. luke (im schiffe)* 13, 179; 23, 12511. *Vgl. Müller Et. W.* hatch.
hauen, haffyn (19, 434), haiff (19, 226. 229. 435), hafe (27, 4302), hawe (19, 5. 21) *sw. vb. haben, besitzen, bekommen, empfangen, halten, dafür halten: auch zur bildung der praet. dienend.* 3 *pers. sing. ind.* haþ, hath, hatht (12, 38), haith (28, 1172. 1179), haȝt (33, 14), hatȝ (13, 171), has, hase (23, 13322), haß (19 *oft*). 2. *pers.* hast, hase (38, 19); *plur.* haue, han. *Praet.* hadde,

haid (19, 38. 95). *Ags.* habban; *Nengl.* have.
hauen *sb. hafen* 47, 63. *Ags.* hæfene.
haffyn, haif *s.* hauen.
haye *sb. heu. Ags.* hêȝ, hîȝ.
haiff *s.* hauen.
haill *s.* hal.
haythene, heithene *s.* hethen.
hal, hale, hol, hole, holle (27, 4129), haill (28, 1203) *adj. u. adv. heil. unversehrt, ganz, vollständig. Ags.* hâl; *Nengl.* whole.
hal 22, 323. 371, halle (19, 274; 27, 4177) = al.
halden, holden, helden (*s.* 147, 18; 44, 11), heelden (*s.* 164, 4), houlden (38, 147) *st. red. vb. halten, fassen, enthalten, inne haben, besitzen* (44, 11; 46, 4); *bewahren, einhalten* (*einen befehl* 27, 4151; 45. 196); *dafür halten* (24 I 62; 41, 40); *abhalten* (*eine versammlung* 19, 410); h. at *sich halten an* (27, 4308). h. to *sich halten zu, sich binden an. Praet.* held (11, 189; 24 I 53; 43 II 1), heilde (50, 218. 379. 447), hilde (50, 282); *part.* yholde (17, 184), holde to, unto (2, 28; 25. 574) *gehalten, gebunden, gezwungen* (*etwas zu tun* 47, 149). *Ags.* healdan.
haldere *sb. besitzer s.* 153, 4.
halen *sw. vb. anziehen (die ruder)* 13, 219 *anm.*
halesum *adj. heilsam.*
half *adj. u. adv. halb, zur hälfte. Ags.* healf.
half *sb. hälfte. Ags.* healf.
haly, holy, halwe (41, 331), halowe *adj. u. subst. adj. heilig. Ags.* hâliȝ.
haly (19, 16), hally (27. 4308), holly (50, 320) *adv. vollständig, unversehrt.*
halyly *adv. vollständig* 19, 316.
halinesse, holinesse *sb. heiligkeit. Ags.* hâliȝnis.
halle *sb. halle. Ags.* heal, heall.
halowe, halwe *s.* haly.
halowen *sw. vb. heiligen* 42, 10. *Ags.* hâlȝian.
halowmasse *sb. allerheiligenfest* 50, 53.
halowtide *sb. allerheiligenfest* 50, 180.
halse *sb. hals* 27, 4121. *Ags.* heals, hals.
halsen *sw. vb. umhalsen* 11, 63. *Zu Ags.* heals.
halsom, holsom, hollesom (48, 14) *adj. heilsam. Altn.* heilsamr; *Nengl.* wholesome.
hame, home *sb. haus, heim.* hame (19, 349), home *acc. nach hause;* at home *zu hause. Ags.* hâm.
hameward, homeward *adv. heimwärts.*
hand, hond *sb. hand.* on, upon honde *zur, bei der hand, in der hand, in der gewalt* 15, 11. *Ags.*
handful *sb. eine handvoll s.* 150, 10; 151, 11. 12.
handlywerk *sb. werk der hand* 16, 228.
handmayde *sb. dienstmädchen s.* 147, 12.
handwerke *sb. geschöpf der hand* 37, 264.
handwymman *sb. dienerin s.* 146, 13.
hangen, hongen *st. red. vb. hangen. Praet.* heng, honge (38, 251). *Ags.* hanȝan (?).
hangen, hongen *sw. vb. hängen, aufhängen. Ags.* hanȝian.
hap (15, 67), happe (13, 212) *sb. zufall* (15, 67; 22, 203; 26, 69), *schicksal* (27, 4316), *glücklicher zufall, glück* (13, 212). *Vgl. Müller Etym. W.*
happen *sw. vb. geschehen, sich ereignen, einem zu teile werden* (10, 20; 17, 185). *Auch impers.* (23, 13122. 13164). *Vgl. Müller Etym. W.* hap.
happy *adj. glücklich. Nengl.*
har, hor *adj. grau* 16, 147; 18 I 20. *Ags.* hâr.
har *s.* her.
hard, hart (35, 25) *adj. u. adv. hart, schwer, hartherzig, handfest* (27, 4139); *schwierig* (1 *Ps.* 142, 16), *übel, schlimm* 15, 117; 23, 13122). *adv. auch: sehr* 22, 301; *mit mühe, kaum* (*s.* 150, 23). of hard *schwerlich, kaum* (*s.* 144, 26; 145, 27; 151, 24). *Ags.* heard.
harde *s.* heren.
harden *sw. vb. härten, hart machen* 24 I 237. *Ags.* heardian.
hardi *adj. stark, kühn. Fr.*
hardyly *adv. sicherlich* 25, 673 *anm.*
hardynesse *sb. härte, kühnheit* 50, 275. *Nengl.* hardiness.
hardyng *vbsb. härtung* 24 I 235.
hare *sb. hase. Ags.* hara.
hary *sw. vb. ziehen. Vgl. anm.* 41, 203.
harm *sb. harm, schmerz* 15, 328; 43 II 32. *Ags.* hearm.
harmelese *adj. ohne harm, unversehrt* 12, 206.
harmen *sw. vb. schmerz bereiten* 16, 118.
harmfull *adj. schmerzvoll, harmvoll.*
harnys *sb. harnisch* 19, 294. *Altfr.* harneis; *Nengl.* harness.
harpe *sb. harfe. Ags.* hearpe.
harpen *sw. vb. harfe spielen* 14, 405. *Ags.* hearpian.
harrynge *vbsb. knurren, bellen* 17, 14 *anm.*
hart *s.* hard.
haspen *sw. vb. umfassen, umklammern* 13, 189 *anm.*
haste *sb. hast, eile* 3, 6. *Altfr. und Nengl.*
hastely, hastily, hastly *adv. eilig, bald.*
hasten *sw. vb. eilen, sich eilen. Nengl.* hasten *u.* haste.
hasty *adj. hastig, eilig. Nengl.*

hat, hote *adj. heiss. Ags.* hât.
hate *sb. hass.* to haue in hate *hassen* 7, 38. *Ags.* hete; *Nengl.* hate.
hateful *adj. voll hass, gehässig.*
haten, hoten *st. red. vb. heissen, befehlen, sich nennen.* — hatte *werde genannt, heisse* (*Ags.* hâtte); *praet.* heghte, hete, hette, hyȝte, hihte, hight, hicht (44, 58); *part.* haten, hoten, yhote. *Ags.* hâtan.
haten *sw. vb. hassen. Ags.* hatian.
haþel *sb. edelmann, junger kräftiger mann* 13, 217. 228. *Vgl. anm.* 13, 217.
hatrede *sb. hass s.* 149, 10; 161, 4. 19. *Nengl.* hatred.
hauberke (32, 49), hawbrek (28, 1200) *sb. panzer. Altfr.* haubere.
hauke, hawk *sb. falke. Ags.* hafoc, heafoc.
hault *adj. lahm* 38, 104. *Ags.* healt.
hawnche *sb. hüfte. Altfr.* hance, hanche.
haunten *sw. vb. häufig besuchen* (17, 161); *ausüben* (43 II 55 *anm.*). *Altfr.* haunter, hanter.
hawtane *adj. hochmütig* 19, 196. *Fr.* hautain.
hawe *sb. mehlbeere* 32, 7. *Ags. pl.* hagan; *Nengl.* haw.
he, hee (9, 3); *gen.* his, hise, is (22, 207. 241); *dat. u. acc.* him; *fem.* ho (13, 232; 23, 13371. 13372); *gen. dat. acc.* hire, here; *neutr.* hit (11, 6. 48; 22, 173. 198), it, yt, itt. *pl. nom.* he (*meist dafür schon* þei), *gen.* here, hire, *dat. acc.* hem, hom (23, 12550. 13383) *u.* him (*vgl. anm.* 13, 216) *pers. pron. er, sie, es. Vielfach schon dafür das demonstrativ gesetzt.*
head *s.* heed.
heavy *s.* hevy.
heale, healen *s.* hele, helen.
heare *s.* here.
heed (7, 27; 10, 82), hewyd (20, 177), hede, hedde (26, 10. 90), head, (38, 325) *sb. kopf. Ags.* heáfod.
hede (7, 9), heede (24 II 266), hiede (15, 383. 417), heyd (37, 209) *sb. acht, sorge um, bes. mit* take (7, 9; 15, 383; 50, 163 *u. s.*) *verbunden, mit* nimen 22, 368. *Nengl.* heed.
hedeknihte *sb. tüchtigste, bedeutendste ritter* 23, 13246. 13361.
heden *sw. vb. hüten vor* 23, 13296; *beachten, betrachten* 23, 13150. *Ags.* hêdan; *Nengl.* heed.
hedyr *s.* hyder.
hedtoune *sb. hauptstadt* 23, 13378.
hef *sw. vb. sich rühren, bewegen* 13, 219 *anm. u. s. folg.*
heuen (22, 348), hewen (27, 4092. 4157) *st. abl. vb.* IV *heben, aufheben. Ags.* hebban.
heuen (3, 27), heuyn (23, 13278), heauen (26, 8), *dat.* hevene (27, 4092) *u.* heune (10, 22) *sb. himmel. Ags.* heofon.
hevenli *adj. himmlisch. Ags.* heofonlîc.
heuenriche *sb. himmelreich.*
heuy, hevi, heavye (38, 325), euy (37, 97) *adj. u. adv. schwer* (38, 325), *schwerfällig* (7, 17); *schwermütig* (18 I 27; 37, 134; 41, 117. *Ags.* hefiȝ.
hevynes, heuynesse *sb. schwermut* 34 I 1; II 16; *s.* 157, 6. *Ags.* hefiȝnes.
heȝen *s.* hyȝen.
hegg, hegge *sb. hecke s.* 162, 11; 163, 14. *Ags.* heeȝe.
hegh (23, 13116), heȝ (*s.* 152, 16), heeȝ (*s.* 152, 16; 156, 43), heigh (24 I 28), hey (19, 378), heye (22, 252), hihe (15, 424), hye (16, 112), hy (17, 84) *adj. u. adv. hoch, laut* (*von der stimme* 27, 4116) — on hih *in der höhe, oben* (15, 338); *in die höhe, hinauf* (15, 489); at hie *höchlichst, sehr* (21, 19). — hye and lowe *oben und unten, überall* (12, 64). *Ags.* heáh, hêh.
heghte, heiȝte (*s.* 164, 24), heighte (38, 131), hyeht (19, 77; 20, 70. 79), hight (17, 172), hith (44, 66) *sb. höhe.* on h. *laut* (17, 172). *Ags.* hêhðu; *Nengl.* height.
heghte, heighte *s.* haten.
heyd *s.* hede.
heighnes (41, 218), hiȝnesse (*s.* 163, 28), highnesse (50, 108) *sb. höhe, hohe stellung. Ags.* heáhnis, hêhnis.
heyr *adv. s.* her.
heire (16, 202; 50, 4), eir (*s.* 146, 43; 147, 43) *sb. erbe. Altfr.* heir.
heite *s.* hete.
heither, heitherwarde *s.* hyder, hyderward.
helden *s.* halden.
heele *sb. ferse* 47, 36. *Ags.* hêl.
hele, heale (38, 52) *sb. heil* (10, 24; 15, 133); *heilung, gesundheit* (41, 169). *Ags.* hǣl, hǣlu.
helen, healen (38, 105) *sw. vb. heilen. Ags.* hǣlan.
heeling *vbsb. heilung s.* 163, 8; 170, 26.
helle *sb. hölle. Ags.* hell.
helle *s.* hille.
hellepayne *sb. höllenpein* 11, 71.
helm *sb. helm* (27, 4120), *steuer, steuerruder* (13, 149). *Ags.*
helpe *sb. hilfe. Ags.* help.
helpen *st. abl. vb.* I *helfen. Ags.* helpan.
helples *adj. hilflos.*
helthe *sb. heil, heilung. Ags.* hǣlþ.
hem *sb. saum* 18 I 81. *Ags.*
hende *adj. schön, fein. Vgl. Stratm. D.*
hendely *adv. artig, fein, schön.*
hennes, hens, hense (38, 152. 171) *adv. von hier. Auch* fro hens (50, 17.) *Ags.* heonan; *Nengl.* hence.
hensforthe *adv. von nun an, in zukunft.*

henten *sw. vb. nehmen* (13, 178; 38, 178); *an sich reissen, erfassen* (13, 189; 15, 144). *Ags.* hentan.
hepe *sb. haufen, erdhaufen, damm* 18, 77. *Ags.* heáp *u.* heápa.
hepen *sw. vb. häufen, aufhäufen. Nengl.* heap.
her *adj. hehr, berühmt* 23, 13116. *Vgl. Stratm. D.*
herbe, yerbe (48, 27), erbe (*s.* 164, 12; 171, 52) *sb. kraut. Fr.* herbe.
herberwe *sb. herberge* 10, 102. *Ags.* herebeorȝa. *Vgl. Leo. Gl.*
herburghen *sw. vb. herberge nehmen* 43 II 71. *Ags.* hereberȝan. *Vgl. Leo. Gl.*
herken *s.* herknen.
herknen (15, 508; 24 II 57), herkenen (15, 96. 329), herken (22, 213; 24 I 70) *sw. vb. horchen, hören. Ags.* heorcnian, hercnian.
herd *s.* hirde.
here (11, 113), heere (*s.* 166, 10), har (19, 384. 397) *sb. haar. Ags.* hêr, hǣr.
here, hire, hir, hiere (18 I 57), hore *pron. poss. des fem. sing. und der drei geschlechter im plur.: ihr.*
here, heare (38, 14. 68. 137), hiere (15, 428), heyr (19, 416) *adv. hier. Ags.* hêr.
hereafter, hierafter (15, 77) *adv. darnach.*
heren, (3, 20), heyre (35, 24), heir (50, 102), hiere (15, 197. 202. 234), hyren (35, 86) *sw. vb. hören, anhören. Praet.* herde, harde, hard (11, 164; 19, 384. 437). *Part.* herd, herdde (*s.* 170, 35). *Ags.* hŷran, hêran.
heresie *sb. falsche lehre, ketzerei* 42, 63. *Fr.*
heruest *sb. herbst* 23, 12465. *Ags.* hærfest, herfest.
herȝen *sw. vb. verheeren, plündern* 13, 178. *Ags.* herian, heriȝean.
herynge, hieryng (41, 292) *vbsb. gehör, hören* (7, 16; 19, 5; *s.* 171, 16. 44).
heritage *sb. erbe. Fr.*
herne *s.* hyrne.
heroude *sb. herold* 47, 122 *anm.*
heroun *sb. reiher. Altfr.*
hert *sb. hirsch. Ags.* heorot, heort.
herte, hart (19 *öfters*), harte (26, 144) *sb. herz. Ags.* heorte.
herty *adj. herzlich* 37, 6. 23. *Nengl.* hearty.
hertly, hertylye *adj. u. adv. herzlich, herzhaft* (27, 4128). *Nengl. adv.* heartily.
heste *sb. befehl* (24 I 106; *s.* 158, 3, 7; 166, 28). *Ags.* hǣs; *Nengl.* hest, behest.
hete, heite (23, 12465) *sb. hitze. Ags.* hǣto.
hete *s.* haten.
hete 44, 53 = ete.
hethe *sb. haide. Ags.* hǣð.
hethen (10, 28), hethyn (10, 13), ethyn (= hethyn? 27, 4124), haythene (27, 4121), heythene (27, 4259) *adj. u. subst. heidnisch, heide. Ags.* hǣþen.
hething *sb. spott, verachtung* 23, 13150 *anm.*
hewe *sb. farbe, aussehen, gestalt* (11, 152; 24 II 162. 241). *Ags.* hiw, heow.
hewen *s.* heuen.
hewen *st. red. vb. hauen s.* 162, 13. *Ags.* heáwan.
hewyd *s.* heed.
hy, hye *sb. eile* 19, 183. 439; 21, 35. *Vgl. Stratm. unter* hiȝ.
hy, high, hihe *s.* hegh.
hycht, hight *s.* heghte.
hicht, hiȝte *s.* haten.
hiden (43 II 24), huden (24 II 166) *sw. vb. verbergen. Ags.* hŷdan.
hyder, hedyr (37, 101. 207), heither (38, 98) *adv. hierher. Ags.* hider, hiðer.
hidous *adj. abscheulich* 46, 96. *Altfr.* hidus, hidos.
hiede *s.* hede.
hien *s.* hyȝen.
hier *compar. von* high *s.* hegh.
hiere *s.* heren.
hiere, hierafter *s.* here, herafter.
hieryng *s.* herynge.
highemesse *sb. hochamt* 50, 136. 137. 165.
highen *sw. vb. erhöhen* 25, 541; 32, 24. *Zu* hegh, high.
hyȝen (13, 217), hie, heȝen (*s.* 158, 3) *eifrig worauf bedacht, womit beschäftigt sein, eilen. Ags.* hiȝian. *Vgl. Bosw. D.* 36 g.
hyȝly *adv. höchlich, sehr.*
hiȝnesse *s.* heighnes.
hiȝnoon *sb. mittagszeit* 8, 41.
hyȝt (13, 219), heighte (38, 131) *sb. eile. Vgl. Stratm. unter* hihte *u.* hihðe.
hilen *sw. vb. verbergen, bedecken s.* 147, 38. *Ags.* helian *nebenform zu* helan *u. Altn.* hylja.
hille, helle (15, 421) *sb. hügel. Ags.* hyll.
hilte *sb. heft (am schwerte) sing.* 27, 4249; *meist plur.* 27, 4200. 4251; 50, 193. 265. *Vgl. anm. zu* 50, 193. *Ags.* hilt.
hinder, hyndir, hindre *adj. hintere s.* 172, 70. *Ags. adv.* hinder; *Nengl. adj.*
hinderen, hindur (23, 13237) *sw. sb. hindern, stören, schaden* (45, 34). *Ags.* hinderian, hindrian.
hindringe *vbsb. hinderung, schaden.*
hirde, herd *sb. hirte. Ags.* hyrde, heorde.
hire *s.* here.
hyren *sw. vb. mieten* 23, 13110; *s.* 167, 34. *Ags.* hŷrian, hŷriȝean.
hyren *s.* heren.

hyrne (13, 178), herne (14, 402) *winkel, ecke.* *Ags.* hyrne.
his, hise *pron. poss. des masc. u. neutr. sein.*
historiall *adj. geschichtlich.*
hit *s.* he.
hith *s.* heghte.
ho = who 22, 188.
ho = heo *s.* he.
hoc (*s.* 160, 32), hook (*s.* 161, 35; 172, 54) *sb. haken, sichel.* *Ags.* hôc.
hod *sb. hut.* *Ags.* hôd.
hog, hogg (?) *sb. schwein s.* 172, 18. 19. 21. *Keltisch* hwch, houch.
hold *sb. halt, verwahrung* 24 I 159. *Altn.* hald.
hole *sb. spalte, (fenster-)öffnung s.* 161, 7; 165, 8. *Vgl. Prompt. Parv.* 242.
holly *s.* haly.
holow, holw *adj. hohl* 22, 295. *Ags.* holh.
holt *sb. gehölz.* *Altn.*
hom *s.* he.
homage *sb. huldigung.* *Fr.*
hond, hongen *s.* hand, hangen.
hondqwile, hondewhyle *sb.* (in a) h. *im handumdrehen* 23, 12481. 13122. 13164.
honest, onest (35, 68) *adj. ehrlich, ehrbar.* *Altfr.*
honeste *sb. ehrbarkeit.* *Altfr.*
honi *sb. honig.* *Ags.* huniz.
honorabilly *adj. ehrenwert, ehrenvoll* 19, 357.
honorable, honurable (24 I 13), honourabil (49, 119) *adj. ehrbar.* *Fr.*
honore, honoure, onour (*s.* 155, 3) *sb. ehre.* *Altfr.*
honoren *sw. vb. ehren.* *Fr.* honorer.
hope *sb. hoffnung.* *Ags.* hopa, *vgl. Bosw. D.*
hoope *sb. hopfen* 38, 289. *Nengl.* hop.
hopen *sw. vb. hoffen.* *Ags.* hopian.
hoppen *sw. vb. hüpfen* 23, 12506. *Ags.* hoppian.
hor *s.* har.
hore *sb. schmutz, schlamm* 8, 13. *Ags.* hôru.
hore *poss. pron. der* 3. *pers. plur. ihr. Vgl.* here.
horn *sb. horn (des mondes* 25, 652; 43 I *öfters); jagdhorn* (15, 313). *Ags.*
horned *adj. gehörnt* 25, 650.
horrible *adj. schrecklich.* *Fr.*
horrour *sb. schrecken* 41, 326. 327. *Altfr.*
hors, horß (19, 207) *sb. pferd.* *Ags.*
hoste *sb. wirt.* *Altfr.*
hostele *sb. gasthaus, wirtshaus* 50, 174.
hostesse *sb. wirtin* 50, 186. *Altfr.*
hour, howre *sb. stunde.* *Altfr.*
hou, how, howe, hov (22, 225) *adv. wie. Auch als anruf = he!* 37, 73. 102. *Ags.* hwî, hû.
hukster *sb. höker, auch: schurke* 47, 124. *Vgl. Nengl.* huckster.
huden *s.* hiden.
huge *adj. riesig.* *Nengl.* huge.
hulk *sb. rumpf eines schweren schiffes schweres schiff überhaupt; dann überhaupt für etwas ungefüges:* 27, 4166 *wol = kerl, ungeschlachter geselle. Vgl. Webster.* *Ags.* hulc *nur = hütte, höhle.*
houlden *s.* halden.
humbylly *adv. demütig* 10, 95.
humble *adj. demütig.* *Altfr.* humele, humle.
humblenesse (35, 90), humblesse (32, 55) *sb. demut, niedrigkeit.* *Nengl.* humbleness.
humblete *s.* humylite.
humylite (50, 25), humblete (41, 75) *sb. demut.* *Altfr.* humiliteit, humilite.
hund *sb. hund.* *Ags.*
hundred (*s.* 154, 7), hundrid (*s.* 155, 7; 158, 21; 159, 21), hundreth (14, 281. 405), hundrith (23, 13176) *zahlw. einhundert. Ags.* hundred, hundryd.
hundredfold, hundridfold (*s.* 171, 16) *adv. hundertfältig.*
hunger *sb. hunger.* *Ags.* hunzor, hunzer.
hungren *sw. vb. hungern s.* 169, 54. *Ags.* hynzrian, hinzrian.
hungry *adj. hungrig.* *Ags.* hunzriz.
hunten, hownte (27, 4259) *sw. vb. jagen. Ags.* huntian.
hunter *sb. jäger s.* 156, 47; 157, 44. *Ags.* hunta; *Nengl.* hunter.
hwntyng *vbsb. jagen. jagd* 20, 19.
hurlen *sw. vb. umher schleudern, werfen; dann von schneller bewegung gebraucht: eilen* 23, 13361. *Nengl.* hurl.
hurrock *sb. ruder* 13, 185 *anm.*
hurt *sb. verletzung, schaden* 49, 87. *Kelt.* hurdh. *Vgl. Burguy D.*
hurten *sw. vb. verletzen, schmerz bereiten.* *Altfr.* hurter; *Kelt.* hyrdhu, *vgl. Burguy D.*
hous, hows, howß (20, 12), howee (44, 103) *sb. haus.* *Ags.* hûs.
husbonde (45, 27), housbonde (35, 6) *sb. gemal.* *Ags.* husbonda.
howselen *sw. vb. mit dem sakramente versehen.* 27, 4316. *Ags.* hûslian.
husen *sw. vb. hausen, wohnen* 27, 1285. *Ags.* hûsian.
housholde, housolde (50, 318) *sb. haushalt, dienerschaft* (45, 34. 54; 46, 168. 173).
houth 35, 4 *s. anm.*

I. J.

I, y *s.* ic.
i-y-*praef.* (*z. b.* yasked 14, 291) *sehe man das verb.* (asken).
ic, Ic (19, 384), ich, Ich (25, 565. 570), I (8, 9. 28. 30; 10, 43), y (2, 3. 12), Y (2, 28) *pers. pron. der* 1. *sing. ich. Gen.* min, *dat. u. acc.* me. *Ags.* ic.
icche *sb. krätze, räude* 7, 69. *Vgl. Ags.* ȝiceða; *Nengl.* itch.
icchen *sw. vb. jucken, räudig sein* 7, 25. *Ags.* ȝiccan; *Nengl.* itch.
ich (22, 332) *s.* ech.
icheone (38, 36) = echeone.
idel, idil *adj. faul* (*s.* 148, 49; 149, 49), *eitel, unnütz, müssig* (41, 391). *Ags.* îdel.
if, yf *s.* ȝif.
yuel, iuel, euel (*s.* 146, 40; 148, 50; *s.* 158 4. 19) *adj. u. subst. übel, schlimm, schlecht; das übel, böse, auch: krankheit* (*s.* 167, 56; 169, 34) *adv. ebenso:* euelle (45, 227). *Ags.* yfel.
iȝe *s.* eȝe.
yhe *s.* eȝe.
il (35, 71), ille *adj. u. adv.; auch subst. übel, schlimm, das übel. Altn.* illr.
ilk *pron. adj. jeder* (*gew. mit* a *z. b.* 11, 104 *oder* on, one *z. b.* 11, 61. 115 *verbunden*); þat ilk (15, 117; 22, 281; 24 II 153), þis ilke (43, 103). *Ags.* ȝehwile.
ylde *sb. insel* 49, 103 *anm. Vgl. auch Prompt. Parv.* 259 *u. anm.*
ile *sb. insel. Fr.*
ylyke, ilych *adj. u. adv. gleich, von gleicher gestalt, gleichmässig, in gleicher weise* 13, 161; 24 I 12. *Ags.* ȝelîc.
ilond *sb. insel* (47, 2. 41. 84). *Ags.* îȝlond.
ylore, yloore 7, 5; 14, 311 *s.* lesen.
ymage *sb. bild. Fr.*
ymagyn *sw. vb. sich erdenken, einbilden* 11, 170. *Fr.* imaginer.
ymeten *sw. vb. träumen; part.* 7, 74. *Ueber vb. vgl. Stratm. unter* imæten *u.* 7, 74 *anm.*
impacience *sb. ungeduld. Fr.*
importable *adj. unerträglich. Fr.*
impossible *adj. unmöglich. Fr.*
impressin *sw. vb. einen eindruck machen, ein zeichen eindrücken, kennzeichnen* 17, 175 *anm. Fr.* impresser.
impression, impressioun *sb. eindruck. Fr*
in, yn *praep. in, an, auf; adv. in, innen, darinnen, hinein* 13, 146; 16, 57. 68; 50, 286. *Ags.*
inche, enche (44, 28) *sb. zoll. Ags.* ynce *s. Bosw. D.*
incontinent *adj. ungeduldig. Fr.*
inconuenience *sb. unannehmlichkeit* 45, 149. *Fr.* inconvenance; *Nengl.* inconvenience.
incorrupte (48, 93), incorrupte (48, 90) *adj. unverdorben, unversehrt. Nengl.* incorrupt.
indignacion *sb. verachtung. Fr.* indignacion, indignation.
inducen *sw. vb. veranlassen, herbeiführen. Lat.* inducere; *Nengl.* induce.
indulgence *sb. nachsicht. Fr.*
inewch *s.* ynogh.
infaunte *sb. kind* 37, 69. *Fr.* enfant; *Nengl.* infant.
infere *s.* fere.
inferior *adj. untere, niedere* 48, 8. *Altfr. u. Nengl.*
infirmite *sb. schwäche, gebrechen s.* 152, 24; 154, 29. *Fr.*
informacioun *sb. unterricht, belehrung. Altfr.*
infortunate *adj. unglücklich. Nengl.*
infortune *sb. unglück. Fr.*
Ingland *s.* England.
Inglis, Ingliß *s.* Englisch.
inn, inne *sb. wirtshaus* 26, 77. *Ags.* inn, in.
inne *s.* in.
innocent *adj. unschuldig. Fr.*
ynogh (23, 13142; 36, 796), ynough, ynugh (23, 13119), ynowȝ (11, 21; 47, 8), ynow (17, 145; 23, 13241), inewch (19, 286) *adv. genug. Ags.* ȝenôh.
inqueren *sw. vb. nachforschen, fragen. Altfr.* enquerre; *Nengl.* inquire.
instrument *sb. werkzeug, musikinstrument* (46, 216). *Fr.*
insufficient *adj. unzulänglich. Nengl.*
intente *sb. absicht* 38, 191. *Fr.* entente; *Nengl.* intent.
inteript *part. pass. aufgeschoben, unterbrochen* 50, 356 *anm.*
interpreten *sw. vb. erklären, auslegen s.* 174, 73. *Fr.* interpreter.
intill *praep. örtl. in, an (von der ruhenden lage)* 20, 20; *in ... hinein* (20 *oftmals*); *zeitl. während, zur zeit von* (19, 340). *Schott.*
intistmente *sb. anreizung* 38, 176. *Altfr. u. Nengl.* enticement.
into *praep. in ... hinein; adv. in zukunft s.* 149, 20.
inwit *sb. gewissen, sinn, gemüt s.* 114, 21. *Ags.* inwit = *list, schlauheit.*
ypocrysye *sb. heuchelei. Fr.* hypocrisie; *Nengl.* hypocrisy.
ypocrite *sb. heuchler* 24 II 168. 174. *Fr. Nengl.* hypocrite.
ire *sb. zorn. Fr.*

iren, yrun (*s.* 163, 15) *sb. eisen. Ags.* îren, îsen.
irreparable *adj. unersetzlich. Fr.*
irrous *adj. zornig. Altfr.* irrous.
is *s.* ben.
is *s.* his.
issue *sb. nachkommenschaft. Fr.*
it, itt *s.* he.
yþ, yþe *sb. woge, welle* 13, 147. 233. *Ags.* yð.
iuorye *sb. elfenbein* 46, 131. *Fr.* ivoire; *Nengl.* ivory.
Iwe *s.* Iuwe.
iwis, iwysse *adv. gewis* 13, 206; 38, 85. 158. *Ags.* ȝewis.
iay *sb. elster* 36, 744. *Altfr.* iai; *Nengl.* jay.
jangelynge, jangling *vbsb. schwatzen, zanken.*
janglen *sw. vb. schwatzen, laut schreien, zanken* 24 I 212. 253; 36, 744. *Altfr.* jangler.
iape *sb. scherz* (26, 165), *äfferei; daher kunstgriff* 23, 13129 *anm. Vgl. Prompt. Parv.* 257. *u. anm.*
iapen *sw. vb. scherz machen, belustigen* 34 II 6. *Vgl. Prompt. Parv.* 257.
iapere *sb. scherzhafter mensch, hanswurst* 41, 31.
iaspre (46, 137), iaspere (46, 206) *sb. jaspis. Altfr.* iaspere; *Nengl.* jasper.
iebet *sb. galgen* 45, 113. 117. *Fr.* gibet.
yef *s.* ȝif.
ieneracioun (*s.* 144, 4) *s.* generacioun.
jentyl *s.* gentil.
jesserawnte *sb. panzer* 27, 4239. *Altfr.* jaserant.
ieuelle *s.* iuwele.
Iewe *s.* Iuwe.
jogelour *sb. gaukler* 24 I 211. *Altfr.* jougleor, jogleour.
ioie, ioy *sb. freude, vergnügen. Altfr.* ioie.
ioieful, joyful *adj. fröhlich, vergnügt.*
ioignen *sw. vb. verbinden, zusammenfügen; part.* yioigned 43, 82. 110. *Fr.* joindre; *Nengl.* join.
ioyles *adj. freudlos.*
ioilite *s.* iolite.
ioinyng *vbsb. zusammenfügung s.* 162, 27.
ioly *s.* iolif.
iolif, ioly (24 I 40; 26, 12) *adj. fröhlich, heiter. Altfr.* jolif, joli.
jolyly *adv. heiter, vergnügt* 27, 4110.
iolynesse *sb. heiterkeit, fröhlichkeit* 24 I 281. *Nengl.* jolliness.
iolite (8, 51), ioilite (8, 30) *sb. heiterkeit, fröhlichkeit. Altfr.* jolivete; *Nengl.* jollity.
jopowne *sb. waffenrock* 27, 4239. *Altfr.* jupon, gippon; *Altengl. sonst auch:* gepoun, gypoun.
iorne, iornay (37, 52), iourne (10, 60; 20, 83), iurnay (42, 51; 46, 42) *sb. tagfahrt, fahrt, reise; tagewerk* (20, 83; 27, 4291). *Altfr.* jornee, jurnee; *Nengl.* journey.
iowken *sw. vb. ruhen, wo nisten* 13, 182 *anm.*
iourne, iurnay *s.* iorne.
jubile *sb. jubilaeum* 49, 154. *Fr.*
iuge (19, 223; 35, 29; 36, 792), jugge (41, 330; 48, 69) *sb. richter. Fr.* juge; *Nengl.* judge.
iugement (15, 49), juggement (41, 63. 183. 184) *sb. gericht, urteil, beurteilung* (18 I 65). *Fr.* jugement; *Nengl.* judgment.
iugen, juggen (13, 224) *sw. vb. urteilen, unterscheiden* (17, 80), *verurteilen* (41, 189; 45, 225). *Fr.* juger; *Nengl.* judge.
iuis *sb. gericht, urteil* 13, 224. *Altfr.* juise.
youres *poss. pron. eurige* 24 II 251. *Vgl.* ȝour.
iust *adj. gerecht. Altfr.*
iusten *sw. vb. turnieren, zusammentreffen (im kampfe). Altfr.* joster, jouster.
iustice (16, 198; 20, 53); iustise (50, 417) *sb. gerechtigkeit* (16, 198), *gerechtigkeitspflege* (20, 53; 50, 140). *Altfr.* justice, justise.
justyse *sb. richter* 1 *Ps.* 142, 13. *Altfr.* justice, justise.
Iuwe, Iwe (13, 182), Iewe *sb. Jude* 14, 255. 299.
iuwelle (50, 377), iuelle (50, 372), ieuelle (16, 15), jewel, jewelle (24 I 333; 46, 122) *sb. juwel, kleinod. Altfr.* joiel, jouel; *Nengl.* jewel.

L.

labour *sb. arbeit, mühe. Fr.*
labouren *sw. vb. sich abmühen, not leiden* 6, 74. *Altfr.* laburer.
lak *sb. mangel* 24 II 84. *Nengl.* lack.
lakken, lacken (*s.* 154, 3. 9) *sw. vb. mangeln, fehlen* (23, 13215; 24 I 8). *Nengl.* lack.
lacchen *sw. vb. ergreifen* (23, 13360), *nehmen* (23, 13337; 27, 4184), *an etwas herangehen, sich wohin begeben* (23, 12483 *anm.*). *Praet.* laghte, lauȝte (14, 324). *Ags.* ȝelæccan.
lace (*s.* 165, 17), leyhsß (20, 20) *sb. leine, riemen. Altfr.* las, lais, laz.
lad, ladde *s.* leden.
ladde *sb. bursche* 13, 154; 27, 4094.

4191. *Schott.* lad, laid. *Vgl. Müll. Etym. W.*
laddire *sb. leiter. Ags.* hlæder; *Nengl.* ladder.
lady *sb. frau, herrin. Plur.* ladeis (*in* 28). *Ags.* hlǽfdige.
lauen *sw. vb. laben, erleichtern* 13, 154 *anm.*
laft *s.* leuen.
laȝhen (148, 5), leiȝen (*s.* 147, 3; 119, 5), laughen *st. abl. vb.* IV *lachen* (*s.* 146, 3). *Praet.* lowȝ (11, 22), low (10, 119). *Ags.* hlehhan, hlihhan.
lay *s.* lyggen.
layke *sb. spiel, kampf. Ags.* lâc.
layte *sb. blitz* 12, 5; 23, 12499. 12517. *Ags.* lîȝet, lêȝet.
layten *sw. vb. sehen nach, suchen* 13, 180. 201. *Altn.* leita; *Ags.* wlâtian.
lambisshe *adj. lammfromm* 32, 50.
lamen *sw. vb. lähmen* 27, 4303. *Ags.* læman, lemian.
lamentable *adj. kläglich. Fr.*
lamentacioun, lementacion (6, 31) *sb. klage, jammer. Altfr.*
land, lond, laund (23, 12534. 13148. 13214) *sb. land, erde. Ags.* land, lond.
lang, long *adj. u. adv. lang, von räumlicher u. zeitlicher ausdehnung; comp.* lenger, lengar. *Ags.*
langage *sb. sprache* (44, 132), *rede* (45, 42. 44). *Fr.*
langen, longen *sw. vb. verlängern, ausdehnen* (*s.* 158, 24); *(im geiste) sich strecken nach, verlangen* (23, 12477. 13375). *Ags.* lanȝian, lonȝian.
langen, longen, lengen (27, 4207) *sw. vb. anbelangen* (20, 14), *zukommen, gehören zu* (15 254; 24 I 8; 22, 331; 50, 396. 443; (for 24 I 31). *Daneben* bilangen.
langyng, longyng, longgyng (33, 6) *vbsb. verlangen.*
langour, langure (38, 87), langore (34 II 17) *sb. sehnen, schmachten; mattigkeit* (27, 4269). *Altfr.*
langrauye *sb. landgraf* (10 *öfters*). *Fr. u. Nengl.* langrave.
languessen *sw. vb. sich härmen. Fr.* languir; *Nengl.* languish.
lanterne *sb. laterne. Fr.*
lappe *sb. schoos des gewandes* (24 II 95. 280), *überh. gewand* (50, 193). *Ags.* lappa, læppa.
lappen *sw. vb. einhüllen, umhüllen* 23, 13185. *Nengl.* lap.
large *adj. gross, breit, reichlich, freigebig* (17, 205); at large *reichlich, in grossem masse. Fr.*
largely *adv. reichlich.*
lasse *s.* læsse.
laste *sb. verbrechen* 13, 198. *Altn.* læstr.
laste *s.* late.
lasten *s.* lesten.
late *adj. u. adv. langsam, spät oder kürzlich* (*z b.* 35, 4). *comp.* latere; never (ner *s.* 150, 14; 158, 21; 160, 2) the latere; never the lattere (12, 199); *superl.* last *letzte adv. zuletzt.* at the last, atte laste; vpon laste (13, 194) *zuletzt. Ags.* læt.
laten *s.* leten.
lath, loth *adj. u. adv. leidig, unwillig, feindlich. Ags.* lâð.
lathely, laithely *adj. leidig, arg. Ags.* lâðlîc.
laþien, looþen *sw. vb. leid sein; impers.* 8, 66. *Ags.* lâðian.
Latyne *sb. Latein.*
laughen *s.* laȝhen.
laughyng *vbsb. gelächter.*
laughter *sb. gelächter.*
lauȝte *s.* lacchen.
launchen *sw. vb. sich schnell bewegen, geschleudert werden, blitzen* (23, 12499. 517); *überh. sich bewegen, wohin gehen (bes. auf die see)* 23, 12527. 13156. 13208. 13242. *Fr.* lancer; *Nengl.* launch.
laund *s.* land.
launde *sb. waldebene* 27, 4269 *anm. Altfr.* lande; *Nengl.* lawn.
lausen *s.* losen.
laute *s.* leaute.
law, lawe *sb. gesetz, glaube* (14, 257). *Ags.* lagu.
law (19, 58), low *adj. u. adv. niedrig, gering, leise; adv. auch: tief herab. Ags.* lâh.
lawfull, lawehfull (20, 53) *adj. gerecht* (20, 53), *gesetzlich* (= *ehelich* 20, 110. 112).
lawles *adj. gesetzlos, ausserhalb des gesetzes, vogelfrei* (13, 170).
lee *sb. schutz* 38, 212 *anm.*
leavte (19, 365. 366. 367), leawte (19, 369. 400), lawte (19, 89. 125. 364) *sb. anhänglichkeit an fürst u. gesetz, gesetzlichkeit, biederkeit* (19, 125). *Altfr.*
leche *sb. arzt s.* 169, 34. *Ags.* lǽce; *Nengl.* leech.
lechery *sb. unzucht, schlemmerei. Altfr.* lecherie.
lection, lessoun (22, 341; 47, 17) *sb. lection, vorlesung, lehre. Altfr.*
lede *s.* leode.
leden, leid (19, 38. 270), leaden *sw. vb. leiten, führen,* (*ein leben führen* 32, 2). *Praet.* ledde, led, ladde; *part.* led, lad. *Ags.* lǽdan.
ledyn (23, 13276), lyden, lydne (24 II 89. 90. 132) *sb. eig. Latein, dann überh. sprache* (24 II 89. 90. 132); *text, worte* (*eines gesanges* 23, 13276 *anm.*).
lef *sb. blatt, laub. Ags.* leáf.
leef *adj. lieb* 24 I 333; II 226. *Ags.* leóf.
leue *sb. erlaubnis, urlaub:* taken leue

(10, 31. 59; 20, 120; 24 II 17. 238) *urlaub nehmen, sich verabschieden. Ags.* leáf.
leue *sb. glaube. Ags.* ᵹeleáfa.
leeueful, leefful, leeful *s.* 169, 52. 5 *u.* 169, 56. *Zu Ags.* leáf.
lefen (*s.* 148, 49), leuen, leyve (19, 247) *sw. vb. lassen, zurücklassen, verlassen; unterlassen; eine erzählung verlassen, in ihr stehen bleiben* 24 II 324. *Praet.* lefte, left; *part.* left, yleft (47, 7. 38), levyde (27, 4276), laft (24 I 178. 255. *Ags.* lǣfan.
leuen, lieuen (15, 44) *sw. vb. glauben. Ags.* ᵹeleáfan, ᵹelȳfan.
leven, lewen *s.* liuen.
left *s.* lift.
leften *s.* lyften.
leeful *s.* leeueful.
leg *sb. bein. Altn.* leggr.
lege *s.* liege.
leggen (14, 157), laye, leye *sw. vb. legen, setzen, zum pfande setzen* (14, 157). *Ags.* lecᵹan.
legion, legioun *sb. legion, menge s.* 172, 15. *Fr.*
leid *s.* leden.
leye *s.* leggen.
leyff *vb. s.* liven.
leyve *s.* leven.
leiᵹen *s.* laᵹhen.
leiᵹyng (*s.* 147, 3; 157, 5; 163, 30) *s.* laughyng *u.* laᵹhen.
leymen *sw. vb. leuchten* 23, 12517. *Ags.* leoman *vgl. Bosw. D.*
leyser (24 II 147; 35, 108; 50, 168), layscre (27, 4302) *sb. musse, freie zeit. Altfr.* leisir.
lele *adj. treu, zuverlässig, wahrhaft* 19, 375. *Altfr.* leal, leial, leel.
lelely (27, 4150), lellyche (22, 357), lelly (22, 286) *adv. treulich, wahrlich* (22, 286).
leme *sb. strahl, lichtstrahl* 14, 124. 137. *Ags.* leoma.
lementacioun *s.* lamentacioun.
lemman *sb. liebchen* 14, 180; 20, 92; 33, 6. 10. *Ags.* leófman.
leende *sb. lende, hüfte s.* 166, 10. *Ags.* lenden.
lenden *sw. vb. landen, ankommen, kommen, wohnen. Vgl.* 13, 201 *anm. u.* 38, 145.
lene *adj. dürr, mager* 26, 74. *Ags.* lǣne.
lenen *sw. vb. leihen, verleihen, lehnen* 22, 327. *Ags.* lǣnan.
lenen *sw. vb. lehnen, anlehnen* 42, 46. *Ags.* hleonian, hlinian.
lengen *sw. vb. verweilen* 23, 13156. 13187. *Ags.* lenᵹan.
leugen *s.* langen.
lenger *s.* lang.
lengthe *sb. länge. Ags.* lenᵹð.
lengthen *sw. vb. verlängern. Nengl.*
lenye *adj. fein, zart gebaut* 19, 387 *anm.*
lente *sb. frühjahr* 41, 60. *Ags.* leneten.
leode (14, 354), lud (22, 211) *sb. mann, mensch* (14, 354; 23, 13360. 13362; 27, 4093. 4271); *plur. leute, menschen* (13, 173; 22, 195; 27, 4167). *Ags.* leód.
leoun, lyon, lyoun *sb. löwe s.* 160, 14. *Altfr.* leoun, lyoun. *Neufr. u. Nengl.* lion.
lepen *st. red. vb., auch schon sw. vb. laufen, springen, eilen* (13, 154. 179); *praet.* loupen (14, 310). *Ags.* hleápan.
lepre *sb. aussatz. Fr.*
leprous *adj. aussätzig s.* 168, 67. *Altfr.*
lere, lyre (27, 4273) *sb. antlitz, gesichtsfarbe* 22, 227. *Ags.* hleór.
lere *adj. leer* 47, 90 *anm.*
leren, leeren (24 I 96) *sw. vb. lehren* (22, 341; 26, 36), *lernen* (1 *Ps.* 142, 65; 9, 32; 15, 454; 24 I 96; 35, 1). *Ags.* lǣran.
lernen *sw. vb. lernen* 8, 26; 47, 27. 31. *Ags.* leornian.
lernyng *vbsb. lernen.*
lese *sb. wiese, trift* 22, 175. *Ags.* lǣsu.
lesen, leesen (9, 29; *s.* 163, 2), losen (13, 198) *st. abl. vb.* VI *u. sw. vb. verlieren* (1 *Ps.* 129, 31; 7, 34), *zu grunde richten* (*s.* 162, 1; 169, 6); *part.* lorn (9, 22; 37, 213; 41, 329. 346), yloore, ylore (7, 5; 14, 311), *dagegen* lost (14, 308: 46, 86). *Ags.* (for-)leósan; *Nengl.* lose.
lesewen *sw. vb. auf der waide sein, waiden s.* 172, 18. *Ags.* lǣswian.
lesyng *sb. losheit, falschheit, lüge* 14, 310. 311. 400; 50, 211. *Ags.* leásinᵹ, leásunᵹ.
lesse, lasse (11, 124; 15, 476) *adj. und adv. kleiner, geringer, weniger.* lasse and (or) more *die kleineren u. die grössern = alle* (11, 124; 15, 476); no *oder* ne (*s.* 151, 14; 159, 20) the les *nichts desto weniger. Superl.* lest *adj. u. adv. kleinste, geringste, wenigste;* the lest *am wenigsten* (34 II 12), *wenigstens* (14, 282), *auch* at the leste. *Ags. adj.* læssa, *adv.* læs; læsest, læst.
lesse (*statt* les) *sb. losheit, falschheit, lüge.* 38, 48. *Ags.* leás.
lessoun *s.* lection.
lest *conj. dass nicht, damit nicht, (nach verben des fürchtens und verhütens) dass.*
lest *s.* lesse.
lesten (19, 14), lasten (15, 187; 38, 207) *sw. vb. dauern* (38, 207), *aushalten* (15, 187). *Ags.* lǣstan.
lesten *vb. s.* lysten.
let *sb. unterlassung, aufenthalt, zögerung* 26, 171. *Vgl. Stratm. unter* lette.
leten, laten *st. red. vb. lassen, zulassen, zurücklassen* (14, 404), *unterlassen* (27, 4093). *Ags.* lǣtan, lētan.

leþe *sb. ruhe* 13, 160. *Vgl. Stratm.*
letten *sw. vb. hindern, zurückhalten, verhindern* 15, 38; 23, 13236. *Ags.* lettan.
letter *sb. buchstabe sing.* (24 I 93) *plur.* (50, 95. 96); *brief sing.* (14, 168) *plur.* (14, 180; 49, 9. 27). *Fr.*
letterne *sb. lesepult* 11, 121. *Lat.* lectorium.
lettinge *vbsb. unterlassung.*
lewed *adj. laien-, laienmässig, ungelehrt, unwissend* 15, 274; 24 I 213. *Ags.* læwed.
lewednes *sb.* 24 I 215 *ungelehrsamkeit, unbildung. Nengl.* lewdness *(in etwas andrer bedeutung).*
liberal *adj. freigebig. Fr.*
liberte *sb. freiheit. Fr.*
lie (*s.* 148, 28), lik (15, 488. 494), liche (9, 14; 24 I 54 *u. s.*), lijk (7, 66), ylyke *adj. u. adv. gleich; in gleicher weise.* — like, liche as *gleich wie. Ags.* lîc, ȝelîc.
lykand *part. u. adj. gefällig, angenehm* 19, 9. *Vgl.* lyken *u.* lyking.
liken *sw. vb. gefallen an etwas finden* (26, 135); *lieben, belieben; fast immer impers. gebraucht: es gefällt, beliebt:* 14, 267. 372; 34 III 21; 36, 682. *Ags.* lîcian.
likenen (9, 26; *s.* 172, 55), liknen (19, 396; 47, 22) *sw. vb. gleichen, vergleichen* (9, 26; 19, 396), *gleichstellen, gleichmachen* (47, 22). *Vgl. Prompt. Parv.* 305; *Nengl.* liken.
likerous *adj. lecker. Vgl. Stratm. D.*
lych *sb. körper* 20, 72. *Ags.* lîc.
lichame, lighame (27, 4270), lykame (22, 227) *sb. körper* (22, 227), *leichnam* (27, 4270). *Ags.* lîchama, lichoma.
lychtneß *sb. leichtfertigkeit* 28, 1242. *Nengl.* lightness.
likyng *vbsb. vergnügen* (11, 29; 19, 226; 23, 13385), *annehmlichkeit, lieblichkeit* (15, 496); *handeln nach eignem gutdünken* (19, 180. 195. 231. 247).
likyng *part. u. adj. gefällig, angenehm* 23, 13276. *Vgl.* lykand.
likly *adj. angenehm; wahrscheinlich* 17, 74 *anm.*
liknesse, likenes (44, 78) *sb. ähnlichkeit, ähnliche gestalt, gestalt überhaupt* (15, 396; 14, 78); *angenommene gestalt, scheinbare gestalt, schein* (41, 302; 47, 137. 152. 156). *Nengl.* likeness.
lyden, lydne, *s.* ledyn.
lienen *s.* leuen.
liege, lege (20, 54) *sb. lehnsmann.* legekyng (23, 13353), liegelord (24 I 103) *rechtmässiger herr. Altfr.* lige.
lyen *st. abl. vb.* VI *lügen. Praet.* lowe (14, 400 *anm.*). *Ags.* leóȝan; *Nengl.* lie.
lif, life, lijf (8, 53. 54; *s.* 119, 17 *u. s.*), lyff (19, 270) *sb. leben, lebendiges wesen* (15, 36). *Ags.* lîf.
lyuely *adj. u. adv. lebendig, lebhaft. Nengl.* lively.
lyfen (27, 4271), liffin (19, 366), lywyn (19, 19). levyn (19, 228. 233. 331), leyff (19, 212). lewin (28, 1209) *sw. vb. leben. Ags.* lifian.
lyuing *vbsb. leben, lebensweise* (1 *Ps.* 129, 50).
lyft, lofte (27, 4098) *sb. luft. Ags.* lyft.
lift (47, 36), left (*s.* 163, 5) *adj. links. Vgl. Stratm. D.*
lyften (1 *Ps.* 142, 78), leften (26, 105) *sw. vb. lüften, erheben, in die höhe heben* (up). *Vgl. Prompt. Parv.* 303 *u. Nengl.* lift.
ligeance *sb. lehnsherrschaft* 16, 114. *Vgl.* liege.
lyggen (11, 122; 14, 141), lyȝen (46, 152), lyen, ly (14, 384; 15, 161; 19, 358; 38, 6) *st. abl. vb.* III *liegen, (zur ruhe) daliegen, schlafen, überh. wohnen* (19, 358). 3 *pers. sing. ind. praes.* lieth (44, 102), liþ (15, 161), lithe (14, 384), *plur.* lyne (38, 6). *Praet.* lay, laien, *daneben* liggede (13, 184 = *lag, oder: hatte sich gelegt??*); *part.* lyen (48, 89). *Ags.* lieȝan, lieȝean.
lighame *s.* lichame.
lighten *sw. vb. herabspringen, überh. springen, hüpfen* (24 II 50); *absteigen* (*vom pferde* 24 I 161); *aussteigen (aus dem schiffe), landen* (23, 13162. 218. 255. 320). *Ags.* lîhtan; *Nengl.* lighten.
lightlees *adj. lichtlos, dunkel* 17, 88.
lightnes *sb. licht, hellung* 38, 35. *Ags.* leóhtnes.
lightnyng (41, 210) *sb. blitz. Ags.* lihtinȝ; *Nengl.* lightning.
lyȝt, light, lyȝth (3, 27) *sb. licht, glanz; sehkraft, gesicht* (1 *Ps.* 129, 45). *Ags.* leóht; *Nengl.* light.
liȝt, light, liȝte, lycht (20, 99) *adj. u. adv. leicht, leicht beweglich* (7, 17); *heiter, leichtsinnig* (26, 97; 47, 112); *comp. leichter = entbunden* (lychtare 20, 99). *Ags.* lîht, leóht.
lyȝten *sw. vb. erleichtern* 13, 160; 25, 634; 34 II 11. *Ags.* leóhtan; *Nengl.* lighten.
lyȝtlych (14, 267), liȝtliche (47, 85), lightely (50, 299. 431), lightly *adv. leicht, leichtlich, schnell.*
liȝtnen (*s.* 158, 1), lightenen (41, 376) *sw. vb. leuchten* (*s.* 158, 1), *erleuchten. Ags.* leóhtan; *Nengl.* light *u.* lighten.
lilie *sb. lilie. Ags.* lilie.
lym *sb. glied. Ags.* lim.
lim *sb. leim, vogelleim. Ags.* lîm.

lympen *sw. vb. zufallen, zu teil werden* 13, 174. 194. *Ags.* limpan.
lynage (45, 11), lyneage (45, 14), lyngnage (50, 333) *sb. abstammung, geschlecht. Altfr.* linage, lignage.
lyne *sb. linie, reihe, auch: abstammung* 19, 61. *Altfr.* lin, lign; *Nengl.* line.
lyon, lyoun *s.* leoun.
lyonesse *sb. löwin* 45, 89. *Nengl.* lioness.
lippe *sb. lippe. Ags.*
lyre *s.* lere.
lisse *sb. gnade, ruhe, seligkeit* 14, 225 *anm.*
list *sb. list, listiger anschlag* 46, 231 *oder gelüste, verlangen?*
lyst *s.* lust.
liste *sb. leiste, schranke, turnierschranke* 24 II 322. *Altfr.*
lysten (12, 178; 35, 23. 86. 97), lusten (24 I 110), lesten (15, 37; 17, 107; 24 I 117) *sw. vb. gelüsten, gefallen (etwas zu tun); pers.* (12, 178; 35, 23. 86. 97) *u. impers.* (15, 37; 24 I 110. 117). *Ags.* lystan.
lysten (37, 74), lystenen (14, 270) *sw. vb. hören, zuhören. Ags.* hlystan.
lister *sb. färber* 32, 17 *anm.*
lyte *adj. wenig, klein* 15, 264; 41, 507. lyte and lyte *nach und nach, allmählich* 17, 92. *Ags.* lyt.
lytel, lytell, lytyll, litel, litle *adj. u. adv. klein, gering, kurz, wenig.* litelle and litelle *nach und nach* 45, 148. *Ags.* lytel, litel.
lyþer, liþer, luþer *adj. arg, schlimm. Ags.* lŷðer.
lo, loo *interj. siehe, da!* 10, 44. *Ags.* lâ.
lok *sb. sehkraft, blick. Vgl. Prompt. Parv.* 311.
loken *sw. vb. sehen* (14, 323), *blicken* (14, 381. 403), *zusehen dass* 37, 34. 39; 41, 125. *Ags.* lôcian.
lokyng *vbsb. sehen.*
locust *sb. heuschrecke s.* 164, 12; 165, 13; 166, 11. *Nengl.*
lode *sb. weg, lebensweg* (13, 156 *anm.*). *Ags.* lâd.
lodesmon *sb. steuermann* 13, 179; 46, 36.
lodgen *sw. vb. beherbergen, einquartieren* 26, 67. 78. *Fr.* loger; *Nengl.* lodge.
lodlych *adj. leidig, abscheulich* 13, 230. *Ags.* lâðlic.
looue *sb. laib (brod) s.* 169, 56. *Ags.* hlâf.
love *s.* lufe.
loue, looue, lowe *s.* lufyn.
louely *s.* lufly.
louer *sb. liebhaber.*
louyng *vbsb. lieben, liebe* 45, 85.
lofte *s.* lyft.
loȝe *sb. (der u. die) see* 13, 230. *Kelt. abstammung; Neuschott.* loug, loch.
loggyng *vbsb. wohnen, wohnung* 10, 92.
lome *sb. gerät, auch: schiff. Vgl.* 13, 160 *anm.*
lond, long, longen *s.* land, lang, langen.
lord *sb. herr. Ags.* hlâford.
lordly *adj. u. adv. männlich, tapfer, ritterlich. Nengl.*
lordschip (9, 38. 40), lordschipe (9, 37; 41, 420. 428), lordeship (14, 312) *sb. herrschaft. Ags.* hlâfordscipe.
lordshipen *sw. vb. herrschen s.* 158, 16.
lore *sb. lehre. Ags.* lâr.
lorn *s.* lesen.
los (24 I 66), losse (13, 174) *sb. verlust, untergang. Ags.* los.
loos *sb. lob* 42, 66 *anm.*
los, lowse *adj. los, frei* 23, 13190; 29 I 22.
losen (49, 154), lausen (23, 13250; 13314) *sw. vb. lösen, freimachen, freilassen. Ags.* losian.
losen *s.* lesen.
losynger *sb. lügner, schmeichler, betrüger, spitzbube. Altfr.* losangeor, losengour.
lost *s.* lesen.
lot *sb. brüllen (des sturmes)* 13, 161 *anm.*
lote *sb. loos* 13, 173. 194. *Ags.* hlot, hlet; *Nengl.* lot.
loth *s.* lath.
loþin, loþen *sw. vb. impers. ist verhasst, leidig* 8, 66. *Ags.* lâðian.
louen, loven (27, 4306), lovyn *sw. vb. loben* 19, 406. *Fr.* louer.
loouynge *vbsb. lob* 11, 69. *Zu Fr.* louer.
lounen *sw. vb. schätzen, dafür halten* 13, 173 *anm.*
loupen *s.* lepen.
low *sb. lohe, flamme* 23, 12500. 516. 523. *Altn.* logi.
low *adj. s.* law.
low *s.* laȝhen.
lowe *s.* lyen.
lowly *adj. u. adv. demütig.*
lowlynesse *sb. demut* 35, 63. *Nengl.* lowliness. *Vgl.* law.
lownesse *sb. milde, zartheit. Nengl.* lowness.
louren (15, 172), lowren (27, 4339) *sw. vb. finster blicken, traurig aussehen, trauern, vgl. anm. zu* 15, 172 *u.* 27, 4339.
lowse *s.* los.
luken *sw. vb. verschliessen, schliessen. Ags.* lûcan.
luchen *sw. vb. schlagen, stossen* 13, 230 *anm.*

lud *s.* leode.
loud, lowde *adj. u. adv. laut. Ags.* hlûd.
lufe (27, 4325), luve (20, 94), love, lowe (28, 1254. 1258) *sb. liebe. Ags.* lufu, lufe.
lufyn (19, 360), luffyn (19, 364. 380), luffen (48, 67. 70), love, lowe (28, 1250) *sw. vb. lieben, gern haben. Ags.* lufian.
lufly (19, 389), louely (3, 3; 36, 692; 37, 16) *adj. lieblich* (3, 3; 37, 16), *liebenswürdig* (19, 389), *freundlich* (36, 692). *Ags.* luflîc.
lune *sb. leine* 29, 22 *anm.*
lurken *sw. vb. sich hinwegstehlen, sich heimlich davon machen* (23, 13106), *versteckt liegen* (32, 29). *Vgl. Müller Et. W.*
lurdane *sb. tölpel, tor, narr* 20, 166. *Schott.*; *zu Fr.* lourd *gehörig.*
lure *sb. lockspeise. Altfr.* loire, loirre; *Nengl.* lure.
lusarde *sb. eidechse, überh. schlange* (14, 335). *Fr.* lezard; *Nengl.* lizard.
lust (23, 13145), lyst (1 *Ps.* 142, 66) *sb. lust, gelüste, verlangen, wunsch.* -at my lust *nach verlangen, wunsch. Ags.* lust (*selten* lyst).
lusten *s.* listen.
lusty *adj. lustig, fröhlich. Nengl.*
lustyheed *sb. lustigkeit, fröhlichkeit* 24 I 280.
lustili *adj. u. adv. lustig, heiter.*
lustynesse *sb. fröhlichkeit, freude* 18 I 26. *Nengl.* lustiness *(mit andrer bedeutung).*
lowten (11, 62) *st. abl. vb.* VI *u. schon sw. vb. verneigen, sich neigen. Praet.* lowted 50, 95. *Ags.* lûtan.
luten *sw. vb. die laute spielen, überh. auf einem instrumente spielen; oder* = luden (*Ags.* hlŷdan) *laut tönen lassen, singen?* 14, 421.
luþer *s.* lyþer.

M.

ma, mo, moe (1 *Ps.* 129, 5) *subst. adj. u. adv. mehr, noch mehr, noch dazu; z. b.* mony mo (12, 55). *Ags.* mâ, mǣ.
ma *s.* maken 19, 33.
ma *Franz. pron.* (*z. b.* 34 III 13): ma fay *meiner treue.*
mace *sb. keule, kolben. Altfr. u. Nengl.*
make *sb. gefährte, gefährtin* 15, 101. *Ags.* mæc, ȝemæc.
makeles *adj. ohne gleichen* 4, 1.
maken *sw. vb. machen, schaffen, hervorbringen, machen zu, bewirken, verursachen:* myrþe m. *sich belustigen, froh sein.* 3. *sing. ind. praes.* mayß (19, 226), *pl.* mayß (19, 249). *Praet.* makede, maked, maad (10, 87), made. 2 *pers. s. ind. praet.* madist (2, 1); *conj.* thow mayd (19, 428). *Part.* maad (*s.* 172, 65. 68), ymaad (17, 203). *Ags.* macian.
makere *sb. schöpfer* 18 II 1; 37, 1. *Nengl.* maker.
makyng *vbsb. machen, machwerk, gedicht* (26, 43).
mad, madde *adj. toll. Ags.* madmôd.
madame, madem (28, 1173. 1207 *u. s.*) *sb. anrede einer höher stehenden dame: meine dame. Fr.*
madder *sb. roter färbestoff* 32, 17. *Ags.* mædere.
made *sb. mattigkeit, sinnlosigkeit* 27, 4272. *Vgl. oben* mad *und Altfr.* mat.
maden *s.* mayden.
magestee *s.* maieste.
magik *sb. zauberei. Nengl.* magic.
magnefien *sw. vb. erheben, preisen s.* 146, 8; 147, 8. *Fr.* magnifier.
may *vb. praet. praes. können, vermögen, mögen.* 2 *pers. ind.* thou maist (9, 29; *s.* 168, 69), may þow (*vielleicht conjunctiv* 12, 85); *plur.* mowen (15, 76), mowyn, moun (*s.* 148, 20; 149, 20; 151, 4), mon (38, 96). *Inf.* moun (*s.* 150, 3; 156, 4). *Praet. ind. u. conj., sing. u. plur.* miȝte (9, 38), myȝte (11, 56), mycht (19, 351. 391), myht (10, 16), mygth (35, 98), myth (35, 96), myte (49, 47); moȝt (13, 232), mocht (19, 298), mowȝth (12, 44). *Ags.* mæȝ *plur.* mǣȝon, muȝon; *praet.* mihte, meahte.
May *sb. (monat) Mai. Ags.* Maius; *Nengl.* May.
mayd (thow) *s.* maken.
mayden (4, 1), maydyn (10, 90), maidon (23, 13183. 13273), mayde (14, 115. 211), maden (28, 1189. 1193. 1218) *sb. jungfrau, dienerin* (10, 90). *Ags.* mægden.
maieste, magestee (46, 229) *sb. majestät, herrlichkeit* 19, 431. *Fr.* majeste.
mayle *sb. masche, ring. Altfr.*
mayn *sb. kraft, macht* (14, 316; 19, 444; 37, 240). — mayndynt (23, 13307) *kräftiger schlag;* mainship (23, 13303) *hauptschiff. Ags.* mægen.
mayntenen, meyntenen (49, 59; 50, 62) *sw. vb. erhalten, aufrecht halten, verteidigen, behaupten* 11, 48; 50, 74. 428. *Fr.* maintenir.
mair = mare, mar.
maiß *s.* maken.
maist = mast.
maistre (*s.* 172, 71), maister (*s.* 169, 32; 47, 25), maistir (8, 27; 17, 177) *sb. meister, herr* (15, 35; 38, 308. 317). — *in zusammensetzungen* = *haupt-*; *z. b.*

maister tour *haupttourm* 24 I 218. *Altfr.* maistre; *Nengl.* master.
maistere *s.* maistrie.
maisterlike *adv. meisterlich, herrisch* 38, 117.
maistresse (24 II 28. 31), maistres (24 II 36), mastres (35, 65) *sb. herrin, hofmeisterin* (24 II 28. 31. 36). *Altfr.*
maistrie (14, 274; 17, 149), maistri (19, 112), maystere (47, 100) *sb. oberhand, gewalt; kraft, geschicklichkeit* (17, 149 *anm.*). *Altfr.* maistrie; *Nengl.* mastery.
maladie *sb. krankheit. Fr.*
malbouche *sb. böser mund, böse zunge, verläumdung.*
male *sb. männliche wesen, männliche nachkomme* 19, 55. *Fr.*
male *sb. mantelsack, felleisen* 26, 76. *Altfr.*
malencolike *adj. melancholisch, düsteren sinnes* 26, 5. *Altfr.* melancolic; *Nengl.* melancholic.
malyce *sb. bosheit. Fr.*
malyncoly *s.* melencolye.
mamete (47, 126), maumente (42, 63) *sb. götzenbild s. anm. zu* 42, 63.
man, manne (11, 71. 164), mon *sb. mann, mensch; plur.* men *menschen, leute. gen. plur.* mennes (14, 370; 22, 340) — no man *niemand.* men *unbest. pron. man* (*z. b.* 10, 34; 16, 111). *Ags.* man, mon.
manace *sb. drohung* 38, 154. *Altfr.* menace, manace.
manacen (16, 98), manassen (*s.* 170, 22; 172, 72) *sw. vb. drohen, bedrohen. Altfr.* menacer, manacer.
manar *s.* maner.
mankind, monkinde *sb. menschheit. Ags.* mancyn, moncyn; *Nengl.* mankind.
maner, manere, manner (38, 224), manar (43 II 9) *sb. art u. weise; sitte* (43 I 25). *Auch mit* wise *verbunden: z. b. s.* 164, 8. *Altfr.* maniere, manere; *Nengl.* manner.
manere *sb. wohnung* 27, 4311. *Altfr.* maneir, manoir.
mangere *sb. krippe* 42, 29. 33 *u. s. Altfr.* mangier, mangeir, mangeoir.
manhode (42, 9. 55), manhed (22, 197), manheid (19, 402) *sb. menschheit* (42, 9. 55), *tüchtigkeit, tapferkeit* (19, 402; 22, 197). *Ags.* manhâd.
many, meny, mony *adj. manch, plur. viele. Ags.* maniȝ, mæniȝ, moniȝ.
manyfold (29, 1), monyfold *adj. mannigfaltig. Ags.* maniȝfeald, mæniȝfeald.
manly *adj. menschlich, männlich, tapfer.*
manner *s.* maner.
mansioun *sb. wohnung* 24 I 42. *Altfr.*
manslauth (49, 71), manslawtyr (32, 63) *sb. mord. Ags.* manslyht, manslæht.

marble (50, 87), marbil (36, 717), marbole (48, 55) *sb. marmor. Fr.* marbre; *Nengl.* marble.
marc *sb. mark (geldstück)* 49, 53. *Ags.* marc, marca.
marken (22, 207), merken (27, 4321) *sw. vb. bezeichnen, merken auf, acht haben; einen zeichnen, verwunden* (27, 4169 *anm.*). *Ags.* mearcian.
marchandise, marchaundise *s.* merchandyse.
marchaunt, marchaud *s.* merchant.
marche *sb. marke, grenze, auch geradezu: land. Altfr.* marche; *Ags.* meare.
marchen *sw. vb. angrenzen* 19, 99. *Vgl. Stratm. D.*
marchen *sw. vb. marschieren, ziehen (von truppen). Fr.* marcher.
mare, mar (19, 224. 260), mair (19, 39), more (11, 80. 85; 12, 113) *adj. u. adv. comp. mehr, grösser.* forther more (11, 2) *noch weiter, fürderhin;* the more *je . . . desto mehr.* no more, never more *nicht mehr, nicht weiter.* more and less (1 *Ps.* 129, 91) *grössere und kleinere = alle. Superl.* mast (20, 161. 162), maist (19, 46), mest (24 I 292), most; most (mest) and lest *die kleinsten und grösten* (1 *Ps.* 129, 35) = *alle. Auch schon zur umschr. des comp. u. superl. dient* mare *u.* mast. *Ags.* mâra, mæra; mæst *adj.*
mareschalle *sb. marschall* 46, 175. *Altfr.* marescal; *Nengl.* marshal.
mariage *sb. ehe, heirat. Altfr.*
maryen *sw. vb. heiraten, verheiraten. Fr.* marier.
marren *s.* merren.
Marte *sb. sternbild Mars* 24 I 42.
martyr *sb. blutzeuge, märtyrer. Fr.*
martyrdom, martyrdam *sb. martyrium* 11, 132. *Nengl.*
masen *sw. vb. verwirren* 23, 13280. *Vgl. Müller Etym. W. unter* maze.
masher *sb. menger, mischer, verfälscher* 38, 312. *Vgl. anm.*
masse *s.* messe.
mast *sb. mast (am schiffe). Ags.* mæst.
mast *sb. (eichel-) mast* 32, 7. 37. *Ags.* mæste *s. Bosw. D.*
mast *s.* mare.
matere (16, 92; 49, 69. 71), matiere (15, 65. 95), matire (35, 77), mater (18 I 74; 28, 1206), matier (36, 731; 41, 135) *sb. stoff, gegenstand (einer abhandlung), angelegenheit. Altfr.* matere, matiere, matire.
material *adj. materiell, natürlich. Fr.* materiel.
matyns *sb. mette, morgengottesdienst* 27, 4334. *Fr.* matine.
matrimonye *sb. heirat, ehe. Altfr.* matrimoine; *Nengl.* matrimony.

mawgere *praep. trotz, ungeachtet* 38, 146. *Altfr.* malgre, maugre.
mawyte *sb. arglist, bosheit,* 19, 126. *Altfr.* malvaistie, mauvaiste. *Schott.* mawyte.
maulte *sb. malz* 38, 291. 301. 309. *Ags.* mealt.
maumente *s.* mamete.
mawe *sb. magen. Ags.* maȝa.
me *s.* ic.
meanye *s.* meynye.
measuer *s.* mesure.
meke, meik (19, 390) *adj. mild, sanft. Altn.* miukr.
mekely *adv. mild.*
mekell *s.* mikel.
meken, mekyn *sw. vb. weich, locker machen* (*s.* 162, 27), *sanftmütig machen* (45, 134). *Vgl. Prompt. Parv.* 331.
meche *s.* myche.
meknesse *sb. milde, zartheit, sanftmut. Nengl.* meekness.
medcyne *s.* medicine.
mede *sb. lohn. Ags.* mêd.
meden *sw. vb. belohnen* 37, 229. *Vgl. Prompt. Parv.* 331.
mediacioun *sb. vermittlung* 24 II 310. *Altfr.*
medicine, medecine, medcyne (14, 154) *sb. medizin, arzenei, heilmittel, wundersaft* (24 I 236 *anm.*). *Fr.*
medille *s.* mydel.
medilwarde *sb. gros des heeres* 27, 4077.
medle *sb. handgemenge* 50, 181. *Altfr.*
medlen (17, 176; *s.* 159, 49; 43 II 5. 6; 47, 3), mellen (27, 4174. 4211) *sw. vb. mischen* (*s.* 159, 49; 43 II 5. 6), *sich einmischen* (17, 176); *sich im kampfe mischen, zusammentreffen* (27, 4174); *(waffen) schwingen* (27, 4211 *anm.*). *Altfr.* medler, mesler, meller.
medlyng *vbsb. vermischung* 47, 11.
meik *s.* meke.
meyne *s.* meynye.
meynye (25, 526), meynee (17, 202; *s.* 117, 13; 46, 116), mengȝe (19, 409), meyne (22, 184. 202), meanye (38, 221. 321) *sb. gefolge, gesellschaft* (17, 202). *Altfr.* maisnee, maisgnee, maignee.
meynpernoure *sb. bürge* 14, 183 *anm.*
meint *s.* mengen.
meyntenen *s.* maintenen.
melencolye (25, 622), malyncoly (27, 4210; 45, 147) *sb. schwermut, düstrer sinn. Fr.* melancolie; *Nengl.* melancholy.
melle *s.* mille.
mellen *s.* medlen.
melodie *sb. melodie, weise. Fr.*
melodyous *adj. wolklingend. Altfr.*
membre *sb. glied. Fr.*
memorie *sb. gedächtnis. Altfr.*
men *s.* man.
mencion *sb. erwähnung. Altfr.* mencion, mention.
mene (42, 75), mone (36, 783; 38, 81) *sb. klage, beschwerde. Vgl. Stratm. D.*
mene *sb. tenor, alt* 11, 160. *Vgl. anm.*
mene *adj. gemein, niedrig, gering* 45, 100. *Vgl. Müller Etym. W.*
menen *sw. vb. meinen; die meinung, absicht haben* (15, 15); *bedeuten* (14, 126. 207. 215; 47, 158), *auch nur: an etwas erinnern* (18 I 86). *Ags.* mǣnan.
mengen, mingen *sw. vb. mengen, mischen, sich mischen, vermischen s.* 158, 54. *Ags.* menȝan, meneȝan, mænȝan.
meny *s.* many.
menynge *vbsb. bedeutung.*
menour *sb. minorite* 10, 85.
menske *sb. ehre, würde. Altn.* menska.
menskefully *adv. ehrenvoll, würdig* 27, 4077.
menskfull *adj. ehrwürdig* 22, 202. 242.
menstralcye *sb. musik der spielleute* 24 I 260. *Zu Altfr.* menestrel; *Nengl.* minstrelsy.
merke *adj. dunkel* 23, 12472. *Ags.* myrce.
merken *sw. vb. wohin eilen* 27, 4311 *anm.*
merken *s.* marken.
merkenesse *sb. dunkelheit* 14, 136. 175.
merchant (46, 35), merchaunt (46, 14), marchaunt (35, 8; 46, 42), marchand (32, 22) *sb. kaufmann. Altfr.* merchant, marchant, marchand.
merchaundyse (43 II 14), marchandise (46, 15. 46), marchaundise (47, 72) *sb. waare. Altfr.* merchandise, marchandise.
merci, mercye *sb. gnade, erbarmen, milde. Fr.*
merciable *adj. gnädig, voll erbarmen* 14, 373. *Altfr.*
mercyfull *adj. gnädig, erbarmungsreich.*
meridian *adj. südlich* 48, 16. *Fr.* meridien.
meridien *sb. süden* 48, 25. *Fr.*
merydyonal *adj. mittägig* 24 I 255. *Fr.*
merie *adj. fröhlich, heiter. Ags.* myriȝ, meriȝ; *Nengl.* merry.
meryly *adv. fröhlich, heiter.*
merite, mirrette (38, 61) *sb. verdienst. Fr.*
meritorie *adj. verdienstlich* 16, 242. *Fr.* meritoire; *Nengl.* meritorious.
merren (19, 271; 27, 4221), marren (13, 172) *sw. vb. ärgern* (19, 271), *hindern* (27, 4221), *zu grunde richten; zu grunde gehen* (13, 172). *Ags.* merran.
merroure *s.* mirour.
merthe *s.* myrþe.

merueyle (46, 68; 49, 132), meruaile (45, 217), mervaille (24 II 314), mervayl (24 I 79), meruell (23, 13133) *sb. wunder* (24 II 314; 45, 217; 46, 68; 49, 132), *verwundrung, bewundrung, staunen* (23, 13133; 24 I 79). *Fr.* merveille.
merueilos merueylous (46, 2), merueyllous (46, 213), mervelouse (50, 332) *adj. wunderbar. Altfr.* merveillos, merveillous.
merueylously *adv. wunderbar.*
meschef *s.* mischef.
mescreant *adj. ungläubig* 16, 239. *Altfr.*
mess *sb. gericht, essen* 47, 97. *Altfr.* mes.
message *sb. botschaft. Fr.*
messager (*s.* 158, 11), messanger (*s.* 159, 9), messinger (19, 138) *sb. bote. Fr.* messager; *Nengl.* messanger.
messe (27, 4334), masse (35, 20; 50, 94. 112. 416) *sb. messe (in der kirche). Ags.* mæsse; *Nengl.* mass.
meste *s.* mar.
mesurable, mesurabul (22, 333) *adj. mässig* 24 II 16. *Fr.*
mesure, mesoure (20, 71), measuer (38, 284) *sb. mass. Fr.*
mesuren *sw. vb. messen, abmessen.* mesuryd *im (rechten) masse, verhältnis* 35, 56. *Fr.* mesurer.
mect *sb.* mass 18 I 66. *Ags.* met.
metal *sb. erz. Fr.*
mete, meite (23, 13284) *sb. speise, gericht* (23, 13284; 24 I 62; 43 II 2), *mahl* (24 I 165; *s.* 168, 27. 28). *Ags.*
meten *st. abl. vb.* III *messen* (14, 214; *s.* 171, 45. 46). *Ags.* metan.
meten *sw. vb. jemand treffen* (38, 225), *begegnen, zusammentreffen mit* (*auch* to gedre *hinzugefügt* 15, 85): *freundlich u. feindlich. Ags.* mêtan.
methamor *sb. metamorphose* 15, 389 *anm.*
metynge *vbsb. zusammentreffen, begegnung.*
meuen *s.* mouen.
my *s.* myn.
myche (10, 68; *s.* 146, 32 *u. s.*), meche (49 *öfters*), muche (21 I 68 *u. s.*), moch (22, 313; 36, 696. 715), mosche (35, 68) *adj. u. adv. gross, viel; adv. sehr.* as myche (moche) as *in so fern als* (9, 39). *Nengl.* much.
mykyll (11, 166), mekell (21 II 28), muchel, mochel (15, 375; 22, 367), mochil (41, 181) *adj. gross, viel. Adv.* mochil (41, 447), mokil (28, 1265) *sehr. Ags.* micel, mycel.
mydday *sb. mittag* 8, 33.
mydde *sb. mitte. Ags.* mid, midde.
myddel (17, 9. 51), mydill (50, 87), medille (27, 4169) *adj. u. subst.* I *adj. mittlere:* myddil erþe *welt* (2, 50). — II *subst.* myddelle (12, 163), mydil, myddel (*s.* 169, 4; 47, 10) *mitte; taille* (27, 4169; 35, 54).
mydmore *sb. ein teil des morgens* 8, 17 *anm.*
mydnyght, mydnyt (49, 144) *sb. mitternacht.*
mydouernoon *sb. nachmittag* 8, 49 (*anm. zu* 41).
mightily *adv. mächtig.*
myȝt, might (6, 61), myȝth (3, 7; 12, 20), mycht (20, 80. 129) *sb. macht, kraft, gewalt. Ags.* meaht, miht, myht.
miȝte, might, myht, myth *s.* may.
myȝti (*s.* 158, 2; 159, 52), mychty (19, 179) *adj. mächtig, stark. Ags.* meahtiȝ, mehtiȝ, mihtiȝ.
milk *sb. milch. Ags.* meolc, meoluc.
milde *adj. mild, sanft. Ags.*
mildely, mildly *adv. milde.*
mille *zahlw. tausend. Fr.*
mille, melle (32, 6) *sb. mühle. Ags.* myln.
miller *sb. müller. Nengl.*
millione *sb. million* 49, 120. *Fr.*
myn, myne, my, mi *pron. poss. der* 1. *pers. sing. mein. Die form* myn *steht vor vokalen und häufig vor* h: 1 *Ps.* 129, 47; *Ps.* 142, 29. 41. 44. 68; 2, 7. 15; 8, 51; *aber z. b.* 3, 5 my herte. *Auch* myne *vor* h *z. b.* 3, 8; 21 I 18; *u. vor vok.* myne askinge 2, 21; my *vor cons. z. b.* 3, 1; 8, 1, mi 8, 11; *bisw. auch* myn *vor cons. z. b.* 33, 6; 36, 780 *u.* myne *z. b.* 26, 45. 92. *Ags.* mîn.
mynd, mynde *sb. geist, gemüt; erinnerung, gedächtnis* (24 I 101; 24 II 261; *s.* 164, 16). *Ags.* mynde, ȝemynd.
myngen *s.* mengen.
mingler *mischer, fälscher* 38, 312. *Nengl.*
ministre *sb. diener. Fr.*
mynystren *sw. vb. dienen s.* 166, 22; 167, 55. *Altfr.* ministrer.
mynster (50, 189. 206. 256), mynstir (50, 414), mynistre (50, 102) *sb. münster, hauptkirche. Ags.* mynster.
mynstral *sb. spielmann* 47, 122. *Altfr.* menestrel; *Nengl.* minstrel.
miracle *sb. wunder. Fr.*
myrour, mirrour, merroure (35, 67) *sb. spiegel. Fr.* miroir; *Nengl.* mirror.
mirrette *s.* merite.
myrþe, mirth, merthe (1 *Ps.* 129, 20; 15, 102. 116; 35, 68), murthe *sb. lust, fröhlichkeit. Ags.* myrȝð, myrð.
mis *sb. oder adv.? schlimm, schlecht:* do mis 1 *Ps.* 142, 11. *Vgl. Stratm. D.*
misbefallen *sw. vb. unglücklicher weise zustossen, von einem unglücke betroffen werden* 15, 459.
myskaryen *sw. vb. übel fahren, verunglücken* 1 *Ps.* 142, 51.

myschance *sb. unglück.*
mischef (6, 51), myscheef (1 *Ps.* 129, 42), mischeffe (6, 33), myscheiff (19, 310. 327), meschef (13, 209), mescheef (17, 208), meschief (15, 320) *sb. unglück. Altfr.* meschief.
myscheuen *sw. vb. schaden nehmen* 1 *Ps.* 129, 37. *Altfr.* meschever.
misdede *sb. missetat, untat.*
mysdone *sw. vb. übel tun* 14, 339; 41, 23.
miself *s.* self.
mysese (41, 253), myseise, mysease (41, 258. 263), myseiste (*s.* 171, 35) *sb. unglück, last, beschwerde* (*s.* 171, 35).
mysgon *unr. vb. sich verirren* 41, 11.
myshap *sb. unglück.*
misloken *sw. vb. unerlaubter weise sehen* (15, 418), *falsch sehen* (15, 334).
mislokynge *vbsb. verbotnes schauen* 15, 445.
mispenden, mysspenden *sw. vb. falsch anwenden, misbrauchen* 15, 298; 38, 301.
misreule *sb. ausschweifendes leben* 17, 90.
missely *adv. in falscher weise* 22, 207.
missen *sw. vb. missen, vermissen, entbehren* (1 *Ps.* 142, 71); *nicht erlangen* (38, 155), *nicht erreichen* (23, 12482). *Ags.* missan.
myst *sb. nebel. Ags.* mist.
myster *sb. mangel* 20, 58 *anm.*
mysterie *sb. geheimnis s.* 171, 20. *Fr.* mistere; *Nengl.* mystery.
mistimen *sw. vb. zur unrechten zeit kommen; daher: keinen erfolg haben* 15, 220.
mistornen *sw. vb. verdrehen, verwandeln* 15, 427.
mystrust *sb. mistrauen* 34 III *oft.*
mystrusten *sw. vb. mistrauen.*
misusen *sw. vb. misbrauchen* 15, 437.
miswenden *sw. vb. verkehren, verderben* 15, 395 *anm.*
mo *s.* ma.
moch, mosche *s.* myche.
mochel, mokil *s.* mykyll.
mocion *sb. bewegung. Altfr.*
moder, modir, modyre (20, 172), mooder (41, 275), modre (42, 4), mother (44, 49) *sb. mutter; gen.* moddres. *Ags.* môdur, môdor, môddor, môder.
moeven *s.* moven.
mozt *s.* may.
moist *adj. feucht. Altfr.*
moisten *sw. vb. netzen, letzen* 14, 366. *Altfr.* moistir; *Nengl.* moisten.
moisture *sb. nass, getränk* 17, 123; 41, 320. *Altfr.* moistour.
molde, mold *sb. erde* 22, 377; 23, 13222. *Ags.* molde.
moment *sb. augenblick. Fr.*
mon *s.* man.
monk *sb. mönch* 11, 177. *Ags.* munuc.
mone *sb. mond, monat. Ags.* môna.
mone *s.* mene.
monee (*s.* 152, 19. 23; 162, 29), monei (*s.* 153, 1; 163, 32), money (*s.* 157, 19), moneye (38, 302) *sb. geld. Altfr.* monee, moneie; *Nengl.* money.
monesten *sw. vb. erinnern, mahnen an s.* 157, 4. *Altfr.* monester, amonester.
moneth (46, 39. 166. 177), monþ, mownth (20, 159) *sb. monat. Ags.* mônað, mônð.
mong *praep. zwischen* 23, 12484. *Vgl.* among.
mony *s.* many.
monstre *sb. ungestüm, ungeheuer. Fr.*
moralite *sb. moral, sittliches verhalten. Fr.*
mordre, murder (45, 220 *anm.*) *sb. mord, totschlag* 32, 63; 45, 191. *Ags.* morðor; *Altfr.* mordre, murdre.
more *sb. aufenthalt* 22, 259. *Vgl. Halliw. D.; Altfr.* more, meure.
more *s.* mare.
moreyn *sb. pest, seuche* 47. 24. *Vgl. Prompt. Parv.* 343; *Nengl.* murrain.
morenyng *s.* mornyng.
moreouer, morover (41, 270) *adv. dazu noch, ausserdem. Vgl.* mare.
morewe, morowe *s.* morwe.
morne, mornynge *s.* morwe.
mornen *s.* murnen.
mornyng, morenyng (*s.* 157, 3. 4 *anm.*) *vbsb. klagen. Vgl.* murnen.
morsel (41, 262), morscell (38, 96) *sb. stückchen, bissen. Altfr.*
mortalle *adj. tötlich* 34 I 8. *Fr.* mortel; *Nengl.* mortal.
morter *sb. mörser (küchengerät)* 32, 15. *Altfr.* morter, mortier.
mortifien *sw. vb. töten* 41, 354. *Fr.* mortifier.
morwe (24 II 20; 25, 652), morw (25, 519), morowe (26, 9), morow (49, 134), morewe (8, 9), morne, morewynge (*s.* 167, 60), mornynge (24 II 51) *sb. morgen.* morowe day *morgende tag* (50, 399). *Ags.* morzen, merzen; *Nengl.* morning.
most *s.* mare.
mot, mote, mut (16, 229) *vb. praet. praes. muss, soll* (15, 6. 12. 282); *plur.* mote, motte (27, 4089). *Praet.* moste, *auch schon mit praes. bedeutung:* 18 I 4; II 10. 15; 37, 47. 89. 96 *u. s.* 2. *pers.* þou moste (12, 167), must (37, 81; 38, 171). *Ags.* môt, môte.
mother *s.* moder.
motthe *sb. motte* 41, 269. *Ags.* moððe.
mowzth *s.* may.
moun *s.* may.
mountaigne (43 II 21. 31), mowntaygne (27, 4260), mountayne (46, 78) *sb. gebirge. Altfr.*

mownth *s.* moneth.

mouen, moeven (41, 112. 124. 178), meuen, meeuen (15, 280; 16, 125; 45, 94) *sw. sb. bewegen, wegbewegen, fortnehmen,* (48, 91), *sich bewegen* (46, 197); *im geiste bewegen, bedenken, überlegen* (1 *Ps.* 129, 39), *zu bedenken geben* (15, 280 *anm.*); *erregen, aufbringen* (16, 125; 45, 94; 49, 81). *Altfr.* mover, movoir.

mowe *sb. grinzende geberde, blöken* 41, 413. made mowes 12, 18 *anm.*

mowen *s.* may.

mowence *sb. bewegung, daher: aufeinanderfolge* 19, 134. *Altfr.* mouvance, movance.

muk *sb. mist, unbedeutende sache* 16, 63 *anm.* *Altn.* mykr.

muche *s.* myche.

mue, muwe *sb. abgeschlossener ort, gefängnis, stall. Vgl. anm. zu* 24 II 297 *u.* 45, 80. *Nengl.* mow.

muen *sw. vb. verändern, an andren ort, weg bringen* 45, 76 *anm.*

multiplien (16, 1; 37, 216; *s.* 163, 22), multeplien (*s.* 162, 21) *sw. vb. vermehren, sich vermehren. Fr.* multiplier.

multitude *sb. menge. Fr.*

murdren *s.* murtheren.

muren *sw. vb. ummauern* 46, 187. *Fr.* murer.

murmuren *sw. vb. murmeln* 24 I 196. *Fr.* murmurer.

mournen (27, 4334), mornen (8, 69) *sw. vb. klagen, jammern. Ags.* murnan.

murþe *s.* myrþe.

murtheren, murdren *sw. vb. morden, ermorden* 45, 168. *Ags.* myrðrian.

mwrthrysen *sw. vb. morden* 20, 9. *Vgl.* murtheren.

mus, mouse *sb. maus. plur.* mys, myse (43 II 48. 49). *Ags.* mûs, *plur.* mŷs.

muse *sb. muse (göttin). Fr.*

musyk, musike *sb. musik, wolklang. Altfr.*

musicien *sb. musiker, tonkünstler* 43 II 91. *Fr.*

must *sb. most, junger wein* 14, 368. *Ags.*

must *s.* mot.

mut *s.* mot.

mutable *adj. veränderlich. Nengl.*

muþ, mowth *sb. mund. Ags.* mûð.

mouthen *sw. vb. sprechen* 11, 150 *anm.*

muwe *s.* mue.

N.

na *adv. und nicht* (*im ersten satzgliede z. b.* 19, 233); *noch* (*im zweiten satzgliede z. b.* 19, 230. *Nebenform zu* ne.

na, no *adv. nicht* (*vor compar. sehr oft; z. b.* no more, no bet 26, 172).

na *s.* nan.

naked, nakid (*s.* 153, 11; 154, 27) *adj. ohne bekleidung, nackt* (15, 363; 23, 13321), *auch durch* al *verstärkt* 15, 367; *im (büsser-) hemd* 41, 65. *Vom schwerte gebraucht: bloss* 24 I 76. 148; *vom abgedeckten dache s.* 168, 7. *Ags.* nacod, naced.

nakidly *adv. nackt* 17, 129 *anm.*

nacioun *s.* nation.

nave = ne have 34 II 9.

nauele *sb. nabel. Ags.* nafela.

naght (16, 7), nat (16, 16. 39. 70), nozt (1 *Ps.* 129, 22; 13, 222), nocht (19; 20 *u.* 28 *oft*), nawzte (12, 13), naught (45, 132), nouzte (14, 247), nought (6, 37), nowzte, noucht (20., 167), nowcht (20, 169), nowth (37, 95), nowt (32, 37), not (11, 24; 45, 109) *sb. nichts* (13, 222; 45, 109. 132), *auch starke verneinung: nicht, keineswegs* (11, 24. 198; 16, 7; 25, 598). *Ags.* nâwiht, nâht.

nay (22, 251. 277), naie (26, 127) *verneinungspart. nein. Ags.* nâ; *Nengl.* nay *u.* no.

nayle *sb. nagel. Ags.* næzel.

naylen *sw. vb. nägeln. Ags.* næzelian, næzlian.

naitly *adv. gewaltsam* (23, 13112); *schnell, eilig* 23, 13123. 13240. 13380. *Vgl. anm. zu* 23, 13112.

name, nome *sb. name. Ags.* nama.

namelich, namely *adv. namentlich.*

namen *sw. vb. nennen* 16, 61; 37, 205. *Ags.* zenamian.

namore, nomore *adv. nicht mehr.*

nane (19, 264. 304. 403), na (19 *u.* 20 *oft*), non, no *adj. u. subst. adj. niemand, kein* (= ne ane).

narowe *adj. eng, schmal. Ags.* nearow, nearew, nearw.

nas = ne was.

natheles, notheles *s.* lesse.

nation, nacion, nacioun *sb. volk, nation. Fr.*

natiuite *sb. geburt, geburtsstunde* 15, 392. *Fr.*

nature *sb. natur, natürliche beschaffenheit* 46, 23. *Fr.*

naturel *adj. natürlich. Fr.*

naturelly *adv. auf natürliche weise* 24 I 221.

naughte *adj. nichtig, nichtsnutzig* 38, 287. *Zu* naught*gehörig. Nengl.* naughty.
nawzte *s.* naght.
navaileth 30, 12 = ne availeth.
nauie (15, 528), nauye (46, 72), nauy (23, 12475. 13112. 13210), nave (49, 83. 102) *sb. flotte, fahrzeug* (46, 72), *auch: die bemannung des schiffes* (15, 528). *Altfr.* navie.
naxen = ne axen.
ne *verneinungspart. nicht, (im zweiten satzgliede:) noch. Ags.* ne.
necke *sb. nacken. Ags.* hnecca.
necessarie *adj. notwendig* 11, 69. *Altfr.* necessere, necessaire; *Nengl.* necessary.
necessite *sb. notwendigkeit. Fr.*
neeligent *adj. nachlässig s.* 157, 32. *Fr. u. Nengl.* negligent.
neeligentli *adv. nachlässig.*
nede, neid (19, 254) *sb. not, gefahr* (1 *Ps.* 129, 10; 6, 51; 12, 108); *notwendigkeit* (16, 91; 17, 151), *notwendiges geschäft* (*s.* 158, 9), *etwas, was getan werden muss* (19, 254); haue nede to *not haben, bedürfen* (*s.* 169, 33): it is nede *es ist notwendig* (46, 18). *Adv. gen.* nedes (11, 397; 15, 238), nedys (37, 89. 96), *acc.* nede (50, 232), neede (17, 75) *notwendiger weise. Ags.* neád, nêd, nŷd.
nedefull *adj. in not, in bedrängter lage* (23, 13321), *notwendig* (*s.* 147, 8; 157, 28).
nedy *adj. in not befindlich, bedrängt* (*s.* 152, 14; 153, 49). *Vgl. Prompt. Parv.* 352. *Nengl.* needy.
nedynesse *sb. notstand, not* (*s.* 153, 10. 16; 154, 27). *Ags.* neádignis.
nediþ, nedeþ *impers. bedarf, hat nötig* (2, 44), *ist nötig, notwendig* (15, 28; 24 I 290; 47, 67). *Ags.* nêdan, nŷdan.
neuer, nevere, neure (11, 188), neuyr *adv. niemals.* neuerthelatter (12, 199), neuer the lesse (12, 33 *u. s.*) *nichtsdestoweniger;* neuermore *nicht mehr. Ags.* nǣfre.
negh (23, 13186), neigh (18 II 9; 24 I 41. 338; II 85), neiz (47, 4), ney (18 I 19), nyze, niz (*s.* 166, 26), nyh (15, 337), nie (26, 93), ny (16, 110; 49, 50) *adj. u. adv. nahe. adv. nahe, beinahe* (*z. b.* 26, 93; 49, 50). *Compar.* ner (10, 17; 19, 380), nere (11, 50; 16, 88; 27, 4106), nerre *näher; adv. auch: beinahe* (13, 169; 19, 345; 20, 7). *Superl.* neighest (18 II 9), next (15, 256), neist (19, 55. 63) *nächste; adv. zunächst. Ags.* neâh, nêh; neár; neâhst, nêhst, nîhst.
nezhebore (*s.* 150, 8), neizbore (*s.* 151, 9), neigheburgh (17, 166), nychtbur (19, 87) *sb. nachbar. Ags.* neâhzebûr; *Nengl.* neighbour.
neghen (22, 278; *s.* 152, 33; 161, 2), neizen (*s.* 153, 34; 159, 12) *sw. vb. nähern, sich nähern. Vgl.* negh.
ney *s.* negh.
neigheburgh *s.* nezhebore.
neist *s.* negh.
neiþer *pron. keiner von beiden;* neiþer ... ne, neythyr ... ne; noþer ... ne (47, 151), noþer ... nor, ner (3, 16), nowþer (15, 271) ... ne *weder ... noch;* nether *(im zweiten satzgliede) und nicht, auch nicht* (*s.* 145, 16. 19); not ... nether *s.* 145, 14; 161, 31. *Ags.* nâhwæðer, nâwðer, nôðer.
nemen *st. abl. vb.* II *nehmen* 15, 443; 22, 368. *Ags.* niman.
nempnen *sw. vb. nennen, heissen* 24 I 310; 37, 131. *Ags.* nemnan.
ner = nor *noch (im zweiten satzgliede)* 3, 10. 16; 36, 702. 703. 789.
ner, nerre *s.* negh.
nere þat (47, 112) *wäre es nicht dass, wenn nicht.*
nesshen *sw. vb. besänftigen* 16, 220. *Ags.* hnæscian, zehnæscian.
net *sb. netz. Ags.*
neþerlippe *sb. unterlippe* 47, 146.
netherward *adv. abwärts* 23, 13272.
newe *adj. u. adv. neu.* of new *aufs neue. Ags.* niwe, neowe.
newe *sb. faust, hand* 28, 1222 *anm.*
newefangel *adj. neuerungssüchtig* 24 II 272. *Nengl.* newfangle.
newefangilnesse *sb. neuerungssucht* 24 II 264. *Nengl.* newfangleness.
newly *adv. neuerdings.*
next *s.* negh.
ny, nyze, nighe *s.* neh.
nice *adj. unerfahren* (24 II 179), *zart, zierlich, hübsch* (17, 204). *Altfr.*
nychtbur *s.* nezhebore.
nyen *sw. vb. verneinen, in abrede stellen* 19, 52. *Altfr.* nier, neier.
nigromansy *sb. schwarze kunst, zauberei. Vgl. Prompt. Parv.* 356. *Fr.* necromancie; *Nengl.* necromancy.
nyzt, nyght, nyzth (3, 22), nycht (20, 17) *sb. nacht. Ags.* neaht, niht.
nyhtingale *sb. nachtigall* 15, 355. *Ags.* nihtezale; *Nengl.* nightingale.
nil (14, 282; 25, 598; 36, 729), nyle (*s.* 157, 27) = ne wil, wile.
nimphe *sb. nymphe* 15, 365. *Fr.* nymphe.
nine *zahlw. neun. Ags.* nizon, nizen.
nyous *adj. schädlich* 48, 17 *anm.*
nip, nippe *sb. nebel, dunkelheit* 14, 162 *anm.*
nys = ne ys.
nyste = ne wiste.
no, non *s.* na, nane.
nobelnesse *sb. edle abkunft, vornehmes wesen* 45, 7. *Nengl.* nobleness.

nobil (24 I 4), nobill (23, 13112), nobul (22, 202), noble (46, 5. 10. 126), nowble (48, 48. 60) *adj. edel, vornehm, schön* (46, 5. 10. 126). *Fr.*
nobil *sb. rosenobel (geldstück im werte von 6 s. 8 pfg.)* 49, 121.
nobilite (48, 65), nobletee (46, 244) *sb. vornehme herkunft, edles aussehen, schönheit. Altfr.* nobilite, noblete.
nobleye *sb. pracht, herrlichkeit* (16, 112; 24 I 69). *Schott.* noblay.
noblesse *sb. feines betragen, vornehme abkunft, stellung* (46, 120. 124). *Altfr.* noblece; *Nfr.* noblesse.
nobletee *s.* nobilite.
nodden *sw. vb. nicken* 26, 169. *Vgl. Müller Etym. W. unter* nod.
noȝt *s.* naght.
noy *sb. verdruss, ärger, betrübnis* (23, 12497. 12513. 13210). *Altfr.* anoy.
noyen (23, 13248; 36, 795), noȝen (*s.* 146, 40) *sw. vb. langweilen, lästig fallen. Altfr.* anoier.
noise *sb. lärm, getöse. Altfr.*
nolde = ne wolde.
nolle *sb. scheitel, kopf* 26, 32. *Ags.* hnol, hnoll.
noman *subst. pron. niemand.*
nombre (45, 219; 46, 113), noumbre (*s.* 144, 26; 145, 27), numbre, noumbyr (49, 38) *sb. zahl. Altfr.* numbre, nombre; *Nengl.* number.
nombren, noumbren (41, 316) *sw. vb. zählen. Altfr.* nombrer, numbrer.
nome *s.* name.
nomore *s.* namore.
non *verneinungspart. aus dem Franz. entliehen: nein, nicht* (15, 137).
none *sb. mittag, mittagsstunde,* hora nona. *Ags.* nōn.
nonne *sb. nonne* 11, 177. *Ags.* nunne.
nor *conj. und nicht, auch nicht,* ne . . . nor *weder . . . noch. Vgl. Mätz. Gr.* I 460.
norice *sb. amme* 24 II 1. *Altfr.*
noryschen (48, 15. 21), norisshen (45, 203. 209; 50, 47. 48. 50), norsshyn (10, 104), nurshin (*s.* 150, 21), nurschin (151, 22) *sw. vb. ernähren, erhalten, aufziehen. Auch = Lat.* fovere (*s.* 150, 21; 151, 22). *Altfr.* norir, nurir; *Nengl.* nourish.
noriture, norture (50, 227) *sb. nahrung. Altfr.* norriture, noreture.
norþ *sb. norden.* norþe contray (47, 60). *Ags.*
norþeren (47, 9. 52), northerne (48, 13) *adj. nördlich. Ags.* norðern.
norþest *sb. nordost.*
northeweste *sb. nordwesten.*
nose *sb. nase. Ags.* nôsu.
nosethurle *sb. nasenloch* 41, 293. *Ags.* noseþyrel; *Nengl.* nostril.
not *s.* naȝt.
not = ne wot.
notable *adj. bemerkenswert* 49, 62. *Fr.*
note *sb. kenntnis, kunde* (23, 13240), *beschäftigung* (13, 220); *musiknote, ton* (14, 421; 15, 496). *Fr.*
noþer *in verbindung* a noþer (12, 111; 46, 45. 63), a nothir (36, 694) = an oþer, othir; noon nother (25, 676) = noon other.
noþing *sb. nichts; und vernein. part. durchaus nicht, keineswegs* 15, 104. 157; 22, 304.
nottie *adj. berühmt, kräftig* 26, 110 *anm.*
now, nowe *adv. nun, jetzt.* now . . . now *bald . . . bald. Ags.* nu.
nowble *s.* nobil.
nowȝt, noucht, nowt *s.* naght.
nowne, myne nowne = myn owne 35, 79.
nounne-puyssaunce *sb. onmacht, unvermögen.*
nowþe *adv.* 22, 354. 356 *dann, nun, nunmehr. Vgl.* nu ðen, nu ða, nu ðe *in älteren denkmälern.*
nowþer *s.* neiþer.
nowhere *adv. nirgends.*
numbre, numbren *s.* nombre, nombren.
nurshin *s.* noryschen.

O.

o = on, an.
o = of *z. b.* 23, 13124.
o *ausruf: oh, ach* 6, 1; 10, 38 *u. s.*
obedience, obedyens *sb. gehorsam. Fr.*
obedyent *adj. gehorsam. Altfr.*
obeien (15, 292; *s.* 163, 31), obbey (50, 305. 309. 371), obeyshen (*s.* 172, 77), obeshen (*s.* 162, 29) *sw. vb. gehorchen. Fr.* obeir.
obeyshen, obeshen *s.* obeien.
obeissant *Roman. gebildetes part. u. adj. gehorsam* 41, 425.
obeissaunce *sb. gehorsam. Fr.* obeissance.
observance, observaunce *sb. beobachtung des anstandes, rücksichtsvolles betragen* (24 I 85. II 169). *Fr.*
observen *sw. vb. wahrnehmen, bemerken. Fr.* observer.
ok *sb. eiche* 22, 295; 43 II 4. *Ags.* âc.
occasion (45, 220) *sb. mord s. anm. dazu.*

occean (48, 6. 42. 46), occian (23, 13254) *sb. see, weltmeer. Fr.* ocean.
occupien, ocupien (24 I 56; *s.* 153, 23; 154, 41) *sw.vb. besetzen, einnehmen; sich beschäftigen womit* (*s.* 144, 24; 145, 24; 149, 13). *Fr.* occuper; *Nengl.* occupy.
ocupacyoun *sb. beschäftigung* (10, 7; *s.* 144, 23; 145, 23). *Altfr.*
oder, odyr *s.* oþer.
odour *sb. duft* 46, 149. *Altfr.*
of, off (6, 23; 19, 372), oof (35, 49), o (23, 13124) *praep. von, aus, durch, wegen. Auch zur bildung des genitivs gebraucht. Ags.*
ouer, ouyr, our, oure (19 *oft;* 20, 133), owre (20, 159) *praep. u. adv. über, über . . . hinaus; ausserdem, noch, dazu. Ags.* ofer.
ouer = euer *adv. je* 11, 88.
ouerbrerd *sb. obere rand* 47, 146.
ouercasten *sw. vb. überziehen, bedecken* 23, 12471. 13157.
ouercomen (15, 444; 43, 76), ouyrcomen (37, 219), ourcomen (19 *öfters*) *st. abl. vb.* II *übertreffen, überwinden, besiegen.*
ouerehond (*s.* 150, 22), ouerhande (27, 4301) *sb. oberhand, übermacht.*
ouerhouen *sw. vb. über etwas sich hinbewegen, stehen über* 14, 169. *Vgl. Halliw. D. unter* hove.
ouerlippe *sb. oberlippe* 47, 148.
ouerpassen, ouerpassyn *sw. vb. überschreiten* (18 I 64), *vorbeikommen an* (15, 517), *vorüber gehen* (15, 6).
ouerryden *st. abl. vb.* V *bereiten, durchreiten* 49, 77.
ouersetten *sw. vb. dicht belagern* 27, 4137.
ouershaken *st. abl. vb.* IV *vorbei eilen* 36, 726 *anm.*
ouerþrowen *st. red. vb. umstürzen, umwerfen* 15, 118.
ouerthwert *adj. überzwerch* 21 II 14.
ouerturnyn *sw. vb. herum drehen, kopfüber drehen* 23, 12512.
ovirgay *adj. überlustig, unmässig lustig* 34 III 25.
overmekill, ourmekill *adj. übergross, überviel* 28, 1236. *Vgl. anm.*
offence *sb. beleidigung, angriff* (32, 19). *Fr.* offense; *Nengl.* offence.
offenden *sw. vb. beleidigen. Altfr.* offendre; *Nengl.* offend.
offeren (37, 8), offyren (37, 82), offren (37, 127; *s.* 160, 6; 161, 7) *sw. vb. opfern* (42, 85; 50, 83); *darbieten, darbringen* (*s.* 168, 5). *Altfr.* offrer, offerre, offrir.
office *sb. geschäft, amt. Fr.*
officer *sb. beamte* 24 I 169; 50, 318. *Nengl.*
offryng *vbsb. opfern, opfer* 37, 130; *plur. s.* 161, 7.
ofsen *st. abl. vb.* III *erblicken* 22, 224. 273.
ofspryng *sb. abstammung* (20, 103); *nachkommen* (38, 201). *Nengl.* offspring.
oft, ofte, often *adv. oft, oftmals:* ofte siþes (15, 118), often tymes (1 *Ps.* 142, 41), ofte tyme (9, 28), ofte tymes (43 II 83) *oftmals. Compar.* ofter *öfters* (14, 378). *Ags.* oft; *Nengl.* oft, often.
oghne (15, 196. 321. 328) *adj. s.* agen.
oght *s.* aught.
oghte, ought *s.* agen.
oyle *sb. öl. Altfr.* oile.
oynement *sb. salbe. Fr.* oignement.
oysyn (20, 59. 95) *sw. vb.* = usyn *pflegen.*
old, oold (7, 11) *adj. alt; altmodisch, altfränkisch* (24 I 87). of old *von alters her, seit langem* (23, 12546). *Ags.* ald, eald.
on, oon *zahlw. u. praep. s.* an.
one *adv. s.* ane.
one (27, 4247), onne (21 II 20), oon (6, 37. 53) *praep. s.* an.
onen *sw. vb. vereinigen* 41, 255 *anm.*
ones (14, 378; 25, 570), onys (34 II 19) *s.* anes.
onest (35, 68) *adj.* = honest.
oneþe (12, 118. 162) *s.* vneþe.
one to (28, 1181. 1198. 1199), onto (37, 74. 122; 49, 87. 89) *s.* unto.
ony *s.* any.
oniche *sb. onyx* (46, 137). *Fr. u. Nengl.* onyx.
onliche, oonly, onely *s.* anliche.
onone = anon (23, 12513 *u. s.*).
onour (*s.* 155, 3) = honour.
onsowe = unsowen *adj. ungesät* 32, 10.
open, opyn (10, 32) *adj. offen, frei. Ags.*
openen (14, 247. 320), open (vp 38, 148. 188) *sw. vb. öffnen. Ags.* openian.
openly, opynly *adv. öffentlich, offen, deutlich:* openly and pleyn *deutlich und klar* (24 I 143).
operacioun *sb. werk, arbeit* (24 I 122). *Altfr.*
opinion, oppinion (26, 113) *sb. meinung. Fr.*
opon (23, 13286 *u. s.*) *s.* upon.
oportun, oportune (26, 139) *adj. günstig. Fr.*
oportunite *sb. gelegenheit. Fr.* opportunite.
opposen *sw. vb. widersprechen* (15, 225), *widerlegen* (15, 234). *Fr.* opposer.
oppressen *sw. vb. unterdrücken, erdrücken* (*s.* 170, 17). *Fr.* oppresser.
or *s.* ar.
or *conj. oder. Vgl.* oþer.
orcherd *sb. fruchtgarten, baumstück*

s. 147, 10. *Vgl. Müller Etym. W. unter* orchard.

ordeynen, ordayn (19, 358) *sw. vb. festsetzen, bestimmen* (49, 155), (*in ein amt) einsetzen* (24 I 169), *anordnen* (15, 30), *in ordnung stellen, aufstellen* (46, 115). *Altfr.* ordener; *Nengl.* ordain.

ordenaunce (18 II 62; 50, 130. 332), ordynance (19, 79; 36, 786) *ordnung, anordnung, befehl. Altfr.* ordenance, ordenaunce; *Nengl.* ordinance.

ordre, order (49, 55. 56) *sb. orden, stand* (15, 243. 254), *ordnung* (24 I 58; 41 *oft*), *reihe:* bi ordre (24 I 84). *Fr.* ordre; *Nengl.* order.

ordure *sb. schmutz, kot* 41, 176. 177. *Vgl. anm.*

ore, oor *sb. ruder. Ags.* âr.

organe *sb. organon (musikinstrument)* 11, 157.

orguylleus (45, 20), orguilleux (45, 41) *adj. hochmütig. Altfr.* orguilleus, orguillous.

orient *sb. osten. Fr.*

orient *adj. morgenländisch* (46, 141. 207).

orison, orisoun (50, 61. 106), orysowne (12, 172) *sb. gebet, bitte. Altfr.* oreison, orisoun.

orlogere *sb. uhrmacher, wecker* 26, 122. *Fr.* horloger.

ornament *sb. schmuck, verzierung. Fr.*

orrible (41, 179), orribill (23, 13260) *adj. schrecklich s.* horrible.

ossen *sw. vb. prophezeien* 13, 213 *anm.*

ost (10, 93), oost, oste (50, 182 *u. s.*) *wirt. S.* hoste.

ost (20, 147), oste (27, 4114; 28, 1170), oost (25, 667) *sb. heer. Altfr.* ost, *selten* host.

ost *sb. opfer s.* 160, 6. *Nengl.* host.

ostelle *sb. gasthaus, wirtshaus* 50, 184. *S.* hostele.

ostes *sb. wirtin* 10, 93. *S.* hostesse.

oth *sb. eid. Ags.* âð.

oþer, oþir, oþur, othre (35, 69), oder (32, 52), odyr (32, 48) *pron. u. zahlw. andre, zweite. Adv. anders z. b.* 17, 201. othirwayis (19, 62. 90), otherwyse (14, 380) *in andrer weise, anders;* otherwhile *zu andrer zeit, ein andermal* (18 I 69; *s.* 150, 26). *Ags.* ôðer.

other I *pron. jeder (von zweien).* — II *conj. oder:* other . . . or *entweder . . . oder* (19, 212 *u. s. oft*). *Ags.* âhwæðer, awðer. *Vgl. auch* eyther.

oughne (41, 172. 283) *s.* azen.

ought *s.* azen.

ought, owcht (19, 251) *pron. etwas s.* aught.

oure, owre *s.* ouer.

owre, owre, our *pron. poss. der* 1. *pers. plur. s.* ure.

oure, out *etc. s. unter* u . . .

outrage, owtrage *sb. gehen über das rechte mass, ausschweifung, gewalttätigkeit, beschimpfung,* (7, 58; 10, 12; 17, 114). *Fr.*

outrageously *adv. im übermasse* 17, 109.

owe, owith *s.* azen.

owen, owyn, owne, oown, owene (36, 691), owyn (10, 57), owne (7, 26. 90; 9, 29; 22, 172), oown (35, 108) *s.* azen.

oxe *sb. ochse. Ags.* oxa.

P.

pacche *sb. flicken, lappen s.* 169, 43. 44. *Vgl. Prompt. Parv.* 377; *Nengl.* patch.

pacience (7, 21), paciens (7, 12) *sb. geduld. Altfr.*

pacient *adj. geduldig. Altfr.*

page *sb. page* 19, 289. *Fr.*

pagent *sb. schauspiel, misterienaufführung* 37, 1. *Vgl. Müller Etym. W. unter* pageant, *auch Prompt. Parv.* 377 *anm.*

pay, paie *sb. lohn, gefallen, zufriedenheit* (16, 18; 22. 193) *Fr.*

paien *sw. vb. zufrieden stellen, einen befehl ausführen* (19, 255), *bezahlen; part.* paied *zufrieden* (32, 3). *Fr.* paier, payer.

payene *sb. heide* 22, 365. *Altfr.* païan, païen.

payne *s.* peyne.

paynyme *sb. heidenschaft, heiden. Altfr.* païnisme, païnime.

palas (23, 13367), palays (46, 125. 127. 130), paleis (50, 329), palys (32, 41), payleys (25, 541) *sb. pallast, prächtiges gebäude. Altfr.* palas, palais, paleis, pales.

palasie (*s.* 168, 8. 10. 19), palesie (*s.* 168, 4) *lähmung. Prompt. Parv.* 380 palsye; *Fr.* paralysie.

pale *sb. pfahl. Vgl. Müller Etym. W.*

pale, pal *sb. prächtiges gewand* 9, 18. *Ags.* pall, pæll; *Altfr.* palle; *Nengl.* pall.

pale *adj. bleich. Fr.*

palfray *sb. zelter* 26, 74. *Altfr.* palefrey.

pape, pope *sb. papst. Fr.* pape.

pappe *sb. brustwarze, brust. Nengl.* pap.

parable *sb. gleichnis. Fr.*

paradys, paradise, paradice (38, 262), parradise (38, 10), parradice (38, 70). *Fr.* paradis.

parage *sb. (vornehme) abstammung, rang* 19, 102. 276. *Altfr.*

paramour *sb. liebling* 37, 37. *Altfr. u. Nengl.*

parauenture *adv. durch zufall, zufällig s.* 152, 10; 156, 39.

park *sb. park, eingepferchte, eingezäunte grundstück. Ags.* pearroc, pearruc.

parceyuyn *s.* perceyuen.

parcellen *sw. vb. schreiten, wandern. Nengl.* parcell. *Vgl. anm. zu* 26, 124.

parde *ausruf: bei gott* 26, 125; 34 II 14; 36, 717. *Altfr.*

pardon, pardoun *sb. verzeihung. Altfr.*

pardonen *sw. vb. verzeihen* 35, 103; 50, 409. 412. *Fr.* pardoner, pardonner.

pardoner *sb. ablasskrämer* 26, 33. *Nengl.*

parement *sb. (kirchliches und weltliches) prachtgewand* (24 I 261), *überh. schmuck. Fr.*

parfit, parfyte, perfite *adj. vollendet, vollkommen. Altfr.* parfeit, parfit.

parfitly, perfitly *adv. vollständig s.* 160, 21.

parformen *s.* performen.

parlament, parleament (35, 4), parlement (49, 122) *sb. parlament, volksversammlung. Altfr.*

part *sb. teil, anteil, loos, schicksal* (*s.* 150, 37; 151, 38; 154, 36). — for his part *seinerseits* (15, 321). *Fr.*

parten *sw. vb. hinweg gehen* (*auch* away *hinzugefügt*) *s.* 168, 72. *Fr.* partir.

partie, party *sb. teil* (36, 746; 43 I 35. 36), *anzahl, menge* (15, 527), *teil eines landes, landschaft* (46, 8. 17). *Fr.*

partyner *sb. teilhaber, teilnehmer* 47, 51. 93. *Altfr.* partener.

pas *sb. schritt. Fr.*

pasche (50, 314), passhe (50, 304. 308) *sb. pascha, ostern. Altfr.* pasque, pasche.

passage *sb. übergang, überfahrt, gang, weg, reise* (7, 94; 46, 36). *Fr.*

passand *part. zu* passen: *in der wappenkunde: aufsteigend,* 27, 4185. *Vgl. anm. zu* 27, 4183.

passen, pacen (24 I 112; II, 148; 25, 537) *sw. vb. schreiten, gehen, sich bewegen, begeben* (20, 120. 150; 24 I 112; *u. s.*), *gehen, fahren an ... vorbei, etwas passieren, durch, über etwas kommen* (12, 180; 23, 12535); *durchdringen* (24 I 229); *vorbeigehen lassen* (9, 3 *anm.*), *weggehen, entfliehen* (*auch mit* fro 7, 2; 23, 12476; 24 II 148; 27, 4328), *übergehen, kommen zu* (*mit* to 23, 13119); *sich ereignen* (*s.* 148, 1; 149, 1); *überschreiten* (*mit und ohne* ouer 35, 12; 7, 94; 20, 133), *übertreffen* (11, 36; *s.* 146, 18; 147, 18); passen in *eintreten, hineingehen* (28, 1218), *part.* past *vorbei, vergangen* (17, 111; 38, 141). *Fr.* passer.

passingly *adv. ziemlich* 17, 142.

passion, passioun *sb. leiden, passion. Altfr.*

pasture *sb. waide* 26, 104; 48, 27. *Altfr. u. Nengl.*

patent *sb. freibrief, bestallungsschreiben* 14, 184; *auch mit* letter *verbunden* 49, 27. *Fr.*

pateren *sw. vb. paternoster beten* 26, 163 *anm.*

path *sb. pfad. Ags.* pæð, pað.

patriark *sb. patriarch, altvater. Nengl.* patriarch.

pauylon *sb. zelt. Altfr.* pavilon, pavillon.

peace, pease *s.* pes.

pece, pese (45, 225) *sb. stück. Fr.* piece.

Pegase *sb. Pegasus* 24 I 199.

peyne (24 II 163 *u. s.*), payne (6, 47; 12, 43), payn (19, 309. 350) *sb. pein, schmerz, qual, mühe, anstrengung* (19, 309. 350), *geschäftigkeit* (24 II 163). *Fr.* peine.

peynen *sw. vb. martern, quälen* 22, 350. *Fr.* peiner.

peynten *sw. vb. malen, anmalen, schminken* (24 II 214). *Fr.* peindre; *Nengl.* paint.

peinture *sb. malerei. Fr.*

pelen (= apelen, appelen) *sw. vb. anrufen, appelieren* 36, 783.

penance, penaunce (47, 145), pennance (38, 62) *sb. busse, strafe, reue. Altfr.* penitence, peneance, penance.

peny *sb. pfennig. Ags.* peninȝ, peniȝ.

penylees *adj. pfenniglos, ohne geld* 17, 130.

penitence, penitens (41, 56) *sb. reue, busse* 41, 12. 13. 16 *u. s. Fr.*

penitent *adj. reuig. Fr.*

penne *sb. feder s.* 163, 34. *Altfr.*

pentecoste (50, 355. 370), penticoste (50, 341) *sb. pfingsten. Altfr.*

peple, pepyl, people *s.* poepel.

per *praep. bei Franz. beteuerungen:* per dee 28, 1196; perfay *meiner treu* 19, 317. 434. *Vgl. auch* par.

perauenture *adv. vielleicht* 22, 251; *s.* 153, 45. *Vgl. auch* parauenture.

perceyuen (15, 471), parceyuyn (11, 241; *s.* 150, 36), perseynen, persayfen (27, 4225; 28, 1239; *s.* 151, 36), persawen (19, 82) *sw. vb. merken, bemerken. Altfr.* percever, perceveir; *Nengl.* perceive.

percen (36, 718), persen (18 I 70; 34

III 12) *sw. vb. durchdringen, durchbohren, durchschneiden.*
perdurable *adj. u. adv. dauerhaft, ewig* 41, 3. 94. 101. *Fr.*
peregrin *adj. fremd* 24 II 82. *Fr.*
perfite, perfitly *s.* parfite, parfitly.
performen, parformen (1 *Ps.* 142, 85; 50, 308) *sw. vb. vollführen, ausführen. Altfr.* parfornir; *Nengl.* perform.
peril (15, 308), perille (14, 413), perel (23, 13297), perell, perelle (23, 12480. 12549. 13243) *sb. gefahr. Fr.*
perilous (27, 4126), perillous (16, 37), perellus (23, 13270) *adj. gefährlich. Altfr.* perilos, perilous, perelous.
perishen, perisshen (16, 3), perischen (*s.* 153, 9; 157, 26; 161, 19; 174, 1), pershen (*s.* 154, 26; 156, 29; 160, 17) *sw. vb. zu grunde gehen. Fr.* perir; *Nengl.* perish.
perishing *vbsb. untergang.*
perle *sb. perle* (46 *öfters*). *Fr.*
perpetuel, perpetual *adj. dauernd. Fr.*
perpetuelly, perpetually *adv. fortwährend, anhaltend.*
perquer *adv. auswendig = Franz.* par coeur (19, 238).
perrie *sb. gestein, edelstein* 27, 4185. *Altfr.* pierrie, perrie.
persawen *s.* perceiuen.
persecucyoun *sb. verfolgung. Altfr.*
persen *s.* percen.
perseueren *sw. vb. ausdauern. Fr.* perseverer.
person, persone, persown (20, 76) *sb. person, gestalt* (14, 333). *Altfr.* persone, persoune.
pert *adj. schlau* 23, 13181. *Nengl.*
pertenen *sw. vb. betreffen, angehen, kümmern s.* 172, 71. *Altfr.* partenir; *Nengl.* pertain.
pertilyche, pertly (= apertly) *adv. offen, öffentlich, offenbar* 22, 180 *anm.*; 22, 291. 361.
perturbance, perturbaunce *sb. störung. Altfr.*
peruerten *sw. vb. zum bösen lenken, betören s.* 144, 25. *Fr.* pervertir.
pes, pees, peß (19, 80), pease (32, 55), peace (38, 49. 200) *sb. frieden, ruhe. Altfr.* pes, pais, paix.
pesable, peseable *adj. friedlich. Nengl.* peaceable.
pese *s.* pece.
pesiblenesse *sb. stille s.* 172, 74.
pestilens *sb. pest* 49, 131. *Fr.* pestilence.
pete, petous *s.* pite, pitous.
philosophre *sb. philosoph, weltweiser* (16, 158; 46, 43). *Nengl.* philosopher.
phisicien *sb. physiker, arzt* 43, 91. *Fr.*
picchen *sw. vb. stechen, feststechen, heften, befestigen* 3, 5; 24 II 72. *Praet. u. part. pass.* pight. *Altn.* pikka; *Nengl.* pitch.
pyke (12, 151), pyche (12, 40) *sb. pech. Ags.* pic.
piken *sw. vb. picken, pflücken, auflesen, sammeln* 26, 56. *Nengl.* pick. *Vgl. Müller Etym. W.*
pyche *s.* pyke.
pye *sb. elster. Fr.*
pygg *sb. schwein, ferkel* 46, 97. *Vgl. Müll. Etym. W. Nengl.* pig.
pilch *sb. pelz* 29, 4. *Ags.* pylca, pylce.
piler *sb. pfeiler* 42, 46. 47. *Altfr.* piler, pilier; *Nengl.* pillar.
pilgrimage *sb. pilgerfahrt. Nengl.*
pilgrime (26, 59), pylgryne (20, 56) *sb. pilger. Nengl.* pilgrim.
pilled *adj. glatzköpfig* 26, 32 *anm.*
pilowe, pilewe *sb. kissen. Ags.* pyle; *Nengl.* pilow.
piment *sb. met* 43 II 6 *anm.*
pynchin *sw. vb. zwicken, abzwacken* 17, 181 *anm. Fr.* pincer; *Nengl.* pinch.
pyne *sb. pein, qual* 14, 191; 19, 212. *Ags.* pîn.
pynetree *fichtenbaum* 43 II 12. *Ags.* pin.
pinne, pin *sb. nadel, feder (an einer maschine)* 24 I 119 *anm.* 313. 320. *Altn.* pinni.
pipen *sw. vb. pfeifen, blassen (auf einem instrumente)* 14, 406; 27, 4106. *Vgl. Prompt. Parv.* 401.
pite, pitee, pittye (38, 19), pete (16, 235; 45, 206) *mitleid, jammer, mitgegefühl, rührung* (50, 132. 301. 411). *Altfr.* piteid, pite, pitie.
pitous, piteuous (1 *Ps.* 129, 49), petous (45, 194) *adj. mitleidig* (1 *Ps.* 129, 49; 24 II 179), *mitleid erweckend, kläglich, erbarmungswürdig* (16, 121; 24 II 66). *Altfr.* pitous.
pitously *adv. mitleidig, erbarmungswürdig, jämmerlich* 24 II 94. 115. 126.
pitt, pytte *sb. grube, loch* 1 *Ps.* 142, 16; 12, 116. 122; 16, 178. *Ags.* pytt.
place, plase (23, 13270) *sb. ort, platz, wohnung.* in the place of *anstatt . . . s.* 148, 24; 149, 24. *Fr.*
plage *sb. himmelsstrich* (48, 13. 16). *Fr.*
play, playnynge *s.* pley, pleininge.
playn (46, 89. 90), plein (15, 357. 361), pleine (15, 113) *sb. ebene, flachland. Fr.* plaine.
playn, plein *adj. eben,* (21 II 5), *flach; klar, deutlich, offen* 15, 282; 24 I 143. *Fr.*
planten, plaunten *sw. vb. pflanzen. Fr.* planter.
plastre *sb. pflaster* 24 II 290. *Altfr.*
plat, platte *adj. flach* (*von der klinge:* 24 I 154. 156). *Fr.*

plate *sb. platte, plattenpanzer* (32, 19). *Fr.*
platere *sb. platte, schüssel* 46, 55. 119. *Nengl.* platter.
plee *sb. rechtshandel* 49, 155. *Altfr.* plet, plait; *Nengl.* plea.
pleasond *s.* plesand.
plegge *sb. pfand, geissel* 49, 118. *Altfr.* plege; *Nengl.* pledge.
pley, play, *sb. spiel, scherz, vergnügen* (46, 200). *Ags.* pleʒa.
pleyen, plaien *sw. vb. spielen, sich ergötzen* (17, 144; 20, 66. 82; 38, 262), *(ein instrument) spielen* 24 I 70. *Ags.* pleʒan, pleʒian.
pleignen, pleinen *sw. vb. klagen, beklagen, sich beklagen. Altfr.* plaindre, pleindre; *Nengl.* (com-)plain.
pleyning, playnynge *vbsb. klage.*
pleinly *adv. deutlich, ehrlich, einfach, vollständig.*
pleynte *sb. klage. Altfr.* pleinte, plainte.
plente, plentee *sb. fülle. Altfr.*
plenteousliche, plenteously *adv. reichlich.*
plentevous *adj. reichlich, fruchtbar* 46, 215. *Altfr.* plentivose*; vgl. Burguy Gl. unter* plein.
plesand, plesant, pleasond (23, 13146) *adj. lieblich, angenehm, gefällig* (19, 10; 20, 70).
plesaunce (6, 82; 21 I 40; 24 II 163), plesauns (49, 110), pleasaunce (50, 79) *sb. gefallen, belieben, annehmlichkeit, gefälligkeit, gefällige miene* (24 II 163). *Fr.* plaisance.
plesen, plesin, pleasen (38 *öfters*) *sw. vb. erfreuen, befriedigen* 23, 13192. 13325; *gefallen* 37, 41; *s.* 148, 60; 157, 45 *u. s. Part.* plesid *zufrieden* (16, 82; *s.* 166, 20). *Altfr.* plaisir, plesir *neben* plaire; *Nengl.* please.
plesir (50, 28. 73), pleser (50, 297), pleasuer (38, 285) *sb. gefallen, zufriedenheit, vergnügen. Altfr.* plesir; *Nengl.* pleasure.
plite *sb. zustand, lage* 23, 13131. *Ags.* pliht; *Nengl.* plight.
plough, plowgh, plowe *sb. pflug. Ags.* plôh.
plucken *sw. vb. pflücken s.* 169, 51. *Ags.* pluccian.
plumage *sb. gefieder* 24 II 80. *Fr.*
pluril *adj. in der mehrzahl, pluralisch* 47, 140. 157. *Fr.* pluriel.
poepel (24 I 190), poeple (24 I 193; 41, 481; 43 I 33), pepille (42, 61. 63; 45, 51. 81), pepyl (32, 50), peple (*s.* 168 *öfters*), people (38 *öfters*), puple (*s.* 164, 21; 49, 45) *sb. volk:* no peple *niemand* (14, 416). *Altfr.* pople, pueple; *Nengl.* people.
poete *sb. dichter. Fr.*
poetrie *sb. poesie* 24 I 198. *Vgl. Prompt. Parv.* 406; *Nengl.* poetry.
Poyleys *adj. Apulisch* 24 I 187.
poynaunt *adj. stechend, scharf* (41, 118. 119. 121). *Fr.* poignant.
point *sb. punkt, grad.* point devys = *pünktlich, genau* 24 II 214 *anm. Fr.*
poys *sb. pech, harz* 46, 19. *Vgl. anm. zu* 46, 18.
poysye *sb. dichtung, poesie* (14, 406). *Fr.* poesîe.
poyson, poysoun *sb. gift. Fr.*
polyve *sb. flaschenzug. Vgl. anm.* 24 I 176.
pomele *sb. apfelförmiges ding, knopf, kugel* 46, 128. *Altfr.*
ponisshen *s.* punisshen.
pontyficalle *adj. u. sb. mit bischofswürde bekleidet, bischof* (27, 4336). *Fr.*
pope *s.* pape.
popegay (46, 99), popengay (46, 46) *sb. papagei. Fr.* papegai; *Nengl.* popinjai.
popilarde *sb. mucker, kopfhänger, heuchler* 38, 152. *Vgl. anm.*
porcion, porcioun *sb. teil. Altfr.*
port *sb. betragen, aufführung* 17, 110; 35, 64; 45, 20. 44. *Fr.*
port *sb. hafen. Fr.*
port *sb. türe. Fr.* porte.
posseden *sw. vb. besitzen. Fr.* posseder.
possession, possessioun *sb. besitz. Fr.*
postye *s.* poweste.
poot (9, 4), potte (*s.* 146, 17; 45, 229) *sb. krug. Vgl. Stratm. D.*
poten *s.* putten.
poudre, pouder (*s.* 164, 17) *sb. staub. Fr.* poudre; *Nengl.* powder.
pownage *sb. nahrung* 32, 7 *anm.*
pourpartie *sb. anteil, gemeinsame benutzung* 15, 406.
pouer (15, 520), power *sb. gewalt, macht. Altfr.* poeir, poer; *Nengl.* power.
pouere, pore, pour (45, 194; 50, 148), pur (19, 276) *adj. arm, armselig* (1 *Ps.* 129, 61; 23, 13131). *Altfr.* povre, poure, povere.
pouerte (10, 81), pouert (23, 13119. 13318; 32, 35; 41, 253) *sb. armut. Altfr.* povrete, pourete, poverte.
poweste (19, 131), powste (19, 110), postye (38, 23. 109. 170 *u. s.*) *sb. macht, gewalt. Altfr.* poestet, poeste, poosteit.
practykyn *sw. vb. ausführen* 20, 8. *Altfr.* practiquer; *Schott.* practiek.
pray *sb. beute. Altfr.* praie, preie.
preachen *s.* prechen.
prechen, preachen (38, 58) *sw. vb. predigen. Fr.* precher.
preching *vbsb. predigen, predigt.*

prechor *sb. prediger* 42, 8. *Altfr.*
precious *adj. kostbar; comp.* preciousere (*s.* 163, 3). *Altfr.* precius, precieus.
preciousnesse *sb. kostbarkeit, hoher wert.*
predominy *sb. obergewalt, herrschaft* 48, 69.
preyen, praien *sw. vb. bitten, beten, um, für jemand, etwas beten. Altfr.* prier, preier.
preyere, prayere *sb. bitte, gebet. Altfr.* priere, preere, preiere.
preysen, praysen *sw. vb. preisen, loben. Altfr.* preiser, prisier. *Vgl.* pryßen.
prelat, prelate *sb. vornehmer geistlicher. Fr.*
prenten, preenten (42, 47) *sw. vb. einprägen, eindrücken, aufdrücken* (1 *Ps.* 142, 38). *Altfr.* preindre, priendre; *Prompt. Parv.* 412; *Nengl.* print.
preparen *sw. vb. bereiten. Fr.* preparer.
prescience *sb. vorwissen, vorauswissen.*
prese (32, 33), prees (49, 45) *sb. gedränge, getümmel, kriegsgetümmel* (32, 33). *Fr.* presse.
presen (23, 13200. 13374), pressen (27, 4225) *sw. vb. pressen, drängen, eilen. Fr.* presser.
presence, presens (49, 108) *sb. gegenwart. Fr.*
present *sb. geschenk. Fr.*
present *adj. gegenwärtig. Fr.*
preseruen *sw. vb. bewahren, aufbewahren. Fr.* preserver.
presonar, presoner *s.* prisoner.
presoun *s.* prison.
prest *sb. priester. Ags.* preost.
presthode *sb. priesterschaft* 15, 275. *Ags.* preosthâd.
prestly, prestely (22, 291) *adv. eifrig* (23, 13333); *eilig, sofort* (22, 391).
prestre *sb. priester. Altfr.*
preswmen *sw. vb. bedenken, denken, mutmassen* 28, 1238. *Fr.* presumer.
presumption, presumpcion (45, 108) *sb. anmassung. Altfr.*
presumptuous *adj. anmassend* 45, 41. 103. *Altfr.*
preuaylen *sw. vb. übergewicht gewinnen, oberhand haben; führung, leitung haben* (21 I 49), *etwas gewinnen, erlangen* (49, 58). *Altfr.* prevaler, prevailer; *Nengl.* prevail.
preve, preven *s.* prove, proven.
preuy *s.* priue.
prewate *s.* priuete.
pricke *sb. stachel s.* 161, 24; 167, 26. *Ags.* prica.
prikken *sw. vb. stechen, treffen (wie mit einer waffe)* 23, 13189. *Ags.* prician, *vgl. Sommer.*
price (19, 369. 372), pryse, pryß (19, 21) *sb. lob, preis, wert. Altfr.* pris, preis.
pride *sb. stolz, stolzes betragen. Ags.* pryt. *Vgl. Leo Gl. u. Müller Et. W.*
prime *sb. prime:* pr. tyme (27, 4106) *die zeit der prime, der frühmette. Fr.*
prince *sb. fürst, herr. Fr.*
principal *adj. hauptsächlich, vorzüglich, haupt-. Fr.*
principally (41, 362), pryncepaly (37, 19) *adv. vorzüglich, besonders.*
principle *sb. grundsatz, hauptbestandteil* (24 II 141). *Nengl.*
pris, prise *adj. preiswürdig, berühmt* 23, 13126. 181. 367. 374; 27, 4107. *Vgl. anm. zu* 23, 13126.
pryßen *sw. vb. preisen, loben* (19, 239; 27, 4107). *Altfr.* priser, prisier. *Vgl.* preysen.
prison, prisoun, presoun, presoune (19, 279. 430). *Fr.* prison.
prisonen *sw. vb. gefangen setzen* 49, 8. *Nengl.* prison, imprison.
prisoner, presoner (28, 1188), presonar (28, 1182) *sb. gefangener. Altfr. und Nengl.* prisoner.
priste *part. u. adj. lobenswert, tüchtig* 27, 4107.
prive (41, 58. 66. 67), priui (45, 36; 46, 116), preuy (*s.* 171, 43) *adj. heimlich, geheim:* privee seel *privatsiegel (des königs* 17, 188). *Fr.*
priuely, pryvyly *adv. heimlich* (41, 67).
priven *sw. vb. berauben. Fr.* priver.
priuete (*s.* 163, 33), priuyte (*s.* 162, 30; 171, 20), prewate (20, 96. 153) *sb. heimlichkeit, geheimes gemach, innerer teil (des körpers* 43 II 54). *Altfr.* privete.
privilege *sb. vorrecht. Fr.*
priuite *s.* priuete.
proceden, proseden (35, 79) *sw. vb. vorwärts gehen, vorgehen. Fr.* proceder.
proces *sb. fortgang, vorwärtsschreiten* 24 II 312. *Fr.*
procession *sb. feierlicher aufzug. Fr.*
proferen *sw. vb. anbieten* 22, 335; 49, 77. 86. *Fr.* proferer; *Nengl.* proffer.
profesien *s.* prophecien.
profit *sb. nutzen. Fr.*
profitable, prophytabylle *adj. nützlich. Fr.*
profitably *adv. in nützlicher, geeigneter weise.*
profyten *sw. vb. nützen s.* 148, 50; 149, 50. *Fr.* profiter.

prolixite *sb. weitschweifigkeit* 24 II 59. *Fr.*
prologue *sb. vorrede. Fr.*
promyse, promesse (24 I 36) *sb. versprechen. Lat.* promissus; *Nengl.* promise; *Fr.* promesse.
promysen *sw. vb. versprechen* 50, 312. *Zu part.* promis.
promotyn *sw. vb. vorwärts bringen, befördern* (38, 297 *anm.*). *Nengl.* promote.
pronouncen *sw. vb. aussprechen, behaupten s.* 154, 9; 155, 9. *Fr.* prononcer.
properte, propyrte (19, 234) *sb. eigenheit, eigentümlichkeit. Fr.* propriete; *Nengl.* property.
prophecye (47, 79), propheseye (38, 37. 181) *sb. weissagung, prophezeiung. Altfr.* profecie.
prophecien (47, 166), prophesєien, (38, 27), profesien (45, 216) *sw. vb. vorhersagen, prophezeien. Altfr.* profeitier, prophecier.
prophete, prophette (38, 237), prophett (38, 38. 56) *sb. prophet, seher. Fr* prophete.
propyrte *s.* properte.
proportyowud *part. u. adj. im richtigen verhältnisse* 20, 71. *Zu vb.* proportyownen *gehörig.*
propos, purpos (24 II 260; 23, 12482) *sb. absicht, vorhaben, vorsatz* (41, 115). *Altfr.* propos, purpos.
proposen, purposen (23, 13124; 45, 34), purpasen (23, 13233) *sw. vb. beabsichtigen, einen plan fassen, beschliessen* (49, 123), *sich vorsetzen. Altfr.* proposer, purposer.
proposicioun *sb. s.* 169, 56 loouys of prop. = *schaubrode. Altfr.*
propre *adj. eigen, eigentümlich. Fr.*
proprely *adv. im eigentlichen sinne* 15, 299.
proseden *s.* proceden.
prospectyve *sb. perspectiv, fernglas* 24 I 226. *Nengl.*
prosperite *sb. glück, wolstand. Fr.*
proteccioun *sb. schutz* 24 I 48. *Fr.* protection.
proude *s.* prude.
prouesse *sb. tüchtigkeit, tapferkeit* 15, 429. *Altfr.* proece, prouesse.
proue, preue (36, 751) *sb. probe, beweis. Altfr.* prove, preuve.
prouen (14, 152; 15, 61; 24 II 135), preuen (14, 201; 24 II 109; 25, 676) *sw. vb. prüfen, erproben, beweisen, erweisen, sich erweisen, zeigen als . . .; part. geprüft, erprobt. Altfr.* prover, preuver.
prouendre *sb.* 16, 81 *u.* 47, 127 *ist die bedeutung: praebende* (*Nengl.* provender = *proviant*). *Damit fällt der letzte teil der anmerk. zu* 16, 81.
proverbe *sb. sprichwort. Fr.*
province *sb. provinz. Fr.*
provincial *sb. provincial, vorsteher einer ordensprovinz* 49, 61. *Fr.*
prude *adj. stolz. Ags.* prut. *Vgl. Müll. Etym. W.*
prudence *sb. klugheit. Fr.*
prudly, proudly *adv. stolz, trotzig* 23, 13200.
psitake *sb. papagai, sittich* 46, 99. *Lat.* psittacus.
pudding *sb. pudding* 26, 100. *Vgl. Müller Etym. W.*
puissance, puissauce, puysshaunce (34 II 9) *sb. macht, gewalt. Fr.*
puyssaunt *part. u. adj. mächtig* 50, 117. *Fr.* puissant.
pulen, pullen, powlen (38, 175) *sw. vb. ziehen, mit gewalt wohin bringen* (22, 381), pull up *aufziehen, in die höhe ziehen* (23, 12489. 13338. 13357). *Ags.* pullian (*vgl.* Sommer); *Nengl.* pull.
pulle *sb. das hin- u. herziehen, stoss, schlag. Vgl. anm. zu* 16, 38.
pund, pound *sb. pfund (von waare und geld) z. b.* 1 *Ps.* 142, 95. *Ags.*
punicion *sb. züchtigung* 45, 173. *Altfr.* punicion, punition.
punysshement *sb. strafe. Nengl.* punishment.
punysshen (36, 774), punissin (43 I 25), ponisshen (45, 213) *sw. vb. strafen, bestrafen. Fr.* punir; *Nengl.* punish.
puple *s.* poepel.
puplican *sb. zöllner* (*s.* 168, 28; 169, 31. 32). *Fr.* puplicain; *Nengl.* puplican.
puplishen *sw. vb. veröffentlichen s.* 168, 77. *Fr.* publier; *Nengl.* publish.
pur *s.* pouere.
purchasen (30, 14 *u. s.*), purchesen (19, 433) *sw. vb. erlangen, erwerben, verschaffen* (50, 223. 234. 245), *sich verschaffen. Altfr.* purchacier, purchaser.
pure *adj. rein, schön, lieblich, fein. Fr.*
purgatorie *sb. fegefeuer. Altfr.; Nengl.* purgatory.
purpasen *s.* proposen.
purpos, purposer *s.* propos, proposer.
purpre (27, 4185), purper (13 II 10), purpull (11, 145) *sb. purpur. Fr.* purpre, pourpre. *Prompt. Parv.* 417; *Nengl.* purple.
purpull *s.* purpre.
purs *sb. börse. Vgl. Müller Etym. W.*
pursewen *sw. vb. verfolgen* 1 *Ps.* 142, 83. *Altfr.* pursevre *u.* pursuir; *Nengl.* pursue.

purueying *vbsb. vorsehen, vorsehung s.* 152, 10.
puruyaunce *sb. vorsehung s.* 153, 45. *Nengl.* purveyance *(in andrer bedeutung).*
puten, putten, poten (1 *Ps.* 129, 60) *sw. vb. setzen, legen, stellen:* putten name *einen namen beilegen* (*s.* 170, 27); puten in a purpos *beabsichtigen* 23, 12476. *Vgl. Müller Etym. W.*

Q.

quha = wha, who 19 *oft.*
quaken *sw. vb. beben, zittern, erbeben* 14, 246; 18 I 22; *s.* 161, 11. *Ags.* cwacian.
qwaintis *s.* qweyntise.
qwaiten *sw. vb.* = waiten *einem auflauern, nachstellen* 23, 13245.
quantite *sb. anzahl, menge. Fr.*
quhar = wher, where (19, 354. 358. 371; 28 *oft*); quhareuir (19, 433); quharfor (19 *öfters*); quharthrouch (19, 170) = wherever, wherefor *etc.*
quhat (19, 224. 421) = what; quhateuir (19, 245).
quaþ (22, 251. 277. 322), quoth (13, 205), quod (14, 127. 142. 151; 28, 1173. 1213; 50, 358). 3 *pers. sing. praet.: sagte. Zu Ags.* cweðan.
qwheyar = where *für* whether *conj. ob.* 28, 1187.
qweyne *s.* quene.
queint (*neben* coint) *adj. schön, zierlich* (15, 283; 45, 175); *künstlich, wunderbar* (24 I 226. 231). *Altfr.* cointe; *Nengl.* quaint.
qweynt *s.* quenchen.
qweyntise (14, 272), qwaintis (23, 13245) *sb. list, schlauheit, kunst, zauberkunst; zierlichkeit, schönheit. Altfr.* cointise; *Schott.* quentiss.
quellen *sw. vb. töten* 13, 228; 22, 179. *Ags.* cwellen; *Nengl.* quell.
qwelp = whelp *sb. junge von tieren, brut* 37, 72.
quen (13, 175; 33, 11. 12 *u. s.*), qwene (27, 4255), quhen, qwhen (19, 250; 20, 3. 9. 155) = when *conj. wann, sobald als.*
quenchen (16, 58; 17, 135; 41, 297) *sw. vb. löschen, auslöschen, erlöschen, enden. Part.* queint (14, 344; 25, 543; 35, 77). *Ags.* (a)cwincan; *Nengl.* quench.
quene (6, 21. 28), queene (6, 7. 14; 15, 132), qwene (11, 120), qwen (5, 6), qweyne (20, 41) *sb. gemahlin, herrin, königin. Ags.* cwên; *Nengl.* queen.
qwerne *sb. handmühle* 32, 6. *Ags.* cweorn; *Nengl.* quern.
question *sb. frage. Fr.*
quhethir = whether *conj. ob.* 19, 254. 370; the quhethyr *obgleich* 19, 332 (*anm.*) 405.
quik, quykke *adj. lebendig* 14, 246; 46, 198. *Ags.* cwic.
quykenen (*s.* 172, 59), quykken (14, 344) *sw. vb. beleben, ins leben rufen; lebendig werden* (41, 356. 368. 372). *Altn.* kvikna; *Nengl.* quicken.
quiete *sb. ruhe* 32, 44. *Altfr.*
quhile (19, 326), qwhille (20, 2), quhill (28, 1229) = while I *sb. weile, zeit;* II *adv. u. conj. bisweilen* (19, 338. 344), *dieweil, während* (20, 21); quhill (19, 270), qwile (23, 13156), qwhilles *so lange als*, quhill *so lange bis* (19, 407; 20, 142).
quyte *adj. frei, schuldlos* 50, 413. *Altfr.*
quyten, qwyten *sw. vb. bezahlen, abrechnen, wettmachen* (37, 42), *gelten, vergelten* (14, 338. 355; 22, 325) *erkaufen, erlösen* (14, 344). *Altfr.* quiter.
qwythene 27, 4158 *s. anm.*
quod *s.* quath.
qwhome = whome 28, 1169.
quhow = how (19 *oft*).

R.

rak *sb. sturm, windstoss* 13, 139. 176. *Vgl. anm. zu* 13, 139.
rakente *sb. kette* 13, 188 *anm. Ags.* racenta, racenta.
rakil *adj. ungestüm, unbändig* 17, 83. *Nordengl.* rackle. *Vgl. Halliw. D.*
radly *s.* raþe, raþly.
ragnel *sb. haufe, menge* 13, 188 *anm.*
raid *praet. v.* riden.
raygnen *s.* regnen.
raysen (38, 133), reisen (16, 65; *s.* 172, 71) *sw. vb. erheben, aufheben; aufstehen, entstehen machen; erwecken, auferstehen machen. Ags.* (â)râsian; *Nengl.* raise.
raison, raisoun, reson (17 *oft*), resoun (14, 152; 24 II 60. 245) *sb. vernunft, vernunftsgrund, grund, ursache, ausspruch* (17, 130), *recht, billigkeit* (24 I 288). *Fr.*
raisonable, resonable (45, 75) *adj. vernünftig. Fr.*
ram *sb. widder, das sternbild des widders* 24 II 40; 26, 1. *Ags.*
rank, raunk (27, 4119) *adj. gross, stark* 23, 12486. *Ags.*

rancour *sb. groll, hass* 16, 2. *Altfr.* rancur, rancor.
rað, rathe *adj. u. adv. schnell, heftig, früh* (*s.* 144, 18 *anm.*; 156, 20); *comp.* raþer *eher, lieber* (9, 5. 9; 24 I 209); *superl. schnellstens, am liebsten;* radly 23, 13313. *Ags.* hræð, hræðe; hraðe.
raught *s.* recchen.
raunsoun *s.* raunceoun.
raunke *s.* rank.
raunceoun (14, 350), raunsoun (41, 332), raunson (49, 53) *sb. lösegeld. Altfr.*
raunceounen *sw. vb. lösegeld zahlen, erlösen* 14, 347.
raunsaken *sw. vb. genau untersuchen* 27, 4305. *Altn.* raunsaka; *Nengl.* ransack.
rauen *sw. vb. rasen, torheiten reden* 14, 186. *Vgl. Müller Etym. W.* rave.
rauyshen *sw. vb. rauben, berauben* (*s.* 170, 46); *entzücken, verzücken* (38, 238). *Fr.* ravir; *Nengl.* ravish.
rauissyng *adj. hinreissend, schnell* (= *Lat.* rapidus 43 I 3. 37).
rawe *adj. roh* 48, 83. *Ags.* hreáw.
real (24 I 18), royal (24 I 51 *u. s.*), ryal, ryalle (46, 1. 10), rioall (50, 403. 415) *adj. königlich, herrlich, prächtig. Altfr.* reial, royal.
realy *adv. prächtig, herrlich* 22, 352.
realme (23, 13343), reaulme (45, 204), roialme, roialm (45, 78; 46, 5), reame (21 I 60; 50, 362. 447), reaume (45, 160), rewme (6, 75; 23, 13351. 384. 387), reme (16, 124. 202; 47, 80) *sb. reich, königreich. Altfr.* realme, roialme, reaume, royaume.
realte, reawte (19, 45. 164), roialte (21, 1), rialte, rialtee (8, 6. 52; 46, 211) *sb. königliche würde, königtum, herrschaft, herrlichkeit. Altfr.* reialte, reiaute, royalte, royaute.
rebald, rebawde *sb. bube. Altfr.* ribald, ribaud.
rebaldaill *sb. bube, schurke* 19, 103 *anm. Vgl. auch* rybbaldaill.
rebel *adj. aufständisch. Fr.*
rebellen *sw. vb. sich auflehnen, einen aufstand machen. Fr.* rebeller.
rebellion *sb. aufstand.*
rebukken *sw. vb. zanken, strafen* 27, 4284. *Altfr.* rebouquer; *Nengl.* rebuke.
rekken (16, 62; 27, 4095), reken (22, 336) *sw. vb. sich kümmern, sorgen für. Ags.* rêcan, rêccan. *Vgl.* recchen.
recchen *sw. vb. sich kümmern um, sorgen für; praet.* roghte. *Vgl.* rekken.
receyuen (41, 108; 43 II 68; 50, 360), receyfen (11, 52), resceyuen (*s.* 173, 32. 65), ressawyn (20, 117) *sw. vb. erhalten, empfangen, annehmen, aufnehmen* (*s.* 173, 32. 65; 50, 375). *Altfr.* recever, receveir; *Nengl.* receive.

reken *adj. schön, kräftig* 27, 4082 *anm.*
rekenen (24 II 81), reknen (16, 146; 37, 220) *sw. vb. rechnen, aufzählen, zusammenzählen. Ags.* recenian.
rekenyng *vbsb. rechenschaft* 41, 191. 403.
rekeviren *sw. vb. heilen* 34 I 7. *Altfr.* recovrer; *Nengl.* recover.
rechelesnes *sb. sorglosigkeit* 47, 169. *Nengl.* recklessness.
rechen *sw. vb. reichen, ergreifen, fassen, darreichen, austeilen* (27, 4219); *praet.* rechede, raught (26, 158). *Ags.* rǣcan.
reches *s.* riches.
reknen *s.* rekenen.
recomfort *sb. seligkeit, freude* 34 I 6.
recompensen *sw. vb. belohnen, vergelten.*
reconsilen *sw. vb. versöhnen, aussöhnen.*
recorden *sw. vb. zu protokoll nehmen, aufzeichnen* (14, 197. 328; 19, 72); *sich erinnern* (15, 481; *s.* 154, 40; 160, 38). *Fr.* recorder.
recording *vbsb. erinnerung.*
recouren *sw. vb. wiedererlangen* (14, 350). *Altfr.* recovrer, recuvrer. *Vgl.* rekeviren.
recure *sb. zuflucht* 1 *Ps.* 142, 63. *Nengl. vb.* recur.
recours *sb. zuflucht* 24 I 67.
red, rede *sb. rat, ratschlag* (6, 71; 15, 108). *Ags.* rǣd.
red, reede (24 II 69) *adj. rot. Ags.* reád.
redemptor, redemptour *sb. erlöser. Altfr.*
reden *urspr. redupl., dann sw. vb. raten, rat geben* (1 *Ps.* 142, 15; 17, 86. 91. 105). *Ags.* rǣdan.
reden *sw. vb. reden, sprechen, lesen, vorlesen* (18 I 83); *erzählen* (23, 13113); *praet.* redde, radde (*s.* 169. 53), rad (18 I 83). *Ags.* rǣdan.
redy *adj. bereit, fertig. Ags.* rǣde; *Laȝ.* rædi.
redien *sw. vb. bereit, fertig machen* 27, 4138. *Vgl. Stratm. D.*
redyly, redely *adv. schnell, eifrig.*
redounden *sw. vb. überfliessen* (*s.* 144, 10). *Fr.* redonder.
redres *sb. abhilfe* 34 I 9. *Nengl.* redress.
redressen *sw. vb. wieder gut machen, abhelfen. Fr.* redresser.
reuen, rewen (20, 90. 170) *sw. vb. rauben, berauben. Ags.* reáfian.
reflexion *sb. betrachtung. Fr.*
reformen *sw. vb. verbessern. Fr.* reformer.
refreynen *sw. vb. zügeln, zurückhalten* 41, 503; *s.* 147, 21. *Altfr.* refrener; *Nengl.* refrain.

refresshyng *vbsb. erholung, erquickung.*
refus, refuse *sb. weigerung, abschlägige antwort. Fr.*
refusen *sw. vb. verweigern, abschlagen. Fr.* refuser.
regal *sb. königliche würde* (22, 282); *königlicher schatz* (27, 4208). *Nengl.* regale.
regard *sb. anblick, hinblick:* at regard *in hinblick auf. Fr.*
region, regioun *sb. gegend, land. Fr.*
registrer *sb. registrator, aufzeichner* 26, 48.
regne *sb. herrschaft* (41, 132. 494), *regierung. Fr.*
regnen, reignen, raygnen, reynen (32, 59), rygnen (20, 49), ring (19, 78) *sw. vb. herrschen, regieren.*
rehearsaile *sb. wiederholung, erzählung* 26, 52. *Nengl,* rehearsal.
rehersen (24 I 198. II 253), reherßen (20, 182) *sw. vb. wiederholen, hersagen* (24 I 290. II 253), *vortragen* (*anm. zu* 50, 428), *erzählen* (26, 63; 48, 3; 50, 329). *Altfr.* reherecer; *Nengl.* rehearse.
reyn, rayn *sb. regen. Ags.* regn, rên.
reyne, rayne *sb. zügel. Fr.* rene; *Nengl.* rein.
reynen *s.* reynen.
reioisen *sw. vb. erfreuen* (36, 794; 43 I 32); *sich freuen* (16, 202). *Altfr.* rejoir; *Nengl.* rejoice.
relen *sw. vb. taumeln, schwanken. Zu Ags.* hreol, reol (*vgl. Bosw. D.*) *gehörig. Schott. u. Nengl.* reel. *Vgl. auch Müller Etym. W.*
relesen *sw. vb. erlösen.*
releuen, relieuen *sw. vb. erleichtern, aufhelfen, trösten* 14, 141. 343. *Fr.* relever; *Nengl.* relieve.
relike *sb. reliquie; auch: kostbarkeit* 23, 12486. 13142. *Fr.* relique; *Nengl.* relic.
relyen *sw. vb. herbei eilen* 27, 4292 *anm.*
relygius *sb. geistlicher* 11, 176. *Altfr.*
remainen *sw. vb. zurückbleiben. Altfr.* remaner, remaneir.
reme *s.* realme.
remedye *sb. hilfe, abhilfe, hilfsmittel. Nengl.* remedy.
remembrance *sb. gedächtnis, erinnerung. Fr.*
remembren *sw. vb. erinnern, sich erinnern. Altfr.* remembrer.
remen *sw. vb. laut rufen, schreien, klagend rufen* 27, 4156. *Ags.* hrêman.
remen *sw. vb. raum geben, vermehren, fördern. Vgl. anm. zu* 6, 54.
remenant *sb. das übrig gebliebne, überbleibsel* 15, 456; 41, 415. 525. *Vgl.* remainen.
remeven, remewen *s.* removen.
remyng *vbsb. klagen, jammern* 38, 78.
remiscioun *s.* remission.
remission (38, 62), remiscioun (*s.* 166, 6) *sb. erlassung. Fr.*
removen, remeven, remewen (24 I 173) *sw. vb. entfernen* (42, 13), *sich entfernen* (49, 88. 98); *bewegen, rücken an* (15, 279 *anm.*). *Altfr.* removoir.
remuable *adj. beweglich, veränderlich.*
remuen *sw. vb. bewegen, wegbringen* 43 II 58. *Fr.* remuer.
renk *s.* rink.
renke 23, 13115 *wol* = rank. *Vgl. auch Jamies. Scot. D.* rank *adj.*
renden *sw. vb. reissen, zerreissen. Ags.* rendan *vgl. Bosw. D.*
renewen *sw. vb. erneuern.*
rennen *s.* rinnen.
rennyng *vbsb. laufen, rennen.*
renommeed *part. u. adj. berühmt, bekannt* 36, 756. *Zu Fr.* renommer.
renoun, renou (50, 386) *sb. ruf, ruhm. Altfr.* renoum, renom; *Nengl.* renown.
renownyt *adj. berühmt. Nengl.* renowned.
rente *sb. einkommen, zins* 8, 60. *Fr.*
repair (20, 63), repeir (17, 137) *sb. ruhe, erholung, ruhesitz, aufenthalt. Altfr.*
repairen *sw. vb. wieder herstellen, verbessern, bessern. Fr.* reparer; *Nengl.* repair.
repairen *sw. vb. sich aufhalten, sich wohin zurück ziehen. Altfr.* repairer; *Nengl.* repair.
repairen, repeiren *sw. vb. wiederkommen, zurückkehren* (24 I 331. II 243. 262). *Altfr.* repareir, reparer.
repen *sw. vb. ärnten. Vgl. Müller Et. W.* reap.
repentance, repentaunce *sb. reue. Fr.*
repentant *adj. reuig. Fr.*
repenten *sw. vb. bereuen; auch* repenten him (41, 41. 513. 519). *Fr.* repentir.
repleet *adj. vollgestopft* 17, 113. *Fr.*
representen *sw. vb. darstellen.*
repressen *sw. vb. unterdrücken, zurückdrängen.*
repreuen *s.* reprouen.
reproue, reprwe (28, 1252) *sb. vorwurf, tadel, schmähung.*
reprouen (14, 149; 43 II 102), repreuen (*s.* 157, 8) *sw. vb. schmähen, schelten, widerlegen. Altfr.* reprover.
reprwe *s.* reproue.
requerable *adj. begehrenswert, wünschenswert. Fr.*
requeren (24 I 32), requiren (45, 128; 50, 108) *sw. vb. begehren, suchen, zu erlangen suchen. Altfr.* requerre; *Nengl.* require.
requeste *sb. begehren, verlangen.*
requiren *s.* requeren.
reren *sw. vb. aufwecken* (13, 188), *auf-*

heben (*oft noch* up *dabei: s.* 150, 20; 167, 53). *Ags.* rǣran.
rereren *sw. vb. wieder aufrichten* 27, 4250 (*anm.*). 4281.
rereward *sb. nachtrab, arrieregarde* 27, 4081.
resceyuen *s.* receynen.
rescow (*oder* rescows?) *sb. befreiung* 27, 4138. *Altfr.* rescosse; *Nengl.* rescue.
rescowen (27, 4132), reschowen (27, 4099) *sw. vb. befreien, hilfe gewähren.*
reservyn, reserwyn (19, 132) *sw. vb. aufbewahren, vorbehalten.*
resinen *sw. vb. entsagen, aufgeben* 49, 25. *Altfr.* resigner, resingner, resegner, reseigner; *Nengl.* resign.
resistens *sb. widerstand* 49, 30. *Fr.* resistence.
resorten *sw. vb. sich zu etwas wenden, zurückkommen auf, zu jemand kommen, zu teil werden.*
resownen *sw. vb. wiedertönen. Fr.* resonner.
respite *sb. aufschub* 50, 364. *Altfr.*
respiten *sw. vb. aufschieben* 18 I 4; 36, 724; 50, 341. 355. *Altfr.* respiter.
ressawyn *s.* receynen.
reste *sb. ruhe. Fr.*
resten, rysten (27, 4283. 4305) *sw. vb. ruhen, ausruhen, sich in einem bestimmten zustande befinden* (*s.* 167, 52), resten him (23, 13149) *sich ausruhen. Ags.* restan.
restoren *sw. vb. wieder herstellen, in den früheren zustand zurück bringen* (38, 24. 213; *s.* 148, 23; 149, 23); *zurückgeben* (42, 95). *Altfr.* restorer.
restreinen *sw. vb. zurückhalten, zügeln* 43 I 11. 37. *Fr.* restreindre; *Nengl.* restrain.
resurrection, resurrexioun (14, 256) *sb. auferstehung. Fr.*
rethor = rhetor *sb. redner* 24 I 30.
rethorik *s.* rhetorik.
rethorien *sb. redner* 43 II 91.
retournen, returnen (28, 1226) *sw. vb. zurückkehren, umwenden, umwandeln* (28, 1266).
retournyng *vbsb. umkehr, rückkehr.*
reule (15, 18. 89), rule (41, 311) *sb. regel. Altfr.* reule; *Nengl.* rule.
reulen, rewlen, rulen *sw. vb. regeln, ordnen* (27, 4081); *herrschen, beherrschen* (14, 394). *Altfr.* reuler, riuler; *Nengl.* rule.
rewly *adv. erbarmungswürdig, beklagenswert* (10, 117). *Zu adj.* hreów, hreóh *gehörig.*
rewme *s.* realme.
rewthe (24 II 92; 27, 4156. 4281), routhe, ruthe (25, 626; 37, 100) *sb. erbarmen, jammer, mitleid. Laz. u. A. R.* reowðe, reouðe; *Nengl.* ruth.
revel *sb. schwelgerei* 24 I 270. *Altfr.*
reuelacioun *sb. enthüllung. Altfr.*
reuengen *sw. vb. rächen.*
reverence (15, 218; 17, 204), reverens (24 I 85) *sb. verehrung, ehrfurcht, ehrerbietung. Fr.*
reuerent *adj. ehrwürdig, ehrerbietig.*
reuerentlych (14, 418), reuerently *adv. ehrerbietig.*
reueste *adj. u. part. gekleidet in; angetan mit. Zu Altfr.* revestir.
reward *sb. belohnung, vergeltung. Vgl. Müller Etym. W.*
rewarden *sw. vb. belohnen. Vgl. Müller Etym. W.*
rewen, rwen (13, 176) *sw. vb. mitleid haben mit* (on, upon 6, 24; 25, 560), *bedauern* (28, 1225). *Ags.* hreówan.
rewen *s.* reuen.
rhetorike (26, 42), rethorik (43 II 91) *sb. redekunst.*
ryal *s.* real.
rialte *s.* realte.
ribaldrie, ribaudrie *sb. lüderlichkeit, zoten* 26, 25. *Altfr.* ribalderie, ribaudrie.
rybbaldaill *sb. ausschweifung* 19, 335. *Vgl. auch* rebaldaill 19, 103 *anm.*
rybbaldy *sb. ausschweifung.*
riechen *sw. vb. wiederherstellen, in die reihe machen;* (*mit* him) *sich erholen* 23, 13149. *Vgl. Destr. Troy s.* 561 *glossar.*
riche *sb. reich. Ags.* rîce.
riche *adj. reich.*
richely *adv. reichlich, mit gepränge* (24 I 166).
riches (23, 13115. 172), richesse, rychesse (43 II 95. 103. 104), reches (27, 4132. 4230) *sb. reichtum. Altfr.* riches, richesse.
rycht, rychtwis *s.* ryȝt, ryȝtwis.
rydde *adj. tauglich, tüchtig* 27, 4118 *anm.*
riden *st. abl. vb.* V *reiten* (*auch mit* him 27, 4293); *praet.* rad, rode, raid. *Ags.* rîdan.
rife, ryff *adj. berühmt, reich, reichlich, gross* (37, 9). *Vgl. anm. zu* 23, 12486.
rifely *adv. reichlich* 23, 13149.
rygnen *s.* regnen.
rigoure *sb. strenge. Altfr.*
ryȝs *sb. reis* 46, 49.
ryȝt, ryght, rycht (20, 130), rite (49, 26. 127) *sb. recht; adv. gen.* riȝttes *mit recht* 22, 235. *Ags.* riht.
ryȝt, ryȝte (11, 46), ryȝth (35, 17), ryth (19, 194; 35, 56. 68), rycht (19, 394. 398) *adj. u. adv. recht, rechtlich, richtig; adv. auch: genau, sehr.* riht as *genau so wie. Ags.* riht.
ryȝtful, riteful (49, 6) *adj. gerecht, recht.*

ryȝtfulnesse *sb. gerechtigkeit s.* 149, 25.
riȝthalf *sb. rechte seite s.* 162, 3.
rightious *adj. gerecht* 38, 202. *Nengl.* righteous.
riȝtlechen *sw. vb. leiten, beherrschen* 22, 282. *Ags.* rihtlæcan; *vgl. Bosw. D.*
riȝtli *adj. u. adv. richtig.*
ryȝtwys *adj. gerecht.*
ryȝtwysnes (1 *Ps.* 129, 21) *sb. gerechtigkeit.*
rimen *sw. vb. aufzählen* 16, 70. *Fr.* rimer.
rink (13, 216 *u. s.*), renk (14, 275; 27, 4099. 4230) *sb. mann, held. Ags.* rinc.
rinde *sb. rinde* 33, 5. *Ags.* rind.
ryng, ringe *sb. ring. Ags.* hrinȝ.
ryngen 19, 78 *neben* ryngnen (20, 116 *u. s.*). *Schott. form* = regnen *herrschen. Vgl. Jamies. Scot. D. Es ist daher die anm. zu* 19, 78 *zu streichen.*
ringen *st. abl. vb.* I *läuten* (16, 128; 27, 4333; 38, 293). *Ags.* hrinȝan.
ryngnen *s.* regnen.
rynnen (27, 4122. 4213), rennen (15, 324; 44, 124 *u.* s.) *st. abl. vb.* I *rinnen; rennen, laufen* (19, 103). *Ags.* rinnan.
rioall *adj. s.* real.
riot *sb. aufstand* (16, 22), *(lärmende) schwelgerei, ausschweifung* (17, 196. 199.) *Vgl. Diez Et. W. unter* riote.
riotour *sb. wüstling* (17, 118). *Altfr.*
ripe *adj. reif* (14, 368). *Ags.* rîp.
ripen *sw. vb. reifen. Ags.* rîpian.
risen, ryßen (20, 109) *st. abl. vb.* V *sich erheben, aufstehen* (*auch mit* up 10, 118; *s.* 144, 6), *den tron besteigen* (20, 3. 109); *praet. plur. neben* risen (24 II 37) *auch* ros (13, 139). *Ags.* rîsan.
rysyng *vbsb. aufstehen, aufgang* 43 I 10.
rysten *s.* resten.
ryteful *s.* ryȝtful.
ritten *sw. vb. ritzen. Vgl. Jamies. Scot. D. u. Halliw. D.* 687.
ryuer *sb. fluss. Altfr.* rivere, riviere.
roo *sb. ruhe* (27, 4305). *Ags.* rôw.
robben *sw. vb. rauben, berauben* 14, 274. 336; 23, 13172. 13313. *Altfr.* rober.
robe *sb. gewand. Fr.*
rokken *sw. vb. schaukeln, wiegen* 47, 20. *Vgl. Prompt. Parv.* 439 *u. Nengl.* rock.
roche *sb. felsen* (14, 246). *Fr.*
rood, rode *sb. galgen, kreuz* (2, 6; 38, 210); roodtree *kreuzesstamm* (38, 128). *Ags.* rôd.
rode *sb. weg. Ags.* râd.
rode *sb. röte* 35, 56. *Ags.* rudu.
rody *adj. rot, von frischer farbe* 24 II 39. 48. *Vgl. Prompt. Parv.* 438 ruddy. *Ebenso Nengl.*
roof *sb. dach. Ags.* hrôf.

roȝ *s.* ruȝhe.
roy *sb. könig. Altfr.*
royal, roialm, roialte *s.* real, realm, realte.
rop, roppe *sb. seil, strick; eingeweide. Ags.* râp.
rose *sb. rose. Ags. u. Fr.*
rosten *sw. vb. rösten. Altfr.* rostir.
roote *sb. wurzel. Altn.* rôt.
roten *adj. faul, stinkend* (41, 139). *Altn.* rotinn; *Nengl.* rotten.
roten, routen (16, 21) *sw. vb. wurzeln, daher: festsein in etwas* (10, 70; 16, 84). *Vgl. Prompt. Parv.* 437 *u. Nengl.* root.
rotenesse *sb. verfaulung, fäulnis. Plur.* 46, 30. *Nengl.* rotteness.
rouncie *sb. klepper* 26, 166. *Wol Keltischer abstammung. Vgl. Stratm. D. unter* runci.
route, rowte *sb. haufe, trupp, menge* 8, 34; 25, 552. *Altfr. u. Nengl.* rout.
routen *s.* roten.
rowe *sb. reihe. Ags.* râwe, ræwe.
rowen (13, 218), rowwen (13, 216) *st. redupl. vb. auch schon sw. vb. rudern. Ags.* rôwan.
rowen *sw. vb. anbrechen (vom tage gebraucht). Vgl.* 14, 123 *anm. Vgl. auch sb.* rowe = *strahl. Halliw. D.* 695.
ruby *sb. rubin* 25, 549. *Altfr.*
rude *adj. roh; auch neu s.* 169, 43. *Fr.*
rudnyng *vbsb. gebrüll (des sturmes)* 13, 139 *anm.*
rwen *s.* rewen.
ruȝhe, roȝ *adj. rauh. Ags.* rûh, rûw.
ruyne *sb. untergang.*
ruyten *sw. vb. werfen, (von schneller bewegung) beeilen,* (him) *sich beeilen, sich bemühen* 13, 216. *Vgl. Prompt. Parv.* 439 *u. Destr. Troy. gloss.* 562.
rule, rulen *s.* reule, reulen.
rumour *sb. unruhe, lärm. Altfr.*
round *adj. rund:* rounde aboute, on round *ringsum* 15, 358.
rounden *sw vb. abrunden, rund machen; rund scheeren* 48, 64.
rounen *sw. vb. raunen, zuflüstern* 24 I 208. *Ags.* rûnian.
rowningly *adv. leise flüsternd* 17, 172.
runyschly *adv. zornig* 13, 191. *Vgl.* runish *Halliw. D. u. Stratm. D.*
ruputen *sw. vb.* = reputen *achten, hochhalten* 28, 1241.
rustic *adj. rostig, voll rostflecken* 26, 75. *Vgl. Prompt. Parv.* 439 *u.* rusty.
routen *sw. vb. schnarchen* 13, 186; 26, 110. *Ags.* hrûtan.
routhe *s.* rewthe.

S.

sa *s.* swa.
sable *sb. schwarze farbe* 16, 28. *Altfr. Vgl. Müller Etym. W.*
sabote (*s.* 167, 36; 169, 52. 58. 59), saboth (*s.* 169, 3. 5. 49 [*anm.*]. 60) *sb. sabbath.*
sak *sb. sack. Ags. u. Fr.* sac. *Vgl.* seck.
sake *sb. sache, rechtssache, ursache.* for oure, his sake = *unsert-, seinetwegen;* for mannes soule sake = *um der menschenseelen willen* (14, 365); for sake of = *um . . . willen. Ags.* sacu.
sacrafice, sacrefyse *s.* sacrifice.
sacrement, sacrament *sb. sakrament.*
sacren *sw. vb. weihen, salben (zum könige)* 50, 363. 365. *Fr.* sacrer.
sacryfice (37, 131), sacrifise (*s* 160, 6), sacrafice, sacrefyse (37, 115) *sb. opfer. Fr.*
sacring *vbsb. krönung* 50, 341. 355.
sad *adj. traurig, ernst* (41, 115. 543); *verständig* 22, 228 *anm.;* 23, 13143. *Ags.* sæd = *satt. Ueber bedeutungsübergang vgl. Müller Etym. W.*
saddely, sadlye *adv. traurig* (22, 311), *ernstlich* (27, 4090; 41, 101).
saele = seal.
saaf I *adj. gesund, heil* (*s.* 169, 6; 173, 43. 50. 61). — II *adv. ebenso.* — III *praep. u. conj. ausser, ohne* (13, 182; 16, 47; 24 I 82. 242). *Altfr.* salf, sauf.
safliche *adv. sicherlich* 22, 258.
saȝede = asayede *s.* 156, 11 *u. anm. zu* 39 *cap.* VII 32.
saȝtlen *sw. vb. ruhig werden, sich beruhigen* 13, 232 *anm. Ags.* sahtlian.
sayen, seyen (30, 7. 15), sayn (*s.* 174, 5), sein (15, 281); *part. praes.* seiynge, *pass.* said: the seid *der besagte* (19, 63), *genannte;* yseid (34 III 26). *Ags.* secȝan, sæcȝean; *Nengl.* say.
sayl, saile *s.* seil.
saylen *s.* seilen.
sainct (26, 71), saint, seint *s.* sanct.
saise = saith 23, 13381.
sale *sb. verkauf. Altn.* sala.
salle *s.* shal.
salt *sb. salz. Ags.* salt, scalt.
saltenes *sb. salzigkeit, salzgehalt* 48, 79.
saluen *sw. vb. begrüssen* 24 I 83; 46, 100. *Fr.* saluer.
saluten *sw. vb. begrüssen* 24 I 104. *Altfr.* saluter.
salue *sb. salbe. Altfr.*
same *adj. selbe, der selbe. Altn.* samr; *Ags. adv.* same.
samyn *adj.* = same 19, 252.
sanct (19, 353), sainct (26, 71), saint, seint *adj. heilig. Altfr.*
sanz, sans, sauns *praep. ohne. Altfr.*
saphyre *sb. saphir (edelstein)* 46, 151.
sardyne (46, 138), sardoyne (46, 131) *sb. sardonyx (edelstein).*
sare *adj. schmerzlich* 8, 12.
satisfaccioun *sb. genugtuung;* (*in No.* 41 *oft* =) *busse, strafe in der beichte auferlegt. Altfr.*
sauf I *adj. gerettet, sicher* (15, 432. 528). — II *praep. u. conj.* sauf, saue *ausser, ausgenommen* 24 II 176; 25, 677; 36, 703). *Fr.* sauf.
saufliche *adv. sicherlich* 22, 256.
saule, sowle, soule (1 *Ps.* 142, 18. 51) *sb. seele* 23, 13265; 27, 4155. *Ags.* sâwel, sâwul.
savlvacion *s.* sauacion.
saunctuarie *sb. heiligtum* 49, 70. *Altfr.*
sause *sb. brühe, sauce. Fr.* sauce.
savacion, savacioun (41, 40. 42. 477), savlvacion (38, 60) *sb. erlösung, errettung. Altfr.* salvacioun, savacioun, sauvacioun.
saue *s.* sauf.
saven *sw. vb. erhalten, retten, sichern, erlösen* (41, 480. 483). *Fr.* sauver; *Nengl.* save.
saveour, savyour *sb. erlöser, erretter. Altfr.*
savoring *vbsb. schmecken, geschmack.*
savour *sb. duft. Altfr.*
sauouren *sw. vb. schmecken, wissen* (*s.* 156, 31). *Fr.* savourer.
sawe *sb. sage. erzählung, rede* 26, 57; 47, 154. *Ags.* saȝu.
sawturoure *sb.* 27, 4183. *Vgl. die anm. dazu.*
saxonlich *adj. Sächsisch* 47, 8.
scabbe *sb. krätze, räude* 7, 69. *Ags.* sceabb, scæb.
skaith (19, 82), scaith (19, 202) *sb. schaden. Vgl.* skaþe. *Ags.* sceaðe, sceððe.
skalde 12, 138 *s. anm.*
scantnesse *sb. dürftigkeit* 16, 150. *Vgl. Prompt. Parv.* 442.
skapen, scapin = ascapen, escapen *sw. vb. entfliehen, entgehen* 10, 110. 112; 13, 155; 23, 13117; 34 II 19.
scarce (1 *Ps.* 142, 77), skars (32, 36) *adj. gering, kärglich. Altfr.* escars.
scarceliche, scarcely *adv. kaum.*
scateren *sw. vb. zerstreuen, zerschmettern, zerstören s.* 149, 6; 152, 11; 162, 11; 164, 13. *Ags.* scaterian.
skaþe, skath *sb. schaden* 12, 88; 23, 130. *Vgl.* skaith.

skaþel, skatbell *adj. schädlich, feindlich* 13, 155. *Vgl. Stratm. D.*
skete *adv. schnell, bereitwillig* 13, 195. *Ags.* sceóte.
skewe *sb. nebenf. zu* skiwe, skie 23, 12496. 500 *himmel, wolken. Vgl. Stratm. D. unter* skie.
schaken *st. abl. vb.* IV *schütteln* (38, 293), *sich schütteln, zittern, beben* (7, 27). *Ags.* sceacan.
schadde *s.* scheden, schedden.
shadowe, shadewe *sb. schatten. Ags.* sceadu.
shadowen *sw. vb. beschatten. Ags.* sceadewan *Somner.*
schaftmonde *sb.* 27, 4233 a schaftm. large *eine hand breit s. anm.*
schal *vb. praet. praes. sollen,* (*dann auch gebraucht von etwas, welches sicher eintreffen wird, daher:*) *werden* (1 *Ps.* 142, 60. 62. 90. 91) — 1. 3. *pers.* schal, sall (20, 173. 174), salle (27, 4151. 4153); 2 *pers.* shalt, schalt (1 *Ps.* 142, 86; 9, 36), shall (38, 169. 331), sall (19, 156), shall thou (38, 322), schalstow (22, 325); *plur.* schullen (7, 17. 30); shullen (12, 146), schul, shul (1 *Ps.* 142, 37. 94), shulle, shull (11, 209; 14, 371), *daneben plur.* shal (6, 46), schall (11, 202; 12, 30. 36. 148) *und* schulliþ (47, 171). *Praet. sing. u. plur.* schulde, schulden (7, 37), shulde, sholde, sulde (27, 4186), suld (19, 382. 406; 26, 142. 154), shoulde (38, 109).
schalk, shalke *sb. mann* 23, 13110. 207; 27, 4117. 4233. *Ags.* scealc.
schambyr = chambre *zimmer* 35, 34.
schame *sb. scham, schande. Ags.* sceamu.
schamen *sw. vb. beschämen, schänden Ags.* sceamian.
shamfull *adj. schändlich, schmählich.*
schape (35, 52), schap (18 I 56), schapp (46, 75) *sb. form, gestalt. Ags.* ȝesceap.
schapen *sw. vb. schaffen, zu stande bringen,* (him) *sich anschicken* (*etwas zu tun* 24 I 206). *Ags.* sceapian.
shaply *adj. gestaltet, wolgestaltet* 17, 139.
schappe *oder* schap *sb. scham, schamglied* 12, 125 *anm.*
sharp *adj. scharf. Ags.* scearp.
scharpliche, sharpely *adv. scharf, heftig.*
shawe *sb. gehölz, abhang* 22, 178 *anm. Altn.* skagi; *Schott.* shaw.
schawyn (19, 8) *s.* shewen.
sche, she, che (*Nr.* 4), scheo (15, 160), scho, sho (23, 13225; 27, 4206) 3 *pers. sing. fem. des demonstr. pron., dann als pers. pron.* 3. *fem. gebraucht. Ags.* se, seó, þæt.

scheden *urspr. redupl., dann sw. vb. scheiden, trennen* 19, 294. *Ags.* sceâdan, scâdan.
scheden *sw. vb. verschütten, vergiessen. Praet.* scheedde (2, 30); schadde (1 *Ps.* 142, 110), *part.* yshed (43 II 16), yshad (43 II 19). *Vgl. Prompt. Parv.* 444 *u. Müller Etym. W.*
shelde *s.* schield.
schelden *sw. vb. schützen, beschützen* 1 *Ps.* 129, 4. *Ags.* scildan.
shelfysshe *sb. schalentier, schuppiger fisch* 43 II 9.
schenchipe *s.* schendschip.
schenden *sw. vb. schänden, zerstören* 16, 142. *Ags.* scendan.
schendschip (41, 448), schenchipe (27, 4300) *sb. schmach, schande. Vgl. Prompt. Parv.* 445 schenschepe.
shene (14, 407; 23, 13221. 329), scheene (24 I 45) *adj. glänzend, scheinend, hell, schön. Ags.* scêne, scŷne.
scheo *s.* sche.
shep *sb. schaf, plur.* scheep *s.* 146, 14; 147, 14. *Ags.* sceâp, scêp.
scheepherde (*s.* 167, 27), shepperde (*s.* 164, 25), shipperde (42, 19) *sb. schaafhirte, schäfer.*
scheren *st. abl. vb.* II *scheeren, schneiden* 19, 356. *Ags.* sceran.
schete *sb. tuch, leintuch* 41, 267. *Ags.* scŷte, scête.
schetten, scheten *s.* schytten.
schewen *sw. vb. zeigen, sich zeigen* 27, 4234. 4341. *Ags.* sceáwian.
schewyng *vbsb. anzeigen; plur.* 47, 82.
schield (15, 421. 431), shelde (50, 178) *sb. schild. Ags.* scild, sceld.
schill *adj. klingend, tönend* 22, 213. *Ags.* scyl.
schiltron *sb. schlachtreihe* 27, 4116. *Ags.* scildtruma.
shynand, shynond *part. u. adj. glänzend.*
shinen *st. abl. vb.* V *u. sw.* (11, 154) *scheinen, glänzen. Ags.* scînan.
ship *sb. schiff. Ags.* scip.
shipman *sb. schiffer.*
shipperd *s.* scheepherde.
schyr (19, 416. 422. 426) = sir *herr.*
shire *adj. glänzend, hübsch. Ags.* scîr.
schyrreff *sb. sherif, amtmann, richter* 19, 190. *Ags.* scîrȝerêfa.
schirte *sb. schurz, hemd* 41, 267. *Altn.* scyrta.
schytten (1 *Ps.* 142, 60), schetten, scheten (25, 534; 26, 162) *sw. vb. schliessen, verschliessen. Ags.* scyttan.
scho (20 *oft*), sho (42, 31) *s.* sche.
scho *sb. schuh; plur.* schoon (*s.* 166, 13). *Ags.* sceó, scô.

schokken *sw. vb. stossen, in bewegung setzen* 27, 4115. 4236. *Vgl. Müller Etym. W. unter* shock.
schoderen *sw. vb. schaudern, beben* 27, 4235. *Vgl. Müller Etym. W. unter* shudder.
schonten *sw. vb. zurückfahren, zurückbeben, daher: unschlüssig sein, zögern* (27, 4115. 4235 *anm.*).
schore *sb. ufer. Ags.* score *Somner.*
short, schoorte *adj. kurz. Ags.* sceort.
schorten *sw. vb. kürzen* 18 II 18. *Ags.* sceortian, sceortigan; *Nengl.* shorten.
shortly *adv. kurz.*
shot *sb. geschoss* 16, 69. *Ags.* gesceot.
schoten *st. abl. vb.* VI *u. sw. schiessen* (27, 4116), *losschiessen, schnellen, weg-, herabstossen* (23, 13269), *befrachten* (23, 13141 *anm.*; 13329); *sich schnell bewegen, eilen* (23, 12484. 13207). *Ags.* sceotan.
schreden *sw. vb. zerschroten, zerhauen* 27, 4168. *Ags.* screadian.
schrenken *st. abl. vb.* I *zusammenfahren, erbeben* 27, 4235. *Ags.* scrincan.
schrewe *sb. schurke, schlechter mensch. Vgl. Müller Etym. W. unter* shrew.
schrewed *adj. schurkisch. Vgl. Müll. Etym. W. unter* shrew.
schriuen *st. abl. vb.* V *beichte abnehmen, busse auferlegen, absolvieren* (15, 219); *beichten* (*mit u. ohne* hym 1 *Ps.* 129, 27; 15, 208. 295; 41, 67. 115. 514). *Ags.* scrîfan.
schrifte *sb. beichte* (15 *oft*). *Ags.* scrift.
schrighen *sw. vb. wimmern* 24 II 76. 126. *Vgl. Prompt. Parv.* 449; *Nengl.* shriek.
schrylle *adj. helltönend, gellend* 11, 194. *Vgl. Müller Etym. W. unter* shrill.
shryne *sb. schrein, heiligenschrein. Ags.* scrîn.
schulder, schuldyre (19, 386; 27, 4168. 4233), schowder (28, 1219) *sb. schulter. Ags.* sculdor, sculder.
shoure *sb. regenschauer. Ags.* scûr.
skye *sb. himmel. Altn.* skŷ; *Prompt. Parv.* 457.
science *sb. kunst, wissen. Fr.*
skieren *sw. vb. hell machen, reinigen, rein halten von* 15, 478. *Ags.* scîran.
skil, skile *sb. unterscheidungsvermögen, geschicklichkeit, erfahrung, erfahrungsmässige weisheit, klugheit* (19, 214); make skiles *weise bemerkungen machen* 24 I 197; *unterschied, änderung* 15, 36 *anm.*
skin *sb. fell, haut. Altn.* skinn.
skippen *sw. vb. hüpfen, springen* 17, 120. *Vgl. Prompt. Parv.* 458; *Nengl.* skip.
skyre 23, 12500, *vgl.* shire.
skirmen *sw. vb. kämpfen* 23, 12500. *Altfr.* escrimer, eskermir. *Vgl. auch Altengl.* schirmen *u. anm. zu* 23, 12500.
sclayne (37, 148), scle (37, 91), scloo (37, 88) *s.* slen.
skole *sb. schule* 8, 25; 47, 15. *Ags.* scôlu.
skopen *sw. vb. schöpfen* 13, 155. *Vgl. Halliw. D.* 712; scope *u. Wright Dict. of Obsolete and Provinc. Engl.* 828 scoop; *Nengl.* scoop.
score *sb. schock* (20 *stück*). *Ags.* scor.
scorne *sb. spott, hohn* 43 II 49. *Altfr.* escarn, escharn; *Prompt. Parv.* 450 scorne.
scornen *sw. vb. verspotten, höhnen. Altfr.* escarnir, escharnir; *Prompt. Parv.* 450.
scorpion, scorpioun *sb.* scorpion. *Fr.*
scottis *adj. Schottisch* (19 *oft*).
scourge *sb. geissel. Altfr.* escorgie; *Prompt. Parv.* 450; *Nengl.* scourge.
scourgen *sw. vb. geisseln. Nengl.* scourge.
scribe *sb. schreiber, schriftgelehrte s.* 167, 38; 168. 11; 169, 30. *Nengl.*
scripture *sb. schrift, beschreibung* 46, 57. *Altfr.* escripture; *Nengl.* scripture.
se (23, 12489 *u. s.*), sea (23, 12507. 12525) *sb. see, meer. Ags.* sǣ.
see *sb. sitz* 35, 39. *Altfr.* sed; *Nengl.* see.
seal (24 I 123), saele (42, 47) *sb. siegel. Altfr.* seal, seel, sael.
season *s.* seson.
seasonable *adj. richtig, passend* 23, 12492.
secke *sb. sack* 38, 311 *s.* sak.
seken, secken, sechen *sw. unr. vb. suchen, versuchen* (*z. b.* 1 *Ps.* 142, 84); *wohin gehen, einen ort aufsuchen, bes. von schneller bewegung: eilen* 23, 13198 *anm.* 13209. 13305; *treiben* 23, 12533 *anm. Praet.* soghte, sowghte, souzte. *Ags.* sêcan, sêcean, *praet.* sôhte.
sekenesse, seknesse *sb. krankheit. Ags.* seócnes.
sekerlye, sekyrly (19, 426), sekirlie (21 I 17) *adv. sicherlich.*
sekire *adj. sicher, zuverlässig* 27, 4314. *Vgl. Stratm. D. unter* siker *u. Prompt. Parv.* 455.
second, secund *adj. zahlw. zweite. Fr.*
secret *adj. zuverlässig, verschwiegen, geheim. Fr.*
secretenesse *sb. verschwiegenheit* 35, 66.
secretly *adv. geheim.*
sede *sb. samen, saat* 26, 118; 37, 216 *u. s. Ags.* sǣd.
seer *sb. seher, schauer s.* 165, 8.
seuen *zahlw. sieben. Ags.* seofon.

seuentene, sevyntene *zahlw. siebzehn* 20, 49. *Ags.* seofontyne.
seuenty *zahlw. siebzig. Ags.* seofontiȝ.
seg *sb. mann* 22, 226. *Ags.* secȝ.
sege *sb. belagerung s.* 160, 36. *Altfr.*
sege *sb. sitz* 46, 142. *Altfr.*
seien, (30, 7. 15), sein (15, 281), sayen, sayn (*s.* 174, 5); *praet.* seide, said; *part.* seid, yseid (34 III 26), said: the seid *der besagte* (19, 63). *Ags.* secȝan, secȝean, sæcȝean; *praet.* sæȝde *u.* sǣde.
seil, sail, sayle *sb. segel. Ags.* seȝel, seȝl.
seyle *sb. seligkeit, glück* 19, 303. *Ags.* sǣl.
seilen, saylen *sw. vb. segeln. Ags.* seȝlian.
seyllezerd *sb. mastbaum* 46, 33.
seyllinge 14, 304 *s. anm. dazu.*
seint *s.* sainct.
seisen *sw. vb. ergreifen, sich eines bemächtigen, besitzen* 14, 281. *Fr.* saisir.
seith, seithen *s.* siþþen.
selden (17, 165), seelde (17, 73) *adv. selten. Ags.* seldum, seldon.
self, selue (21 *öfters*), selwe (27 *öfters*), silf (7, 35; 8, 9; 9, 34) *pron. selbst. Im Altenglischen noch gewöhnlich zur verstärkung des pron. gebraucht, selten einfach reflexiv:* my self, my silf; þi self, þi silf; him self, hir self, hit (it) self, selue; us silf (7, 35 *u. s.*), us selue, our selue; your selue, hem seluen, selue, — by my sylf allone (35, 80), alone by hym self (12, 3), by hir selue (14, 286) = *ganz allein.* the selue *derselbe. Ags.* self, seolf, silf.
seluer *s.* siluer.
sely *adj. selig* 29, 10. *Ags.* sǣliȝ, sǣlic.
sellen *sw. unr. vb. verkaufen. Praet.* solde, soulde (38, 285). *Ags.* sellan.
selly *adj. u. sb. (Vgl. Stratm. D.) seltsam, wunderbar* 23, 13275; *wunder* 13, 140 *anm.*
semblable *adj. gleich* 45, 125. *Fr.*
semblance, semblaunce *sb. schein, angenommene gestalt* 14, 285; 45, 85. *Altfr.*
semblant *sb. schein, anschein, aussehen* 22, 228. *Fr.*
semblen = assemblen *versammeln.*
semelande *sb. aussehen, gestalt* 11, 193. *Altfr.* semlant *neben* semblant.
semely, semly *adj. passend, anmutig, schön* 18 I 56; 22, 298; 23, 13213; 48, 67. *Zu Altn.* sœmr. *Vgl. auch Prompt. Parv.* 452.
semelynesse *sb. schönheit* 35, 52.
semen *sw. vb. scheinen* (11, 81. 114), *erscheinen als* (14, 117; 24 I 48). *Ags.* sêman, *vgl. aber Müller Etym. W.* seem.

seming *adj. oder adv. in geziemender weise* 18 I 59 *anm.*
sen, seen (10, 50; 14, 258) *st. abl. vb.* III *sehen, erblicken. Praet. sing.* sawe (11, 105. 106), sawȝ (*s.* 156, 28), sauch (28, 1219. 1225), sawh (15, 138), saugh (41, 105), seighe (14. 297), sayȝ (*s.* 166, 17), sey (10, 95), say (8, 3; *s.* 166, 27; 167, 32), see (45, 9), siȝ (*s.* 145, 24. 30; 157, 25), syh (15, 352); *plur.* sayen (*s.* 168, 23; 173, 27), sawe, sye (50, 91). *Part. praes.* seeying (*s.* 169, 30); *pass.* sene (11, 119), seene (38, 51), seyn (11, 144), seie (22, 264), sey (11, 100). *Ags.* seón.
sen 19, 261 *s.* sin.
senden *sw. vb. senden, schicken. Ags.* sendan.
seneshalle *sb. seneschall, vogt. Altfr.* seneschal.
seneueye *sb. senf s.* 172, 57. *Altfr.* seneveil; *Neufr.* senévé.
senȝhory, senȝhowry *sb. herrschaft* 19, 151. *Altfr.* segnorie.
sens 44, 49 = *Nengl.* since *s.* siþþen.
sensualite *sb. sinnlichkeit* 41, 419. *Fr.*
sentence *sb. urteil, urteilspruch; sinn einer erzählung* (26, 54), *erzählung* (17, 160). *Fr.*
septir *sb. scepter* 18 I 95. *Fr.* sceptre.
sepulcre *sb. grab. Fr.*
sepulture *sb. begräbnis. Fr.*
ser (49, 126. 130), sere (37, 75) *s.* sir.
seer, sere *adj. verschieden* 11, 117. 155; 27, 4130. *Altn.* sêr.
serelych *adv. verschiedenlich.*
sergant, sergaunt *sb. diener. Altfr.* sergant, serjant.
sermon, sermoun *sb. rede, predigt. Fr.*
serpent *sb. schlange. Fr.*
sertayne = certain *adv. sicherlich* 37, 146.
sertes = certes *adv. sicherlich* 22, 268. 280.
seruage *sb. dienstbarkeit* (17, 116), *knechtschaft* (41, 457. 550). *Fr.*
servant, seruaunte (1 *Ps.* 142, 108), seruuaunte (37, 66), serwaunt (37, 72) *sb. diener; plur.* seruauns *s.* 146, 12. *Fr.*
seruen, seruyn, serwyn (19, 436) *sw. vb. dienen, bedienen. Fr.* servir.
seruice, servyse (24 I 58) *sb. dienst, aufwartung.* — in seruise to *zum zwecke von s.* 146, 18; 147, 18. *Fr.*
seruisable, seruisabul *adj. dienstfertig* 22, 338. *Altfr.*
sesynge *vbsb. aufhören, ende* = cessynge, cesynge 11, 30.
seson (36, 705; 43 I 14), season (26, 12) *sb. zeit, jahreszeit. Altfr.* seson, sesoun; *Nengl.* season.

sessande = cessande *aufhörend* 11, 24; sessen = cessen *aufhören* 13, 231.
set *s.* setten; seten *s.* sitten.
sete *sb. sitz* 20, 19. *Ags.* set.
seeth *sb. etwas geringfügiges s.* 154, 40, *vgl. anm. dazu.*
sethen (24 I 298), seþþen (22, 206. 354), seþþe (22, 329), sethens (24 II 248) *s.* siþþen.
setten (18 II 2) = sitten.
setten *sw. vb. setzen, stellen, legen* (*z. b.* 50, 310), *wohin bringen* (8, 25), *in eine lage bringen* (18 I 3), *sich richten* (*nach* by 17, 108); *besetzen* (11, 147), *belegen*; s. in *einsetzen, angreifen* (27, 4140); s. one *sich an etwas machen, etwas anpacken* (19, 300), *angreifen* (27, 4090). *Part. pass.* isett, yset. *Ags.* settan.
severen *sw. vb. trennen, sich trennen* 38, 203. *Altfr.* sevrer.
sewe *sb. sauce* 24 I 59. 60. *Vgl. anm.*
sewen *sw. vb. folgen* 18 I 12. *Altfr.* sevre.
sewen, souwen (*s.* 148, 10) *sw. vb. nähen s.* 149, 9; 169, 43. *Ags.* seowian.
sewerte *sb. sicherheit, bürgschaft* 24 II 182. *Altfr.* seurte.
sewte *sb. gefolge. Altfr.* seute, suite.
sex (23, 13187), sexti (49, 149) *s.* six, sixti.
sybb, syb *sb. verwantschaft:* sybb blood (37, 172), sybfrynd (23, 13368). *Ags.* sibb, sib.
sybredyne *sb. verwantschaft* 27, 4146. *Ags.* sibrǣden.
sic (19 *öfters*), siche (*z. b.* 27, 4170. 4219) *s.* swich.
sik, sike (*s.* 167, 52; 168, 4. 8), sicke (26, 103) *adj. krank. Ags.* seóc.
syke (25, 646. 675) *sb. seufzer. Vgl. Stratm. D.* sic.
syken, sycken (38, 294) *sw. vb. seufzen* 14, 263. *Ags.* sîcan.
siker, sykyr (10, 21), sicker (38, 21) *adj. u. adv. sicher, zuverlässig. Vgl.* sekire.
sikerly *adv. sicherlich. Vgl.* sekerlye.
sikernesse, sikurnes *sb. sicherheit* 36, 710.
sikil *sb. sichel s.* 172, 54. *Ags.* sicol, sicel.
siknesse, sijknes (7, 65), sicknes (38, 75. 315), sikenes *sb. krankheit.*
side *sb. seite, teil* — on sidis hond = seorsum *bei seite s.* 172, 64 *anm. Ags.*
siege *sb. belagerung. Vgl.* sege.
syene *s.* syn.
syer (38, 132) = sir, sire.
syȝ *s.* sen.
syghen *sw. vb. seufzen* 31, 3. *Prompt. Parv.* 455; *vgl. auch* syken.
syghhe *sb. seufzer* 24 II 152. *Vgl. Müller Etym. W. unter* sigh.
siȝyng *vbsb. seufzen, seufzer* 8, 4. 12.
signe *sb. zeichen, sinnbild* (24 II 299). *Fr.*
signen *sw. vb. zeichnen, bezeichnen;* s. to *zuteilen, anweisen* 10, 92. *Fr.* signer.
signyficacion *sb. bezeichnung, sinnbild* (24 II 16). *Altfr.*
siȝt (11, 3; 14, 301), syght (7, 15), sycht (20, 69. 155) *sb. gesicht, gesichtskreis* (14, 301); *sehen, sehvermögen* (7, 15; 11, 3); *anblick* (20, 155); *vision* (38, 30). *Ags.* ȝesihð.
silk *sb. seide. Ags.* seole.
sylen *sw. vb. herabträufeln, herabfliessen. Nordengl.* sile, *vgl. Halliw. D.* 743.
silence *sb. stillschweigen, stille. Fr.*
silf *s.* self.
silver, silvyr (27, 4184), seluer (11, 5. 148) *sb. silber. Ags.* sylfor, seolfor.
siluern *adj. silbern s.* 164, 15; 165, 16. *Ags.* silfren, seolfren.
sillabil *sb. silbe* 24 I 93. *Vgl. Prompt. Parv.* 455 sillable.
symbale *sb.* = cymbal *cimbel* 11, 157. *Altfr.*
similitude *sb. ähnlichkeit, ähnliche lage. Nengl.*
simple (22, 338), sympile (19, 126) *adj. einfach. Fr.*
symply (19, 374), sympylly (19, 331) *adv. einfach, bescheiden.*
syn, synne *sb. sünde. Ags.* syn, sinn.
syn, (16, 94. 128. 204), syene (27, 4084 *anm.*), synne (13, 229), sen (19, 261), *verkürzte form von* siþþen: I *adv. darnach* (19, 255. 443) — II *conj. seitdem* (23 *öfters*); *da, weil* (16, 94. 128. 204) — since (38, 91. 128. 234), sens (44, 49) *adv. u. conj. seitdem, darnach, seither.*
synagoge *sb. synagoge.*
since *s.* syn.
sinken *st. abl. vb.* I *sinken,* (in herte; in mynde 36, 793 =) *sich zu herzen nehmen. Ags.* sincan.
synful *adj. sündig.*
singen *st. abl. vb.* I *singen. Ags.* singan.
singer *sb. sänger.*
singeresse *sb. sängerin s.* 146, 16; 147, 17.
singulere *adj. einzeln, allein. Altfr.* singuler, singulier.
synne *s.* syn.
synnen *sw. vb. sündigen. Ags.* synȝian.
synner *sb. sünder.*
sire (23, 13198. 332), syer (38, 132), ser, sere (37, 75; 49, 126. 130) *sb. herr, herrscher; plur.* sirs (27, 4085; 50, 271. 302. — *als anrede von fürsten* 23, 13139 (sir kyng). *Fr.*
sister, soster (15, 399), suster (14, 117; 23, 13181. 13226), sustre (14, 178. 188)

sb. schwester, plur. sister 23, 13213. *Ags.* sweostor, swuster.

siþ *sb. weg, mal:* hundrid sithes (159, 21) *hundertmal;* ofte siþes (15, 118); fulofte sithe (15, 318), oft sythes (23, 12546) *oftmals. Ags.* sîð.

syþþen, syþen (8, 14), sitthen (14, 281), sithe (36, 781), syth (10, 100; 12, 33); seithen (38, 159), seith (38, 222), seþþen (22, 206. 354), sethen (24 I 298), seþþe (22, 329) I *adv. seitdem, darnach* (8, 14; 14, 281; 22, 206). — II *conj. temp. seitdem* (24 I 298; 38. 159. 222); *caus. da, weil* (1 *Ps.* 142, 69; 10, 100; 22, 33); *auch verstärkt durch* þat: 9, 2; 24 II 111; 36, 781; 41, 385. — III *praep. seit* (50, 16). — sithens *adv. seitdem* (24 II 190); *conj.* sethens that (24 II 248). *Verkürzt* syn, sen, since, sens. *Ags.* siððan, seoððan.

sitten (*z. b.* 8, 3; 11, 102), setten (18 II 2) *st. abl. vb.* III *sitzen, sich wo befinden, sein* (7, 53 *anm.*), *sitzen* = *anstehen* (19, 394). *Praet. sing.* sat; *plur.* seten, saten, sat. *Ags.* sittan.

six, sex (23, 13187) *zahlw. sechs. Ags.* six.

sixte *zahlw. sechste. Ags.* sixta.

sixti, sexti (49, 149) *zahlw. sechzig. Ags.* sixtiȝ.

sixtyfold *adv. sechzigfältig s.* 171, 15. 39.

slaken *sw. vb. löschen, stillen, aufhören machen* 14, 366. *Ags.* âsleacian.

slaȝt *sb. schlag* 13, 192. *Ags.* sleaht.

slaghtre (16, 103), slaughtre (*s.* 175, 60), slawchter (20, 181) *sb. gemetzel, mord. Vgl. Müller Etym. W.*

slan (20, 168), sleen (43 II 71), sley (*s.* 148, 4), sleay (38, 245) *st. abl. vb.* IV *schlagen, erschlagen, töten* (15. 377; 23, 13171. 13202; *Praet. sing. u. plur.* slogh (23, 13171. 202); *sing.* slow (45, 42), slough; *plur.* slowghe, slowhe (15, 377), sleuch (19, 285), slwe (20, 175). *Part. pass.* slayn (23, 13108), slawen (15, 514), sleie (22, 379). *Ags.* sleán.

sleyghely *adv. schlau, listig, geheim?* 27, 4322.

sleiȝþe (17, 107), sleighte (14, 160), slycht (19, 112) *sb. schlauheit, list, kunstgriff* (14, 160). *Altn.* slœgð; *vgl. Prompt. Parv.* 458 sleithe.

sleyhte *adj. verschlagen, listig* 15, 468. *Altengl. sonst nur:* sleih, sleh *adj. Altn.* slœgr; *vgl. Prompt. Parv.* 459 sly.

sleyng *vbsb. erschlagen, mord s.* 148, 4; 47, 81.

slender *adj. mager, dürr* 26, 74. *Prompt. Parv.* 459.

sleep, slepe *sb. schlaf, schlummer. Agl.* slâp.

slepen *st. red. u. sw. vb. schlafen, schlummern. Praet.* slepe (13, 186 *anm.*) *u. praet. u. part.* slepte (16. 236; 32, 43. 46). *Ags.* slǣpan, slêpan.

sleuþe (47, 87), slouthe (*s.* 162, 26; 163, 29) *sb. trägheit, faulheit; plur.* 162, 26; 163, 29. *Ags.* slǣwð.

slycht *s.* sleiȝþe.

slyden *st. abl. vb.* V *gleiten* (23, 13281, 43 I 23 *anm.*), *fallen* (on slepe 13, 200). *Ags.* slîdan.

slym *sb. schlamm* 23, 13281. *Ags.* slîm.

slingen *st. abl. vb.* I *werfen, schlendern* 27, 4322. *Ags.* slingan *Bosw. D.*

slyppen *sw. vb. schlüpfen, entschlüpfen* (fro 23, 13253); *fallen* (upon a sloumbe 13, 186). *Vgl. Müller Etym. W.* slip.

slitting *part. u. adj. pfeifend* 47, 55 *anm.*

slober *sb. schmutz, schlamm* 23, 12529 *anm. Vgl. Prompt. Parv.* 459.

sloberen *sw. vb. geifern* 13, 186. *Vgl. Müller Etym. W.* slubber *u. Halliw. D.* 760.

slomur *sb. schlummer* 23, 13285. *Vgl. Halliw. D.* 759; *Nengl.* slumber.

slooth *sb. pfütze. Vgl. Prompt. Parv.* 460: slothe, where fowle water stondythe; lacuna *und* where water stondythe aftyr reyne.

slough *adj. langsam, träge. Ags.* slâw (*vgl.* unslâw) *und Müller Etym. W.* slow; *vgl. auch* slugge.

slough *s.* slan.

sluche *sb. schmutz. Vgl.* slouch (= *schmutzige person*) *Halliw. D.* 759 *und auch* slouch *Jamies. Scot. D.*

sloumbe = slumber? *schlummer* 13, 186.

slouthe *s.* sleuþe.

smal *adj. u. adv. klein, dünn, wenig. Ags.* smæl.

smel, smelle *sb. geruch. Vgl. Prompt. Parv.* 460.

smellen *sw. vb. riechen. Vgl. Müller Etym. W.*

smellyng *vbsb. geruch.*

smerte *sb. schmerz, pein. Vgl. Prompt. Parv.* 460; *Nengl.* smart.

smerte *adj. scharf, hart, schmerzlich* (2, 9; 24 II 134). *Vgl. Müller Etym. W.*

smerten *st. abl. vb.* VI *schmerzen. Ags.* smeortan *Somner.*

smertly *adv. heftig; munter, schnell* 37, 86.

smyght = smyte 37. 168 *anm.*

smilen *sw. vb. lächeln. Vgl. Prompt. Parv.* 461.

smiten *st. abl. vb.* V *schmeissen, schlagen, hämmern* (*s.* 162, 14), *treffen* (28, 1228), *spornen (das pferd). Ags.* smîtan.

smook *sb. rauch. Altn.* smokkr; *Prompt. Parv.* 461.

smok *sb. hemd, frauenhemd* 42, 30 *anm. Vgl. Prompt. Parv.* 461.
snare *sb. schlinge, fallstrick. Ags.* snear.
snawe, snowe *sb. schnee. Ags.* snâw.
snewen *oder* sniwen *st. vb. (Ags. sw. vb.) schneien; praet. sing.* snewe 11, 20. *Ags.* snîwan, snîwde.
so *s.* swa.
soberliche (22, 237), sobirlie (21, 15) *adv. säuberlich, bescheiden. Fr. adj.* sobre.
sobernes *sb. sauberkeit, reines leben* (11, 137).
soken *part. pass.* 50, 49 *zu* suken, soken *saugen. Ags.* sûcan, sûȝan.
soche *s.* swich.
sokorlese *adj. hilflos.*
socour, socouren *s.* succour, succouren.
sodainly, sodeynly, sodenly (30, 1. 6), sodanly (18 I 35; 19, 324) *adv. plötzlich. Zu Fr.* soudain.
soft, softe *adj. u. adv. sanft. Ags.*
softely, softly *adv. sanft, lieblich.*
soght *s.* seken.
soile *sb. boden. Altfr.* soel, sueil.
sojournen *sw. vb. zögern, verweilen, weilen* 25, 598. *Altfr.* sojorner, sojourner.
sojourning *vbsb. zögerung.*
solace *sb. trost. Altfr.* solas, solaz.
solacen *sw. vb. trösten. Fr.* solacier.
sole *adj. allein, einzig. Altfr.* sol, soul, seul.
solemne, solempne *adj. u. adv. feierlich, festlich* (24 I 103). *Altfr.* solemne, solenne.
solempnely *adv. feierlich, festlich* 24 I 171.
solempnitie, solempenitie *sb. feierlichkeit* 38, 271.
solstice *sb. solstitium, sonnenwende* 48, 85. *Fr.*
solucioun *sb. lösung, auflösung. Altfr.*
som (34 I 20), sowme (23, 13330) *sb. summe. Fr.* somme.
som *s.* sum, summe. — somdell, somtyme *etc. s. unter* sum.
somen, sowmen *sw. vb. sammeln* 23, 13356. *Fr.* sommer (*oder zu Ags.* samnian, somnian?)
somer *sb. sommer* — somersesoun 43 I 15. *Ags.* sumor.
somyn *adv. zusammen* 23, 13165. *Altn.* saman.
son *s.* sunne.
sond *sb. sand.* 37, 221. 260. *Ags.* sand, sond.
sonde *sb. gesante, bote. Ags.* sand, sande (= *botschaft*).
sonder, sondre, sondire *verbunden mit* in: in sondre (27, 4121); in sondire (27, 1169. 1212. 1246) *in verschiedne teile, entzwei. Ags.* sundor.
sondren *sw. vb. sondren, trennen* 23, 12507. *Ags.* sundrian.
sondri *s.* sundri.
sone, sonne *s.* sun.
song *sb. lied, gesang.*
sonne *s.* sunne.
soper *s.* souper.
sopheme *sb. trugschluss; falschheit, trug* 24 II 208. *Fr.* sophisme.
sor *sb. schmerz* (15, 33. 165; *s.* 167, 58; 170, 20). *Ags.* sâr.
sor, sore *adj. schmerzlich. schwer. Ags.* sâr.
sore *adv. sehr* (14, 283; 15, 475; 24 I 250 *u. s.*).
soren *sw. vb. sich aufschwingen* 24 I 115. *Altfr.* essorer.
sorȝe, sorewe, sorwe, sorowe, sorow *sb. sorge* 1 *Ps.* 129, 20; 6, 17; 7, 53. 56; 25, 613. *Ags.* sorh, sorȝ.
sory *adj. sorgenvoll, traurig. Ags.* sâriȝ.
sorow *s.* sorȝe.
sorowen (9, 36; 38, 220), sorwen (41, 507), sorwyn (10, 53. 54) *sw. vb. sorgen, kummer haben. Ags.* sorȝian.
sorowful, sorweful, sorwful *adj. sorgenvoll.*
sort *sb. loos, schicksal* 13, 193. *Fr.*
sorte, sort *sb. art u. weise. Fr.*
soster *s.* sister.
sot, sotte *adj. töricht, dumm. Fr.*
soote *s.* swet, sweet.
sooþ, soothe *sb. wahrheit.* — for soþe (7, 23; 12, 160); in soth (18 I 54; 26, 18. 68) *wahrlich. In 40 übersetzt* for sothe vero *und* autem *s. anm. cap.* I 14. *Ags.* sôð.
soth, suth (19, 9; 38, 11) *adj. wahrhaft* (14, 165. 283; 24 I 13).
sothely, sothly, southlye (19 *öfters*) *adv. wahrlich. In* 40 *überträgt es* enim *u.* autem; *vgl. anm. cap.* I, 29.
sothenesse *sb. wahrheit* 14, 280.
soþeren *s.* suþeren.
sothfast, sooþefast, suthfast (19, 3. 13. 36) *adj. wahrhaft.*
sothfastnes, suthfastnes (19, 7; 38 *oft*), suthfastneß (28, 1183) *sb. wahrheit, wahrhaftigkeit.*
sotyll *s.* subtile.
sotyltee *s.* subtility.
souchen *sw. vb. einen verdacht haben, auch: beunruhigt sein. Altfr.* souchier.
soudiour *sb. soldat* 23, 13253. *Altfr.* soldoier, soudoier; *Nengl.* soldier.
soul *s.* saule.
soun, soune *sb. ton, gesang, lied* (16, 11). *Altfr.*
sounen (25, 678), sownen *sw. vb.* (unto, to) *lauten, tönen nach* (24 II 171; 34, I

4); *im tone nachahmen* (24 I 97). *Altfr.* souner.
soupen *sw. vb. zu nacht essen. Fr.* souper.
souper (24 I 294), soper (26, 108. 146) *sb. abendessen, nachtessen. Fr.*
source *sb. quelle. Fr.*
soueraigntie *sb. oberherrschaft* 38, 164. *Altfr.* souerainetee.
soverayn (41, 476), souereyn (*s.* 153, 10), souerayne (43 I 32), souereyne (35, 25), soveraigne (38, 1), souereigne (14, 217) *adj. u. sb. vortrefflich, herrlich, unumschränkt* (35, 25; 43 I 32), *höchste, sehr gross, hoch* (*s.* 153, 10; 41, 476); *herrscher, fürst* (23, 13198). *Altfr.* soverain, suverain.
sowe *sb. sau* 41, 175. 176. *Ags.* sû, suzu.
sowen *st. redupl. vb. säen s.* 164, 7. 11 *u. s. Part.* isowen 18 II 25. *Ags.* sâwan.
sowle, soule *s.* saule.
sowne *s.* sone.
spac *adj. weise, behende* 13, 169. *Altn.* spakr; *vgl. Stratm. D.*
space *sb. raum, zeitraum, zeit. Altfr.* espace; *Nengl.* space.
sparen *sw. vb. schonen, verschonen, nachsichtig sein gegen* (12, 78; 18 I 26; 41, 558); *unterlassen* (26, 112; 32, 39). *Ags.* sparian.
sparre *sb. dachsparren. Altn.* sparri.
spek *sb. sprache, rede* 19, 72. 393. *Ags.* spǣc, sprǣc.
speken *st. abl. vb.* II *sprechen, reden. Ags.* sprecan, *daneben schon* specan.
speker *sb. redner, sprecher.*
speche *sb. sprache, rede* 14, 116. 229. *Nebenf. zu* spek.
special *adj. besonder, sehr befreundet, geliebt* (23, 13196 *anm.*; 28, 1186): in special (15, 250) *speziell. Fr.*
specially *adv. besonders, vorzüglich* 23, 13236.
spede *sb. beförderung eines wunsches* (23, 13236), *erfolg* (6, 73), *hoffnung auf erfolg, hoffnung* (23, 13263). *Ags.* spêd.
speden *sw. vb. beeilen* (23, 13236), *sich beeilen; fördern, gelingen machen, guten fortgang haben* 1 *Ps.* 129, 15; 2, 31; 6, 54; 34 II 11. *Ags.* spêdan.
spenden *sw. vb. hingeben, ausgeben. Ags.* âspendan.
spere *sb. speer, lanze. Ags.*
spere *sb. sphäre* 25, 656.
speren *s.* spiren.
speren *sw. vb. schliessen, zusperren* (25, 531). *Ags.* sparran *Bosw.*; sperin *Prompt. Parv.* 469.
speryt *s.* spirit.
spewing *vbsb. speien; was ausgespieen ist* (41, 137).

spice *sb. gewürz, spezerei* 24 I 283; 32, 15. *Altfr.* espice; *vgl. auch Müll. Etym. W.*
spice *s.* spiece.
spicery *sb. gewürz* 46, 18. *Altfr.* espicerie.
spiece (*s.* 174, 16), spice (*s.* 175, 57) *sb. gattung. Altfr.* espece, espice.
spyllen *sw. vb. zu grunde richten* (1 *Ps.* 142, 84; 2, 32; 25, 588); *zu grunde gehen* (27, 4131). *Ags.* spillan.
spiren (23, 13135. 13263), speren (28, 1170) *sw. vb. nachspüren, untersuchen, fragen. Ags.* spŷrian.
spirit, spyryth (10, 46), spiret (44, 78), speryt, sprete (23, 13217) *sb. geist. Altfr.* espirit, esperit.
spitten *sw. vb. speien. Ags.* spittan *Bosw.*
spyttyng *vbsb. anspeien.*
spoylen *sw. vb. rauben, verwüsten* (1 *Ps.* 142, 84; 23, 13173). *Fr.* spolier; *Prompt. Parv.* 470.
spoon *sb. löffel. Ags.* spôn(?).
spore *sb. sporn* 50, 184. *Ags.* spora.
spornen *sw. vb. treten, wegstossen* (24 II 270), *spornen, anspornen. Ags.* spurnan.
spousayle *sb. heirat, hochzeit* 10, 45. *Altfr.* espousaile.
spouse *sb. ehegemahl, mann* (10, 4), *bräutigam* (*s.* 169, 39. 40. 41). *Altfr.* espous.
spousebriche *sb. ehebruch* 47, 81.
spowsen *sw. vb. heiraten* (3, 9). *Altfr.* espouser.
spray *sb. spross, zweig. Vgl. Müller Etym. W.*
spreden *sw. vb. ausbreiten, ausstrecken* (1 *Ps.* 142, 41), *verbreiten. Part.* spred *u.* sprad (18 I 20), yspread (47, 106). *Ags.* sprǣdan *vgl. Ettm.*
sprengen *sw. vb. umhersprengen, umherwerfen s.* 148, 6. *Ags.* sprenzan.
sprete *s.* spirit.
springen *st. abl. vb.* I *springen, aufspringen* (*von blumen* 15, 353), *anbrechen* (*vom tage* 24 I 338), *entspringen, aufgehen* (up 32, 31; *s.* 171, 9). *Ags.* springan.
square (50, 86), sqware (32, 24) *adj. viereckig. Prompt. Parv.* 471.
squere = squyer.
squyer (19, 414; 24 I 285), squyre (50, 206), squere (50, 178) *sb. schildknappe, aufwartende junker, junker überh. Altfr.* escuier.
stabilite *sb. beständigkeit, festigkeit. Fr.*
stabille *sb. stall. Altfr.* estable.
stable (24 I 14), stabil, stabli (*s.* 147, 20. 27) *adj. beständig, standhaft, fest. Fr.*
stake *sb. stock, stecken* 7, 29. *Ags.* stace.

stad *s.* steden.
staf *sb. stab. Ags.* stæf.
stage *sb. bühne* 26, 19 *anm. Altfr.* estage.
stayen *sw. vb. halten, ruhen, stehen. Altfr.* steir; *vgl. auch Müller Etym. W. unter* stay.
stalk *sb. stengel* 41, 83. *Prompt. Parv.* 472.
stalwart (19, 19), stalworth (23, 13169; 47, 70) *adj. stark, tüchtig, mutig. Ags.* stælwyrðe.
standen (14, 371; 15, 4), stonden (*s.* 170, 41. 42) *st. abl. vb.* IV *stehen, feststehen* (*s.* 170, 41. 42); *warten auf* (50, 130). *Ags.* standan, stondan.
stark *adj. stark, kräftig* 19, 398. *Ags.* steare.
starten *s.* sterten.
stat, state *sb. zustand, stand, rang, würde. Altfr.* estat; *Nengl.* state.
stature *sb. gestalt. Fr.*
statute *sb. gesetz, statut. Fr.*
steed, stede *sb. ross, streitross. Ags.* stêda, stêde.
stede *sb. stelle* 20, 48 — in stede of *anstatt* 35, 20 *u. s. Ags.* stede.
stedefast, stedfast *adj. fest, beständig. Altn.* staðfastr.
stedefastly, stidfastli (*s.* 149, 20) *adv. fest, beständig.*
stedefastnesse *sb. stätigkeit* 10, 70.
steden *sw. vb. stellen* 27, 4133. *Part.* stad 23, 12520. 13290. *Altn.* steðja; *Nengl.* stead.
steuen *sb. stimme. Ags.* stefn, stæfn.
stezen *s.* stizen.
stele *sb. stahl. Ags.* stŷle.
stele, stiel (50, 96 *anm.*) *sb. stiel* 16, 53. *Ags.* stel, stela.
stelen *st. abl. vb.* II *stehlen* (23, 13197); (*mit u. ohne* away) *sich wegstehlen* (23, 13128). *Ags.* bestelan.
stene *sb. steingefäss s.* 164, 16 *anm.*
stente *sb. schätzung, abschätzung* 36, 769 *anm.*
steppe *sb. schritt. Ags.* stæpe.
steere *sb. steuer. Ags.* steór.
steren, steyr (19, 38) *sw. vb. steuern* (1 *Ps.* 129, 47), *regieren* (19, 38. 43). *Ags.* steóran.
steruen *st. abl. vb.* I *sterben* 31 I 12. *Praet. straf* 16, 187. *Ags.* steorfan.
stern, steeren (16, 223), steryne (27, 4097. 4133), stuerne (23, 13169) *adj. kräftig, mächtig, kühn. Ags.* styrne.
sterne *sb. spiegel, hinterteil des schiffes* 13, 149. *Altn.* stiorn; *Nengl.* stern.
sterne *sb. stern, neben* sterre. *Beispiele s. Stratm. D.*
sterre *sb. stern* 14, 231; *s.* 165, 5. *Ags.* steorra; *Nengl.* star.
sterry *adj. sternig, sternenhell* 34 III 2. *Nengl.* starry.
sterten, starten (38, 218) *sw. vb. stürzen, springen* 15, 372 (*anm.*); 35, 71. *Altn.* sterta; *Nengl.* start.
steward *s.* stiward.
stewe 30, 19 *s. anm. dazu.*
stidfastly *s.* stedefastly.
stiel *s.* stele.
stif, styff, *adj. steif, starr, stark. Ags.* stîf; *Nengl.* stiff.
stiffuly *adv. kräftig* 22, 219.
stizen (*s.* 172, 59), stien (*s.* 151, 35; 163, 7; 166, 17; 170, 23), stezen (*s.* 150, 35; 162, 6) *st. abl. vb.* V *steigen. Ags.* stîȝan.
stightillen, stightlen *sw. vb. beherrschen, regieren* 23, 13282 *anm.*
style *sb. rede* (20, 1); *art u. weise, grad* (16, 128 *anm.*). *Fr.*
styll, stille *adj. u. adv. ruhig, still* 11, 1; 24 II 151 — *adv.*: *in ruhe* (*z. b.* 50, 292); *stets, immerfort* (36, 706; 38, 322), *noch* (11, 56). *Ags.* stille.
stynk *sb. gestank* 41, 294. *Vgl. Prompt. Parv.* 475.
stinken *st. abl. vb.* I *stinken. Ags.* stincan.
stingen *st. abl. vb.* I *stechen. Ags.* stinȝan.
stynten *sw. vb. aufhören machen* (16, 41. 189. 203), *aufhören* (16, 230). *Ags.* âstyntan.
stiren *sw. vb. in bewegung setzen, erregen, schütteln* (16, 229; 23, 12505), *jemand bewegen* (17, 192); *sich bewegen* (27, 4134). *Ags.* styrian.
styth (50, 88. 94. 141), stithie (50, 89) *sb. ambos. Vgl. anm. zu* 50, 88.
styward, stywarde (24 I 283; 46, 175; 50, 248. 327), stiwart, steward *sb. haushofmeister. Vgl. Müller Etym. W.* steward.
stobarne *adj. hartnäckig* 38, 161. *Vgl. Müller Etym. W.* stubborn.
stock *sb. stock, fusseisen s.* 172, 5. 6 *anm.. Ags.* stoc.
stomack *sb. magen. Altfr.* estomac.
ston, stoon *sb. stein. Ags.* stân.
stondard *sb. standarte* 46, 112. *Nengl.* standard.
stonden *s.* standen.
stoneyen = astoneyen *s.* 156, 32 *anm.*
stony *adj. steinig.*
stoppen *sw. vb. stopfen, verstopfen* (15, 475), *hindern, verhindern, aufhören machen* (14, 113; 16, 167). *Altn.* stoppa.
store *sb. vorrat. Altfr.* estor.
story, storie *sb. geschichte. Plur.* storyß 19, 1. 3 *u. s. Altfr.* estoire.
storm *sb. sturm. Ags.*
stotayen *sw. vb. wanken. Vgl. Prompt. Parv.* 477.
straf *s.* steruen.

straynen, streinen *sw. vb. zwingen* (*s.* 175, 63); (*nach gefallen*) *umhertreiben* 13, 234; *martern* 41, 447. *Altfr.* estreindre; *Nengl.* strain.
strait, straitlye *s.* streit, streitlye.
strange, straunge *adj. fremd, fremdartig. Altfr.* estrange.
strangeliche, straungeliche (47, 58) *adj. fremdartig.*
stranger, straungier *sb. fremder* 36, 692.
stranglen (*s.* 171, 13), strangelen (*s.* 173, 22), strangulen (*s.* 171, 36) *sw. vb. ersticken, erdrosseln. Altfr.* estrangler.
strawcht 20, 133. *s.* streit.
strawen *sw. vb. streuen, verstreuen* (41, 269), *bestreuen, streu machen* (21 II 267). *Ags.* streowian; *Nengl.* straw.
streechen *sw. vb. ausstrecken. Praet. u. part.* streighte, streight, *daher:* streit *adv. gerades weges* 49, 40 (*Oder = Altfr.* estreit?). *Ags.* streccan.
strezt *s.* streit.
streit, strezt, streght, strait *adj. enge, fest, straff. Altfr.* estreit.
streitly, straitlye *adv. fest, enge.*
strem *sb. strom, strömung* (13, 162). *Ags.* streám.
strenghe *s.* strengthe.
strenghely *adv. mächtig, tüchtig* 27, 4097.
strengþe (*s.* 156, 15; 163, 43; 43 I 31 *u. s.*), strenghe (27, 4078. 4107. 4135) *sb. kraft, macht; befestigung* (*s.* 160, 36; 161, 39). *Ags.* strenzð, strenzðu.
strete *sb. strasse. Ags.* strǣt.
striken *st. abl. vb.* V *streichen, berühren; schlagen, hauen* (27, 4163. 4215. 4243). *Praet. plur.* strak 20, 177. *Ags.* strîcan.
strif *sb. streit. Altfr.* estrif.
striuen *sw. vb. streiten. Altfr.* estriver.
stroke *sb. streich, hieb. Vgl. Prompt. Parv.* 480.
stroken *sw. vb. streichen, streicheln* (24 I 154. 157). *Ags.* strâcian.
strond *sb. strand, küste. Ags.* strand, strond.
strong *adj. stark, kräftig, gross. Comp.* strenger. *Ags.* stranz, stronz.
studien, studeen *sw. vb. studieren, nachdenken* (28, 1231); *sich bemühen* 36, 742. *Altfr.* estudier.
studiously *adv. eifrig.*
stuerne *s.* stern.
stuffen *sw. vb. stopfen, vollstopfen, mit etwas reichlich versehen* (16, 115; 19, 189; 27, 4097. 4133). *Altfr.* estoffer, estouffer; *Nengl.* stuff.
stumblen *sw. vb. stolpern. stürzen s.* 162, 19. *Prompt. Parv.* 476 stomelyn *u.* 481 stummelyn.
stunayen 19, 299 *s.* stoneyen *in verwirrung setzen.*
stounde *sb. stunde, zeit, weile. Ags.* stund.
stoundemele *adv. bisweilen* 25, 674 *anm.*
stourben *sw. vb.* (= destourben) *verwirren s. anm. zu* 41, 235.
stoure *sb. kampfessturm* 19, 24; 27, 4226. *Altfr.* estor.
stout *adj. stolz, kühn, mutig. Altfr.* estout.
suagen *sw. vb. mildern, besänftigen* 45, 140. *Altfr.* asuager.
subarbe *sb. vorstadt* 49, 100. *Nengl.* suburb.
subject *adj. unterworfen. Altfr.*
subjection, subjeccioun *sb. unterwerfung* 41, 457. *Altfr.*
subsidie, *sb. besondere steuer* 45, 206 *anm. Fr.*
substance, substaunce *sb. hauptbestand* 26, 53 — in subst. *im wesentlichen* 31, 33. *Fr.*
subtile (24 *öfters*), sotylle (46, 184. 240) *adj. schlau, verschlagen, künstlich. Altfr.* subtil, sutil, sotil.
subtily *adv. künstlich.*
subtility (24 I 132), sutelte (19, 172), suttiltie (38, 214), sotyltee (46, 3 *u. s.*) *sb. schlauheit, verschlagenheit, betrügerei. Altfr.* subtiliteit, sutyliteit, sutilitee.
succedyn (20, 48), succeiden (19, 64. 68 *u. s.*) *sw. vb. nachfolgen. Fr.* succeder.
succession *sb. nachfolge* 19, 57. *Fr.*
succour (19, 328), socour *sb. hilfe, beistand. Altfr.* sucurs, socurs.
succouren (38, 5), socouren (6, 32; 21 I 40), sokoren (11, 48), socourren (27. 4141) *sw. vb. zu hilfe eilen, beistand leisten, helfen. Altfr.* sucurre, socourre.
such *s.* swylk.
sudandly (28, 1232), sudeynli (*s.* 161, 36) *adv. plötzlich. Vgl.* sodainly.
suen, suwen *sw. vb. folgen* (*s.* 147, 29; 163, 17), *nachahmen* (16, 231). *Altfr.* suivre, suire.
suerly, suerte *s.* surely, surete.
sufferen (1 *Ps.* 142, 51; 17, 151; 38, 138), suffiren (28, 1256; 42, 24), suffren (14, 212. 218. 301) *sw. vb. zulassen* (17, 151; 28, 1256 *u. s.*); *leiden* (14, 244. 245), *lassen* (*an einem orte* 50, 304), *auf etwas warten, abwarten* (14, 161. 258). *Fr.* souffrir; *Nengl.* suffer.
sufficyand (19, 368), sufficient *adj. genügend. Fr.*
sufficiantly *adv. genügend* 19, 322.
suffisen, sufficen (19, 12), souffisen (16, 168; 17, 83) *sw. vb. genügen, hinreichen, zufrieden stellen* (16, 181). *Altfr.* souffire; *Nengl.* suffice.

suffissance *sb. genüge* 16, 151. *Fr.* suffisance.
suffraunce *sb. duldung* 16, 117. *Fr.* souffrance.
sougen *sw. vb. seufzen* 13, 140. *Vgl. Stratm. unter* suhghen.
sougte *s.* seken.
suget *adj. u. sb. unterworfen, untertan; plur.* sugettes (11, 44). *Fr.* sujet.
sugre *sb. zucker. Fr.* sucre.
sugred *adj. zuckersüss, honigsüss* (26, 52).
sum (13, 170 *u. s.*), som *unb. pers. pron. adj. u. subst. irgend ein; plur.* summe (1 *Ps.* 142, 34 *u. s.*), sum (19 *oft*): *einige, gewisse.* — sumdeill (19, 383), somdele (47, 93) *etwas;* sumtyme, somtyme *einst, manchmal;* sumwhat, somwhat *etwas.*
sowme *s.* som.
sowmen *s.* somen.
sun, sone (14, 315; 20, 84), sonne (6, 36; 38, 68. 97), sowne (20, 77. 100) *sb. sohn; plur.* sownnys (20, 110), sonnys (14, 44. 45), sons (23, 13174). *Ags.* sunu.
sound *adj. gesund* 1 *Ps.* 142, 90. *Ags.* sund.
sounde *sb. gesundheit* 23, 13373. *Vgl. Stratm.*
soundly *adv. gesund, heil* 23, 12492.
soundry (10, 69. 104), sondri (14, 221; 32, 63; 34 III 5 *u. s.*) *adj. besonders, verschieden. Ags.* syndrig.
sunne (37, 36), sun (39 *oft*), sonne (14 *oft*), son *sb. sonne. Ags.* sunne.
superflu *adj. überflüssig s.* 149, 58; 151, 9. *Fr.*
superfluitee *sb. überfluss, übermass* 17, 189. *Fr.*
superior *adj. obere* 48, 6. *Altfr.*
suppen *sw. vb. saufen, trinken* 13, 151. *Ags.* sûpan.
supplement *sb. ergänzung, ausfüllung. Fr.*
suppos (28, 1209), suppoß (that 19, 2) *conj. vorausgesetzt dass* (*mit u. ohne* that).
supposen *sw. vb. voraussetzen, vermuten* (24 II 229; 46, 179). *Fr.* supposer.
suppowale *sb. unterstützung, hilfe* 20, 124 *s. anm.*
supprisen *sw. vb. überwältigen* 28, 1237. *Vgl. Halliw. D.* 829; *nebenf. zu* surprisen.
sure *adj. sicher, zuverlässig. Fr.*
surely, suerlye (38, 25. 246) *adv. sicherlich.*
surete *sb. sicherheit. Fr.*
surgyne *sb. arzt* 27, 4312. *Altfr.* surgien, sirurgien.
surpluys *sb. rest, überschuss* 50, 11. *Fr.* surplus.
surviours *sb. aufseher* 49, 96. *Nengl.* surveyor.
suspenden *sw. vb. ausschliessen, ausser kraft setzen* 1 *Ps.* 129, 55. *Fr.* suspendre; *Nengl.* suspend.
sustenance, sustenaunce *sb. unterhalt, unterstützung* 50, 75. *Nengl.*
sustenen, susteynen *sw. vb. ertragen* (30, 2), *unterstützen* (*s.* 156, 34; 45, 110. 147), *unterhalten, erhalten* (*s.* 163, 28). *Altfr.* soustenir.
suster, sustre *s.* sister.
suþ *sb. süden. Ags.*
suth, suthfast, suthfastnes, suthlye *s.* soth, sothfast *etc.*
sowthe 12, 147 *s. anm.*
souþeren (47, 9. 56), soþeren (47, 52. 53) *adj. südlich. Ags.* sûðerne.
sutilte, suttiltie *s.* subtility.
suwen, souwen *s.* sewen.
suwen *s.* suen.
sua *s.* swa.
swa (19, 437; 20, 153 *u. s.*), sua (19, 291. 329), so (*oft*), soo (35, 62. 66. 70), soe (38, 223), sa (19, 246. 373. 381; 20, 68. 149) *adv. so, auf diese weise. Ags.* swâ.
swalen *sw. vb. versengen, verbrennen; vgl. anm. zu* 12, 138.
swalgh *sb. wirbel* 23, 13299. *Vgl. Stratm. D.*
swalpren *sw. vb. auf u. ab sich bewegen* 23, 12526 *anm.*
swan *sb. schwan. Ags.*
swappen *sw. vb. schlagen, abhauen* 27, 4245. *Ags.* swâpan; *Nengl.* swap.
swarm *sb. schwarm. Ags.* swearm.
swarmen *sw. vb. schwärmen* 24 I 181. *Ags.* swearmian *Somn.*
sweuen *sb. traum* (*s.* 152, 3. 12). *Ags.* swefn, swefen.
swegen (13, 236), sweyen (27, 4274) *sw. vb. wenden, sich neigen, wohin gelangen. Altn.* sweigja.
sweyen *sw. vb. rauschen, tönen* 13, 151 *anm.* (*oder = dem vorigen verbum?*).
sweigh *sb. schwingung, lenkung. Nengl.* sway, *vgl. Müller Etym. W.*
sweyt *s.* swet.
swellen *st. abl. vb.* I *schwellen, anschwellen. Ags.* swellan.
swerd, suerd (37, 7), sword (37, 1) *sb. schwert* — swerde hande *rechte hand, die das schwert führt. Ags.* sweord, swurd, swyrd.
sweren *st. abl. vb.* IV *schwören. Praet.* swore, swar (19, 165). *Ags.* swarian, swerian.
swernen *sw. vb. streifen, umherstreifen,* (away) *wegwenden* (15, 366). *Ags.* sweorfan (*in etwas andrer bedeutung*).
sweryng *vbsb. schwören, schwur.*

swete *sb. schweiss, blut* 27, 4224. *Ags.* swât.
swete, sweete, sweyt (19, 390), swote (15, 113), soote (24 II 43; 25, 671) *adj. süss, lieblich. Ags.* swête.
swetely *adv. süss, lieblich.*
sweten, swaten *sw. vb. schwitzen, mühe haben. Praet.* swatte (*s.* 149, 45), *part.* swat (*s.* 146, 26; 148, 45), swet (*s.* 147, 25). *Ags.* swǣtan.
swety *adj. schweissig, mühevoll* 32, 28.
swetnesse, swotnesse (*s.* 162, 1) *sb. süssigkeit, lieblichkeit.*
swich *s.* swylk.
swye *sb. umschwung, lenkung, vgl.* sweigh.
swift *adj. schnell, behende. Ags.*
swiftnesse *sb. schnelligkeit.*
swylk (20, 139. 151), swich (4, 10; 10, 81; 16, 210), siche (27, 4170. 4219), sic (19 *öfters*), suche (31, 16. 22), soche (50, 5. 249 *u. s.*) *adj. pron. solch, so ein. Ags.* swilc.
swym *sb. schwindel, onmacht* 27, 4247 *anm.*
swyncote *sb. schweinestall* 10, 83.
swing *sb. schwung, schwingung; spielraum* 27, 4224. *Nengl.*
swingen *st. abl. vb.* I *schwingen, umherschleudern. Ags.* swinȝan.
swipir *adj. arglistig, verschlagen* 16, 27 *anm.*
swith, swiðe *adj. u. adv. schnell, geschwind, heftig; adv. sehr* — on swith *eilig* 23, 13156. *Ags.* swîð.
swote, swotnesse *s.* swete, swetnesse.
swoune *sb. onmacht* 24 II 130. 131. 385; 27, 4274. *Vgl. Müller Etym. W.* swoon.
swownen, swounnen (27, 4247) *sw. vb. onmächtig werden* 24 II 84. 97.
swrathe *sb. gemähte gras, gras überh.* 27, 4247 *anm.*

T.

table *sb. tafel, tisch. Fr.*
takel *sb. takelwerk* 13, 233; 23, 12512. *Vgl. Müller Etym. W.* tackle.
taken, token (14, 237) *sb. zeichen* — in tokene that, of *zum zeichen dass, von* (46, 120. 123). *Ags.* tâcen, tâen.
taken *st. abl. vb.* IV *nehmen* (50, 97. 126 *u. s.*), *geben* (15, 421 *anm.*; 50, 197 *u. s.*), *hingeben* (31, 26), *hergeben* (1 *Ps.* 142, 1. 12), *festnehmen, ergreifen. Praet.* took (10, 60), tuk (19 *oft*; 20, 40), tuke (20, 126. 136. 156); *part.* takyn, ytake (24 II 129), tane (19 *u.* 20 *oft*) — taken hede (7, 9 *u. s.*) *acht geben;* t. kepe (27, 4155) *sich kümmern um;* t. leve (10, 31) *abschied nehmen;* t. a purpos (17, 75) *einen zweck ins auge fassen, etwas beabsichtigen;* take tente (27, 4095) *acht haben;* take witnesse (of 1 *Ps.* 142, 7), t. to witnesse (14, 132) *zum zeugen nehmen. Ags.* tacan, tæcan.
tache *sb. sitte* 45, 155. *Altfr.* taiche, teche.
taking *vbsb. einnahme.*
taknyng (20, 91), tokening, tockening (38, 264; 50; 79) *vbsb. zeichen, bedeutung.*
taȝt *s.* techen.
tayl *sb. schwanz. Ags.* tæȝel.
tailage *sb. besteuerung* 32, 54. *Altfr.*
taile *sb. steuer* 45, 206 *anm.*
talken *sw. vb. reden, schwatzen. Vgl. Prompt. Parv.* 486.
talking *vbsb. schwatzerei.*
tale *sb. erzählung. Ags.* talu.
talent *sb. neigung, talent* (41, 339 *anm.*; 503). *Fr.*
tanse *sb. eine speise* 26, 101 *anm.*
tapster *sb. schenkwirtin; auch: zapfer, schenke* 38, 281. 296. 300. *Ags.* tæppestre (= caupona).
tarien *sw. vb. zögern* (37, 85), *bleiben* (18 I 40); *verzögern, unschlüssig machen* (15, 452), *aufhalten* (24 I 65). *Altfr.* targier *und Ags.* terȝan, tyrȝan.
tarying *vbsb. zögerung* 50, 265.
Tartre *sb. Tartar* 24 I 20.
tast *sb. geschmack* 46, 77. *Altfr.*
tasten, taasten *sw. vb. schmecken, versuchen, geniessen* (9, 40; 17, 123). *Altfr.* taster.
tauȝte *s.* techen.
taverne *sb. wirtshaus, kneipe* 17, 161. 186. *Fr.*
taverner *sb. kneipenbesitzer, schankwirt. Fr.* tavernier.
techen *sw. vb. lehren, belehren. Praet.* taȝt, tawht (15, 266), taught; *part.* taȝt, ytawȝte. *Ags.* tǣcan.
techer *sb. lehrer s.* 161, 32.
tescheue = to escheue *zu vermeiden* (35, 37).
techyng *vbsb. lehre.*
teghen *s.* tyen.
teisen *sw. vb. ziehen, zerren an* (16, 68). *Ags.* tǣsan.
tell *conj. bis dass* (38, 82. 243) = till.
tellen *sw. vb. erzählen, sagen. Praet. u. part.* tolde, tauld (20, 97); told, ytold; *praet.* telde (*s.* 165, 23).
tellere *sb. erzähler* 22, 334.

tempest, tempast (23, 13323) *sb. sturm Altfr.* tempeste.
temple *sb. tempel. Fr.*
temporal *adj. zeitlich, irdisch; weltlich gesinnt, unbeständig s.* 171, 31.
tempren *sw. vb. mässigen. Fr.* temprer, temperer.
temptacioun *sb. versuchung. Altfr.*
tempten *sw. vb. versuchen. Altfr.* tempter, tenter.
ten *zahlw. zehn. Ags.* ten, tyn, tene, tyne.
tend *s.* tenth.
tenden, *sw. vb. zünden, entzünden, flammen, glühen* 14, 238. *Vgl. Müller Etym. W.* tind.
tender *adj. zart. Fr.* tendre; *Nengl.* tender.
tenderly, tendrely, tendyrly *adv. zärtlich.*
tendyrnesse *sb. zartheit.*
tene *sb. unrecht, schaden, streit, verwirrung* 21 I 64; 23, 12542. *Ags.* teóna.
tenefull *adj. verwirrt.*
tente *sb. zelt. Fr.*
tente *sb. aufmerksamkeit* 27, 4095; 37, 10. *S. anm. zu* 27, 4095.
tenth, tend (20, 55) *zahlw. zehnte. Ags.* teóða; *Orm* tende.
tercelet, *sb. männchen eines falken, falke* (24 II 158. 275. 302). *Fr.* tiercellet.
tere, teere *sb. träne. Ags.* teâr, tǣr.
teren *st. abl. vb.* II *zerren, zerreissen* 13, 233. *Ags.* teran.
terme *sb. ausdruck* (26, 30); *zeitpunkt* (50, 305. 371). *Fr.*
teeþ *s.* toþ.
text *sb. text. Fr.* texte.
þaȝ, theigh, they, thogh, thowȝ, though, thowgh, þough, þof, þo *adv. doch; conj. obgleich, wenn auch. Ags.* þeáh. þêh.
þai (13, 222. 20 *oft*), þei, thei (1 *Ps.* 142, 6; 7, 38 *u. s.*), þo (2, 54; 13, 163; 35, 11), the (23, 13367; 38, 178) *urspr. demonstr. pron. plur. zu sing. Ags.* se, þeó, þæt. þai *wird als pers. pron. plur. der* 3. *pers. benutzt;* þo *demonstr. oder auch als bestimmter artikel gebraucht. — gen. plur. (auch possessiv)* þair (19 *oft*), þaire (18 II 30; 20, 75), thar, þare (20, 180; 19 *oft*), theire (6, 24. 25), theier (18 I 92), there. — *dat. u. acc.* þem (*z. b.* 2, 33), theym (18 II 53; 21 I 8. 9), thaym (19 *oft*), þayme (20, 117), þaim (19, 33), þeyn (18 I 26; II 7. 49), þame (20, 118. 124. 131. 178 *u. s.*); *teils schon als pers. pron. teils noch als demonstr. gebraucht.*
thayndome *sb. herrschaft, herzogtum* 20, 32.
thayne *sb. than, herzog* 20, 26. 32. *Ags.* þeȝn, þên.
þair = þeir, there (19 *oft*) *s.* þai *u.* there.
þair = the air 24 I 114.
þan, þane, þon, þonne, þen, þenne I *adv. von da; dann, darnach.* — II *conj. wann, wenn, da. — compar. als. Ags.* þan, þon; þanne, þænne, þonne.
thank, þonk *sb. dank. Ags.* þanc, þonc.
þanken, þonken *sw. vb. danken. Ags.* þancian, þoncian.
thankfully *adv. dankbar* 20, 117.
thar, þare *s.* þai.
thar, thare, tharfor *etc. s.* ther, there *etc.*
thar, *impers. vb. bedarf, ist nötig. Vgl. anm. zu* 1 *Ps.* 129, 15.
tharchebisshop = the archebisshop 50, 315.
þat *urspr. pron. demonst. neutr. sing. dann für alle formen des sing. Daneben indecl.* þe *in allen casus. Plur.* þo, *vgl.* þai. — *ferner relat. für sing. u. plur.*
þat *conj. dass, damit.*
þatow = þat þou, þow 22, 285 *u. s.*
thawsaund 23, 13295 *s.* þousand.
þe *s.* þou.
þe *bestimmter art. für alle drei geschlechter, urspr. demonstr. pron. — gen.* þes, *dat. u. acc.* þan, þene, þen, þe, *instr.* þe *(vor compar. = um, so).* — forþi *deshalb. Vgl.* þat *u.* þai *(für plur.).*
the *s.* þai.
thedyr *s.* þyder.
theef, þief (15, 319), theiffe (38, 250) *sb. dieb. Ags.* þeóf.
thefect, theffect (24 I 314; 35, 87) = the efect, effect.
theuelich *adv. wie ein dieb* 14, 336.
they, theigh *s.* þaȝ.
theyne *adv. s.* thynne.
theyr *s.* þai *u.* ther.
þemperour = þe emperour 22, 229.
þen, þenne, þene (12, 2; 46, 26) *s.* þan.
þenken, þenkyng *s.* þinken, þinkyng.
þene, þine (20, 178 *anm.*); thennes (25, 561; 45, 73; *s.* 167, 32), þens (12, 1) *adv. dort, da (ört. u. zeitl.), daher. Ags.* þanon; *Nengl.* thence.
þer, there, thar, þare (20 *oft*), theyr (38, 95. 205), þore (11, 1. 123. 206) I *adv. dort, da.* — II *conj. also, folglich.* — þer is *es gibt Ags.* þær, þar, þer.
þerafter *darnach; gemäss.* — þerby *dadurch.* — therfor, tharfore *deshalb.* — therfroo *davon.* — þerin *darin; dahinein.* — tharoff, þerof *davon.* — þeron *darauf, daran.* — thartill (19 *oft*) *dazu* — tharto, therto *dazu* — þeroute *draussen, ausserhalb.* — ther-

withall *ausserdem, überdies; zu gleicher zeit.*
thesternes (38, 15), theesternes (38, 34) *sb. dunkelheit. Ags.* þeósternes.
þeth = deth 11, 71.
þewe *sb. sitte* 22, 189. 342. *Ags.* þeáw.
þewed *adj. gesittet* 15, 273. *Vgl.* þewe.
thi *s.* thin.
thi *in* forthi *s.* þe.
þykke, thick *adj. u. adv. dick* (17, 146), *dichtgedrängt, dicht. Ags.* þicce.
thiddirwart (19, 411), theiderwarde (38, 270) *adv. dorthin.*
þyde = dyde 11, 36.
þyder, thiddyr (19, 413), þedir (42, 42; 45, 183) *adv. dorthin. Ags.* þider; *Nengl.* thither.
þief *s.* thef.
thies *s.* þis.
þilk *demonstr. pron. solch* (*s.* 170, 42; 41, 58. 66, 126. 244). *Ags.* þylîc, þylc.
þin, þine, thi *possess. pron. der* 2. *pers. sing.* þin *vor vok. und vor* h (*z. b.* 2, 10. 14; 9, 31). þine *vor vok.* (*z. b.* 6, 10) *und vor* h (*z. b.* 6, 67; 25, 652. 657). þine *auch vor cons.:* 6, 8. 68. 70. *Ags.* þîn.
þinken (11, 107. 150; 14, 222), þenken (9, 31; 15, 95, 102) *sw. vb. denken* (9, 31 *u. s.*), *erdenken* (11, 107. 150), *dafür halten* (19, 239), *dünken* (14, 249). — *impers.* me þinketh *mich däucht.* — *Praet. u. part.* (me) þoghte (15, 144); thocht (19, 301. 303); (him) þougt (22, 349); thowcht (20, 17. 151); thouth (37 *einl.* 8); (him) þout (22, 291), — *Ags.* þyncan *u.* þencan.
thinking, þenking (*s.* 145, 19) *vbsb. denken an, gedächnis.*
þine *s.* þene.
þyng *sb. ding, wesen* (14, 115. 246); *sache, angelegenheit* (24 II 192), *besitz, gut* (*gew. plur.*); no thing *nichts* (*s.* 154, 3; 173. 47), alle thyng *alles* (10, 72 *u. s.*); *plur.* þynge (11, 190), þynges (11, 149), thingis (*s.* 154, 4), thingus (*s.* 146, 20). *Ags.* þinz, þinc, þincz.
thynne, theyne *adj. dünn. Ags.* þynne.
þir *s.* þis.
thyrldome *s.* threldome.
þis *demonstr. pron. dieser, diese, dieses. Plur.* þas (27, 4166), þose (13, 176), þes (27, 4162. 4266; 35, 21), these (11, 129), þeis (27, 4110. 4299. 4314; 32, 33), þeise (46, 52. 66), þise (14, 280; 41, 420), thies (23, 13130. 13290. 13297), þys (14, 296; 24 I 211; 35, 26; 42, 30. 32), þir (20, 32. 79; 28, 1216), þire (20, 181; 27, 4079). *Ags. sing.* þes, þeos, þis; *plur.* þâs.
þo, þo *adv. u. conj. da, dann.*
þof *s.* þaz.
þoght, thocht (28, 1266), thought (6, 40; 31, 2; 34 I 4) *sb. gedanke. Ags.* zeþoht.
þolien, þolen *sw. vb. leiden, erleiden, dulden* (14, 134. 247. 380); *geschehen lassen, zulassen* 27, 4151 (*anm.*) 4318. *Ags.* þolian.
þomb *sb. daumen* 24 I 75. *Ags.* þûma; *Prompt. Parv.* 492 thowmbe.
þon *s.* þan.
þonk, þonken *s.* þank, þanken.
þonder *s.* þoner.
þoner (23, 12496), þonder *sb. donner. Ags.* þunor; *Prompt. Parv.* 493 thundyr.
thopposicion = the opposicion.
þore *s.* þer.
thorgh, thorght, þorghout *s.* þurgh, þurghout.
þorn *sb. dorn, dickicht* 15, 344. *Ags.*
thorrible = the orrible 41, 231. 249.
thowz *s.* þaz.
thowlesnes *nebenf. zu* thoghtlesnes, thowtlesnes *sb. gedankenlosigkeit.*
þrawen *st. red. vb. drehen, werfen, stossen* 15, 145. *Ags.* þrâwan.
thre, three *zahlw. drei:* aþre (47, 46) *in drei teile. Ags.* þrî, þreó.
thredbare *adj. fadenscheinig* 26, 90.
þrede *sb. faden, draht* 18 I 73. *Ags.* þrǣd.
threfold *adj. dreifach s.* 150, 23; 151, 24.
threldome (19, 265), thraldom (41, 147. 149), thryldome (19, 269), thyrldome (19, 236) *sb. knechtschaft. Vgl. auch* thrillage.
threll (19, 263. 274), thral (16, 180), thryll (19 *öfters*) *sb. knecht, leibeigner. Ags.* þrǣl.
threpe *sb. haufe; streit. Vgl. Stratm. D.*
þresten *sw. vb. dürsten* 14, 365. *Ags.* þyrstan.
þret *sb. drohung. Ags.* þreát.
þreten, thretenen (*s.* 167, 42; 168, 73) *sw. vb. bedrohen* (8, 20), *bedrängen, zwingen, drängen* (28, 1253). *Ags.* þreátian.
þretynge *vbsb. drohung.*
thretty *zahlw. dreissig* (14, 293. 296; 23, 12522. *Ags.* þrittiz.
þridde, þryd *zahlw. dritte. Ags.* þridda.
thries *zahladv. dreimal* (45, 67) *Ags.* þriza, þriwa; *Nengl.* thrice.
þriuen *st. abl. vb.* V *gedeihen, wachsen* 23, 12522. *Altn.* þrífa.
thrifty *adj. gedeihend, reich* 23, 12522.
thryll, thryldome *s.* threll, threldome.
thrillage *sb. knechtschaft* 19, 101. 109. 275. 352. *Vgl.* threldome.
þringen *st. abl. vb.* I *dringen, drängen* 23, 13295. *Ags.* þringan.

thristy *adv. durstig. Ags.* þurstiȝ, þyrstiȝ.
thrittyfold *adj. dreissigfältig s.* 171, 15. 39.
thro *s.* þurgh.
throly *adv. eifrig* 27, 4333 *anm.*
throne, trone *sb. thron. Fr.* trone; *Nengl.* throne.
þrowe *sb. zeit, zeitlauf. Ags.* þraȝ, þrah.
þrowen *s.* þrawen.
þrubleu 23, 12496 *anm.* = troublen.
throughout *s.* thurghout.
thruste *sb. durst* 14, 366. *Ags.* þurst.
thou, þow *pers. pron. der zweiten pers. sing. du. Gen.* þin, *dat. u. acc.* þe, þee. — þouȝ *vor* g 22, 312. *Ags.* þû.
thoucht (19, 264) *s.* þaȝ.
thought *s.* þoght.
þouȝte, þowȝth *s.* þinken.
thunderclap *sb. donnerschlag* 41, 210.
þurgh (15, 145; 24 I 113), þorwgh (14, 291), thorugh (6, 61), þorow, thorow (11, 3; 27 *oft*), thorgh (10, 25. 46), þurth (22, 216. 254. 295); þrough (42, 1), throuch (19, 137. 366), throw (19, 110. 112. 350), thro (48, 91), *vor* þ: thorȝht (16, 102) *praep. durch, aus (vom grunde). Ags.* þurh, þuruh.
thurghout (24 I 150), thorughout (24 I 229), throughout, thorghowt (10, 74) *praep. ganz durch.*
þus *adv. so, auf diese weise. Ags.*
thousend (*s.* 154, 13), thousand, thawsaund (22, 13295), thousynde (*s.* 155, 13; 173, 22) *zahlw. tausend. Ags.* þûsend.
þowt *s.* þinken.
þwong *sb. riemen s.* 166, 13. *Ags.* þwanȝ, þwonȝ.
tyke *sb. hund* 27, 4259. *Altn.* tîk.
tikelin *sw. vb. kitzeln* 17, 204. *Vgl. Prompt. Parv.* 493.
tyd, tyte *adv. gierig, schnell* 13, 229. 231; 23, 13304. 13310. *Altn.* tîðr, tîðt, tîtt.
tyde *sb. zeit. Ags.* tîd.
tyden *sw. vb. zu teil werden* (22, 326; 23, 13140; 27, 4228); *glück, erfolg haben* (23, 12542 *anm.*); *geschehen* (19, 127; 22, 198; 23, 12550. 13136); *zukommen, sich gehören* (22, 292).
tydif *sb. zeisig* 24 II 302 *anm.*
tidinge *sb. nachricht, zeitung. Vgl. Prompt. Parv.* 493.
tyen (29, 22), teghen (23, 13310) *sw. vb. binden, fesseln. Ags.* tŷȝian.
tigre *sb. tiger. Fr.*
tiȝtly *adv. dichtgedrängt, knapp, kurz* (22, 285). *Vgl. Müller Etym. W.* tight.
timbren *sw. vb. zimmern* 16, 144. *Ags.* timbrian.
time *sb. zeit:* in time *zur rechten zeit;* my time *rechte zeit (für mich)* 26, 123; be time *bei zeit* 1 *Ps.* 142, 66. — *mal:* often times *oftmals* 1 *Ps.* 142, 41; some time (14, 294 *u. s.*) *manchmal. Ags.* tîma.
tympane *sb. trommel, pauke* 11, 157. *Lat.* tympanum.
tynen *sw. vb. betrüben, zu grunde richten* (27, 4282), *geschädigt werden, verlieren* (19, 108. 211; 22, 299. 358; 23, 12467. 13206. 13304). *Ags.* tŷnan.
tynne *sb. zinn* 48, 52. *Ags.* tin.
tipling *part. u. adj. saufend, besoffen, anm. zu* 38, 300. *Ueber* tipple *vgl. Müller Etym. W.*
tyrayuntrye *sb. tyrannei* 10, 77. *Vgl.* tyrannye.
tyrannye *sb. tyrannei. Fr.*
tirant (32, 33), tiraunt, tyraunte (43 II 60. 64. 65) *tyrann, gewaltherrscher. Altfr.*
tyred *gekleidet, geschmückt* 22, 263 *anm. Vgl.* atir.
tite *s.* tyd.
tythand *sb. nachricht* 19, 346. *Altn.* tîðindi; *Schott.* tithand.
tiþing *sb. nachricht, neuigkeit* (22, 250; 23, 13343. 13347; *s.* 167, 49). *Vgl. Müller Etym. W.* tide.
title *sb. titel,* (t. of right 6, 60) *rechtstitel, anspruch* (14, 291). *Fr.*
to, too (35 *öfters*) I *praep. zu, gegen, an, zu* ... *hin, bis, bis zu, um zu* (12, 27 *u. s.*); *oft auch schon bei infinitiven.* — II *adv. hin, hinzu, auch: dabei, daran; zu, zu sehr* (7, 40. 52. 64). — to and fro (24 I 181) *ab und zu; hin und her* (17, 197). — to ... ward *s.* toward. *Ags.*
to *sb. zehe* 13, 229; 46, 103. 104. *Ags.* tâ.
to, too *s.* twa.
tobersten *st. abl. vb.* I *zerbersten, zerbrechen* 22, 374.
tobreken *st. abl. vb.* II *zerbrechen s.* 150, 23; 164, 15.
tobrosen *sw. vb. zerbrechen, zerbrökeln. Altfr.* bruiser, briser.
token *vb. u. sb. s.* taken.
tokeninge *s.* takninge.
tocleven *st. abl. vb.* VI *zerspalten, zerbrechen.*
tocoming *part. u. adj. zukünftig* 7, 76.
today *adv. heute.*
todrawen *st. abl. vb.* IV *zerreissen* (15, 378), *zerstören* (15, 513).
tofore *adv. vorwärts, voran* (47, 135). — tofore hand *vorher* (47, 66).
togedere, togeder, togedre, togedyr (10, 1), togyddyr (20, 135), togidre, togydere (*s.* 167, 30), togedur (23, 12495), togedirs (27, 4194), togidres (43 II 81) *adv. zusammen. Ags.* toȝædere, toȝædre.
tohurten *sw. vb. schädigen, schänden, verletzen* 28, 1221.

toile *sb. anstrengung* 23, 13206. *Vgl. Müller Etym. W.* toil.
tolbothe *sb. zollhaus s.* 168, 25. *Vgl. Wr. Voc.* I 274.
tolite (15, 19), tomoche (15, 19) *s.* to *und* lite, moche.
toom *adj. leer* (18 I 21). *Ags.* tôm.
tombe, toumbe (42, 14; 49, 93) *sb. grab. Altfr.*
tomorowe *adv. morgen.*
tomurten *sw. vb. zerbrechen, zerteilen, sich zerteilen* (13, 150 *anm.*).
ton (the ton) = that on 23, 13206 *anm. u.* 19, 242 *anm.*
tonge *s.* tunge.
tonight *adv. heute nacht* 26, 143.
top *sb. schopf, scheitel, kopf* 13, 229. *Ags.*
topcastell *sb. mastkorb, kajüte* 23, 12512.
tor *adj. trotzig, kräftig* (23, 13114. *anm.* 13339). *Vgl auch Stratm. D.*
toracen *sw. vb. zerreissen* 10, 35 *anm.*
torche *sb. fackel. Fr.*
torenden *sw. vb. zerreissen, in stücke reissen.*
torfer (23, 13322; 27, 4192 *anm.*; 27, 4281) *sb. mühsal. Vgl. anm. zu* 23, 13322.
torment, tormentor *etc. s.* tourment, tourmentor *etc.*
tornen *s.* tournen.
torochen *sw. vb. zerstören, zu grunde richten. Vgl. Altfr.* desrocher.
toschenden *sw. vb. beschimpfen, beschädigen* 28, 1221.
total *adj. vollständig.*
toteren, totern *sw. vb. schwanken, wanken* 13, 233. *Vgl. Prompt. Parv.* 498.
toteren *st. abl. vb.* II *zerreissen, zerstören* 16, 145.
toþ *sb. zahn; plur.* teeþ (7, 33). *Ags.*
toþer (þe toþer 27, 4220; *s.* 150, 19), the tothir (19, 7), þat tother (23, 13226) *der andere s.* oþer.
touchen *sw. vb. berühren, versuchen* (17, 153), *rühren, bewegen* (36, 704); *betreffen, angehen* (15, 236. 313); t. of *handeln von, über* (15, 69. 282); *treffen* (*von geschossen, waffen* 27, 4117. 4192). — touching to *in betreff von* (35, 74). *Fr.* toucher.
toumbe *s.* tombe.
tour *sb. turm. Fr.*
tourment, turment (7, 21; *s.* 145, 26; 43 II 61 *u. s.*), torment (25, 640), tournement (12, 136) *sb. qual. Fr.*
tourment, turment (50, 256) *sb. turnier* (= turnement, turment). *Altfr.* turneiement.
tourmenten, tormenten *sw. vb. quälen. Fr.* tourmenter.
tourmenting, tormenting *vbsb. qual s.* 144, 25; 146, 32.
tourmentor, tormentor *sb. henker* 47, 124 *anm. Altfr.*
tourneyen *sw. vb. turnieren* 50, 177. *Altfr.* torneier, tourneier.
tournement *s.* tourment.
tournen, tornen (15, 457; 41, 137) *sw. vb. wenden* (18 I 35), *sich wenden* (14, 359; 39 *oft*), *gehen* 23, 13152. 13323. 13384; t. ayein *zurückkehren, umkehren* (11, 72; 17, 160; 24 I 119); t. fro, away *abwenden, sich abwenden* (1 *Ps.* 142, 57; 15, 457); *verwandeln* (8, 7; 15, 439). *Fr.* tourner.
toward, towardes (38, 158), towart (19 83) *praep. gegen* (38, 158), *gegenüber von* (15, 456), *gegen* (*zeitlich* 26, 117. 150); = to (*zu, auf ... hin* 19, 83; 43 II 48); *auch getrennt:* to ... ward (10, 22; 43 II 48). *Ags.* toweard *adj.*
trace *sb. spur, geleis. Fr.*
trayne *sb. kunstgriff, list, verlockung* 27, 4193. *Fr.* train.
traystyn *s.* trusten.
traiterous *adj. verräterisch. Altfr.*
traytoure *sb. verräter* 27, 4190. *Altfr.* traitour.
trayturly *adv. verräterisch.*
tranquillite *sb. ruhe. Fr.*
transfiguren *sw. vb. verklären* 42, 49. *Fr.* transfigurer.
trauaile (36, 711), traueile (7, 67), trawaill (19, 23. 309), trauel (*s.* 145, 4; 147, 33; 149, 45. 51), trauelle (11, 60), trawal (19, 306) *sb. arbeit, anstrengung, reise* (*oder: mühevolle arbeit?* 10, 24). *Fr.* travail.
trauaylen (21 I 48; *s.* 146, 43), trawailen (19, 325; 41, 409), trawayllyn (19, 97) *sw. vb. arbeiten, sich abmühen, plagen* (38, 77; *s.* 146, 43), *reisen, wandern* (19, 325; 41, 409; 46, 16). *Fr.* travailler.
tre, tree *sb. baum, kreuzesstamm* (16, 206). *Ags.* treó.
treasspasen *s.* trespassen.
treaten *s.* treten.
trebull *sb. discant* 11, 160. *Nengl.* treble.
treccherie (16, 68), trechery (19, 377) *sb. verrat. Altfr.*
treden *st. abl. vb.* III *treten* (16, 142; 43 I 26). *Ags.* tredan.
tremblen *sw. vb. zittern. Fr.* trembler.
trenche *sb. graben, bodensenkung, tälchen* 24 II 46.
treson, tresoun (14, 287), tresowne (20, 173), trewsone (20, 6) *sb. verrat. Altfr.* traison, treison.
tresor, tresowre *sb. schatz. Fr.*
trespas, trespace (36, 772) *sb. fehltritt. Altfr.*
trespasere (*s.* 156, 10), trespassour (*s.* 157, 6) *sb. sünder.*
trespassen (41, 136), trespasen (44, 52),

treasspasen (38, 228) *sw. vb. einen fehltritt tun, sich versündigen. Altfr.* trespasser.
treten, trettyn (20, 118), treaten (23, 13379) *sw. vb. handeln von, über etwas* (15, 16; 24 I 212); *etwas behandeln* (19, 35; *s.* 160, 41); *jemand behandeln* (19, 222; 20, 13. 118); *einen vertrag abschliessen* (23, 13379). *Fr.* traiter.
tretis *sb. vertrag, abhandlung. Nengl.* treatise.
treuly, trewly, truly *adv. wahrhaft, wahrlich, treulich* (10, 5. 26).
treuthe (*s.* 161, 10; 164, 23; 165, 25 *u. s.*), truthe, trouþe, trouth (30, 7; 35, 99), trowth (20, 139) *sb. treue, wahrheit, wahrhaftigkeit, glauben, vertrauen* (20, 139). — upon my trouth (30, 7), by my tr. (35, 99) *meiner treue, wahrhaftig. Ags.* treówð.
trewe *sb. treue, treue liebe* — trewes *meiner treue* (14, 414). *Ags.* treów.
trewe, tru, true *adj. treu, wahr, ächt* (6, 60; 24 II 119. 195; 32, 20), *recht, redlich* (14, 291). *Ags.* treówe.
trewes *s.* trewe.
trewsone *s.* treson.
tribulacion *sb. drangsal, widerwärtigkeit. Fr.* tribulation.
tributarie *adj. zinspflichtig* 46, 66. *Fr.*
tribute *sb. abgabe, tribut. Fr.*
trien *sw. vb. aussuchen, auslesen: part. u. adj.* tried (23, 13226. 350), triet (23, 13343) *auserwählt, trefflich. Fr.* trier.
trillen *sw. vb. in schwingung setzen, drehen* (24 I 308. 313. 320). *Fr.* triller.
trinen *st. abl. vb.* IV *gehen* 27, 4190. *Vgl. Stratm. u. D. Halliw. D.* 889 trine.
trinite, trynytee *sb. dreieinigkeit. Fr.*
trippen *sw. vb. trippeln* 24 I 304. *Altfr.* treper, triper.
tryst *s.* trust.
trollen *sw. vb. rollen, hinziehen, verbringen* 14, 296 *anm. Vgl. Prompt. Parv.* 503.
trompe (41, 182), trumpe (32, 23), troumppe (27, 4108) *sb. trompete. Fr.* trompe; *Nengl.* trump.
trompen *sw. vb. trompeten* 14, 420. *Altfr.* tromper. *Vgl. Müller Etym. W.* trump.
trone (24 I 267) *s.* throne.
troste *s.* trust.
trostle *sb. drossel* 15, 355. *Ags.* þrostle.
troublen (6, 17; *s.* 173, 69), þrublen (23, 12496) *sw. vb. bewegen, beunruhigen; sich bewegen. Fr.* troubler.
trowen (12, 19. 98; 20, 98; 24 I 205; II 105. 261), trawen (13, 175) *sw. vb. meinen, glauben, vertrauen. Ags.* treówan, trûwan, trŷwan.
tru, true *s.* trewe.
trufle *sb. spielerei, kleinigkeit* 14, 147. *Altfr.* trufle; *Nengl.* trifle.
truly *s.* treuly.
trumpe *s.* trompe.
trumpet *sb. trompete* 10, 73. *Vgl. Müller Etym. W.* trump.
trussen *sw. vb. packen,* (him) *sich fertig machen, wohin gehen* 23, 13349. *Fr.* trousser.
trust, tryst (1 *Ps.* 142, 68), trost (*s.* 160, 13) *sb. vertrauen, festes vertrauen, zusicherung. Vgl. Müller Etym. W.* trust.
trusten, traistyn (19, 125) *sw. vb. vertrauen. Altn.* treysta; *Nengl.* trust.
trustie *adj. sicher* 38, 282 *anm. Nengl.* trusty.
truth, trowth *s.* treuthe.
tuggen *sw. vb. ziehen, zerren* 17, 197. *Vgl. Müller Etym. W.* tug.
tullen *sw. vb. ziehen,* (out) *herauswerfen* 13, 231. *Vgl. Müller Etym. W.* till.
toun, towne *sb. stadt. Ags.* tûn.
tunge, tonge *sb. zunge. Ags.* tunȝe.
turf *sb. torf, erde* 48, 73. *Ags.*
twa (20, 114 *u. s.*), two (14, 228), tuo (15, 208; 24 I 21; II 105), to (49, 48. 50. 116), too (49, 12. 38 *u. s.*); twei, tweye (25, 628; *s.* 155, 13; 47, 15); tweyne (6, 80; 14, 170; 25, 679; 29 I 6), twayne (21 I 20; *s.* 173, 22) *zahlw. zwei. Ags.* tweȝen, twâ, tû.
tweye, twayne *s.* twa.
twelve *zahlw. zwölf. Ags.* twelf, *auch flect.*
twelmond *sb. zwölf monde, jahr* 23, 13230.
twenty, twentie *zahlw. zwanzig. Ags.* twentiȝ.
twies, tuyes *zahladv. zweimal* 45, 67; 47, 97. *Ags.* twiȝa, twiȝȝes.
twynkeling *vbsb. zwinkern, blinken* 9, 24. *Vgl. Prompt. Parv.* 505 twynkyn, twynkelyn.
twynen *sw. vb. flechten, zwirnen* 11, 153. *Vgl. auch Prompt. Parv.* 505.
twynnen *sw. vb. sich trennen, scheiden* (23, 13230; 24 II 231; 25, 679). *Vgl. Stratm. D.*
twiste *sb. zweig* 24 II 96. *Vgl. Prompt. Parv.* 505 *u. anm.*
twisten *sw. vb. zusammenflechten, sich verbinden, auch wie Nengl.: sich einschleichen* 24 II 220. *Vgl. Müller Etym. W.*
twixte *adv. zwischen* 16, 65. 122. *Ags.* twih *u.* betwih, betweox.
two *s.* twa.

U.

vehe (13, 168. 178) *s.* ech.

vchon (13, 164. 173. 198) *s.* echone.

ugsome *adj. schrecklich, hässlich. Zu Altn.* uggr (= *furcht, schrecken*).

oulde *adj.* = olde 38, 268.

owle *sb. eule. Ags.* ûle.

oultrecuydance *sb. hochmut* 45, 130 *anm.*

wmbethinken *sw. vb. bedenken, überlegen* 19, 92.

wmquhill *adv. bisweilen* 19, 335.

unarmen *sw. vb. entwaffnen* 24 I 165.

vnauanced *part. u. adj. unbefördert* 16, 80.

vnbynden *st. abl. vb.* I *aufbinden, lösen* (*s.* 166, 13; 43 II 97), *entbinden* (from *von etwas, einer sache* 41, 460; 43 I 19).

unbokelen *sw. vb. aufschnallen, lösen* 24 II 209. *Zu Fr.* bocle (= *heftel, schnalle*).

unboren *part. u. adj. ungeboren.*

vnbuxum *adj. unbeugsam* 16, 226.

vncarvyn *part. u. adj. ungeschnitten* 32, 14.

vncerteyn, unserteyn (9, 2) *adj. ungewis, unzuverlässig.*

vnchaste *adj. unkeusch* 47, 161. 162.

vnkynde *adj. unfreundlich, hartherzig.*

vnkyndely, vnkyndly *adj. u. adv. unfreundlich.*

vnkyndenesse *sb. unfreundlichkeit, mürrisches betragen.*

vnkist *adj. ungeküsst* 7, 43.

vnclede *part. u. adj. entkleidet, aus der scheide gezogen* (27, 4203).

vnclene *adj. unrein, gottlos s.* 160, 6; 161, 7; 167, 39.

unclosen *sw. vb. erschliessen, auftun.*

unclopen *sw. vb. entkleiden. Vgl. auch* vnclede.

vnknitten *sw. vb. entbinden, losbinden, lösen* 14, 213.

vnknowen (*s.* 156, 2; 158, 10; 162, 21) *st. red. vb. nicht kennen, nicht wissen. Part.* unknowen (32, 6), unknowe (24 I 238) *unbekannt.*

vnconfortable *adj. beschwerlich, unangenehm* 18 I 39.

uncouth, unkowthe *adj. unbekannt* 24 I 276 *u. s.*

under, undur, vndre (35, 9), vnther (6, 3. 6. 13. 20; 11, 186) I *praep. unter, bei, in, mit, während.* — II *adv. herab, nieder. Ags.*

underfongen *st. red. vb. empfangen, annehmen, aufnehmen.*

underlyen *st. abl. vb.* III *unterliegen s.* 150, 32.

undernimen *st. abl. vb.* II *aufnehmen, (mit dem geiste) aufnehmen, erkennen* (13, 213); *tadeln* (45, 144 *anm.* 148). *Vgl. Prompt. Parv.* 511.

vndersetten, vndursetten *sw. vb. unterstützen s.* 151, 20.

understonden *st. abl. vb.* IV *verstehen, erkennen.*

understonding *vbsb. erkenntnis, kenntnis s.* 148, 58.

vndertaken, vndirtaken (50, 22) *st. abl. vb.* IV *unternehmen, contraktlich unternehmen, dah.: sich verbürgen, etwas versichern* 19, 292 *anm.*

vndeserued *adv. unverdienter weise* 15, 51.

undeuydid *adj. ungeteilt* 16, 44.

undigne *adj. unwürdig.*

vndir *s.* under.

vndo *sw. vb. aufmachen* (14, 317), *auflösen* (10, 48; *s.* 166, 13); *zu grunde richten: part.* wndone 19, 182.

vndren *sb., gew.: mittagszeit;* 8, 25 *aber eine frühere zeit, wol: neun uhr morgens. Ags.* undern.

vne *adv. vollständig, durchaus* 23, 13117 *anm.*

vnesy *adj. unbequem* (10, 107), *unruhig.*

vneþe, vnneþe (41, 37; 47, 56. 103), oneþe (12, 118. 162) *adv. kaum.*

wnfayr (19, 123), unfaire *adj. u. adv. unschön, schlimm* (27, 4227).

vnfeithful, vnfeithfull *adj. ungetreu, ungerecht, unrichtig.*

vnfeithfulnesse *sb. untreue s.* 149, 24.

unfers *adj. kraftlos, schwach* 27, 4123.

unfestly *adv. unfestlich* 24 II 20.

vnforgyd *part. u. adj. ungearbeitet* 32, 49.

vngrobbyd *part. u. adj. ungepropft? s. anm. zu* 32, 14.

vnhappely *adv. unglücklicher weise* 15, 376.

vnhight *adj. unfroh* 18 II 23 *anm.*

vnioignen *sw. vb. aufmachen, erschliessen* (14, 255).

vnion *sb. einigkeit, vereinigung* 16, 9.

vnitee *sb. einigkeit.*

universal *adj. allgemein. Altfr.*

unlerned *adj. ungelehrt s.* 147, 39.

vnlouken *sw. vb. entriegeln, erschliessen* 14, 187. 255. 261. 313.

unlust *sb. unlust* 17, 189.

vnmerciabill *adj. ungnädig, unerbittlich* 18 I 36.

vnnethe *s.* vneþe.

vnnyng *sb. zeichen* 13, 213 *anm.*

vnnoumbreable *adj. s. nächstes wort.*

vnnumerabylle, vnnoumbreable (*s.* 152, 12) *adj. unzählig.*
vnpacient *adj. unverträglich, unduldsam* 47, 87.
vnpairen *sw. vb. verschlechtern, beeinträchtigen, schaden. Vgl. Nengl.* impair.
vnpynnen *sw. vb. losmachen, aufmachen* 14, 261.
vnpitous *adj. hartherzig, ohne frömmigkeit s.* 156, 30; 158, 14 *u. s.*
vnpytouslye *adv. mitleidlos* (10, 79), *gottlos* (*s.* 156, 32).
vnpitousnes, vnpitousnesse *sb. hartherzigkeit* (*s.* 148, 24), *unfrömmigkeit* (*s.* 156, 45; 158, 13).
vnprudent *adj. unklug.*
unresonable *adj. unvernünftig s.* 151, 29.
unright *adj. u. adv. ungerecht; auf unrechte, unrichtige weise* (25, 661).
vnryȝtfully *adv. ungerechter weise.*
unsawghte *adj. unversöhnt* 27, 4141. *Vgl. Stratm. D.*
unschapen *part. u. adj. ungestaltet, unschön. Nengl.*
unsely *adj. unselig, unglücklich.*
vnselthe *sb. unseligkeit, unglück* 18 I 3.
unserteyn *s.* uncerteyn.
vnsober *adj. unsauber, unartig, ungestüm* 23, 12507.
vnsoberly *adv. ungestüm* 23, 12494.
vnsperen *sw. vb. aufsperren, öffnen* 14, 259.
vnstable *adj. unstät, unbeständig.*
vnstablenesse *sb. unstätigkeit, unbeständigkeit.*
vnstaunched *adj. ungestillt, ungesättigt* 43 II 95.
unsownde *adj. ungesund, krank, verwundet* 27, 4089. 4295.
vntaȝt *adj. ungelehrt s.* 146, 39.
vnther *s.* under.
unto, vntoo (35, 34. 84), onto (37, 74. 122; 49, 87. 89), one to (28, 1181. 1198. 1199) *praep.* (*verstärktes* to) *zu, an, nach ... hin; zeitl.: bis zu* (49, 89), *auch nur den dat. bezeichnend* (50, 332).
vntrewe *sb. untreue.*
vntrewe *adj. untreu.*
vntruly *adv. ohne wahrheit, fälschlich* 45, 43.
vntrouthe *sb. untreue.*
vnwarly *adv. unbemerkt* 18 I 17.
vnwis, vnwijs *adj. unweise, unklug, dumm s.* 163, 6. 20.
unworþi *adj. unwürdig* 43 II 100.
up, uppe (24 III 269) *adv. auf, oben, aufwärts, hinauf; offen* (24 II 269). up and down *auf und ab* (25, 605). — up so doun *kopfüber* (18 II 33; *s.* 152, 15; 41, 418. 423).
up (*ohne* on) *praep. zeitl. auf* (10, 3). *Oder ist hier* upon (a) day *zu ändern?*
vpliften *sw. vb. aufheben* 15, 198.
vplondish *adj. bäurisch* 47, 21 *anm.*
upon, vppon (6, 24; 38, 210), opon (23, 13286) *praep. örtl. u. zeitl. auf, an, zu. Auch oft noch* up on *geschrieben.*
uppe *s.* up.
upspringen *st. abl. vb.* I *aufspringen, aufwachsen* 32, 10.
upward *adv. aufwärts.*
our, oure, owre *pron. poss. unser. Ags.* ûser, ûre; *vgl. auch Gr. Sprachsch.* II 633.
vre (19, 312), oure (18 I 36) *sb. stunde. Altfr.* ure, ore *neben* hore.
owrs *absol. poss. unser, der unsrige* 27, 4088.
vs *pron. s.* we.
vs *sb. gebrauch, gewohnheit* 15, 267. *Altfr.*
vsage *sb. gebrauch, gewohnheit* 16, 209; 19, 114; 32, 4. *Fr.*
vsed, yvsed (47, 24) *part. u. adj. in gebrauch, gebräuchlich* (14, 377; 24 I 92; 47, 24), *gewohnt* (50, 174), *gewöhnlich* (43 I 9).
usen *sw. vb. brauchen, anwenden, sich bedienen* (26, 141; 28, 1197; 43 I 31), *pflegen* (18 I 2), *in gewohnheit haben* (15, 342), *gewohnt machen* (41, 380); *geniessen* 18 II 47; *s.* 146, 24; 147, 2.
usscher *sb. türsteher, überh. diener. Altfr.* ussier, hussier.
out *adv. mit* of (off) *verbunden: aus ... heraus* 1 *Ps.* 142, 22. 92; 13, 1; 19, 352; 20, 111. *Oft verbunden* out alas (38, 136. 156. 172 *u. s.*) *s.* alas.
outh = oth 38, 330.
vther = other 28, 1243. — outher ... or 46, 24 = *entweder ... oder.*
outirli, outrely (41, 353. 386) *adv. ganz und gar, durchaus, gradezu* (= prorsus) *s.* 153, 12.
owtlandisch *adj. ausländisch* 32, 22.
owtrage, outerage (43 II 3) *sb. gehen über das rechte mass, unmässigkeit* 11, 40; 32, 5.
outrageous *adj. unmässig* 34 II 4.
outrely *s.* outirli.
vtterchaungyng *sb. völlige umwandlung* (43 I 23).
outward *adj. u. adv. äusserlich* (17, 121); *auswärts, ausserhalb.*

V.

vailen = availen *sw. vb. nützen* 36, 720.
vain, veyn *adj. eitel, nichtig* — in veyne (18 I 72), in wayne (20, 166) *vergeblich. Fr.*
vale *sb. tal. Fr.* val.
valour *sb. wert, tüchtigkeit. Altfr.*
valu (19, 372), value (21, 16; 41, 157) *sb. wert. Altfr. vgl. auch Müller Etym. W.* value.
vanysshen, vanischen (9, 24; 49, 141) *sw. vb. verschwinden, schwinden* (away *hinweg* 9, 24). *Altfr.* evanir; *Nengl.* vanish.
vanyte *sb. eitelkeit, nichtigkeit, torheit. Fr.*
vantour, vauntour *sb. prahler* 36, 735. 739. *Altfr.*
vapour *sb. dampf. Altfr.*
variable *adj. veränderlich. Fr.*
variant, variaunt *adj. veränderlich, verschieden* 43 I 14. *Fr.*
variaunce *sb. änderung. Altfr.*
vas 28, 1202 = was.
veyle *s.* wel.
veyn *s.* vain.
velanye, veleni *s.* villane.
velonusly *s.* vileynously.
veluette *sb. sammt* 24 II 298. *Mittellat.* vellutum; *Nengl.* velvet.
vencowsen *sw. vb. besiegen* 27, 4298. *Zu part.* veineus; *Nengl.* vanquish.
vendage *sb. weinernte, traubenlese* 14, 367. *Altfr.* vinage; *Nengl.* vintage.
vengance (15, 378), vengeance (45, 173) *sb. rache. Fr.*
vengeable *adj. rachsüchtig* 16, 27.
vengen, wengyn (19, 291) *sw. vb. rächen Fr.* venger.
venial *adj. verzeihlich*, (41, 54 *sünde, die vergeben werden kann s. auch anm.*). *Fr.* veniel.
venym *sb. gift* (14, 156; 41, 262), *schleim, dicker saft* (43 II 7 *anm.*). *Fr.* venin.
venymmos *adj. boshaft* 27, 4125 *anm.*
venymouste *sb. gift* 14, 156. *Zu Altfr.* venimous.
venomously *adv. boshaft, verderblich* 49, 60.
veer *sb. frühling* 34 III 1. *Altfr.* ver.
veramente *adv. wahrlich. Altfr.* veraiment.
vereye, verreye (38, 256), very, verry (36, 765; 50, 79), werray (28, 1262; 35, 67), warray (16, 192), werre (35, 14) *adj. wirklich, wahrhaftig* (10, 77). *Altfr.* verai.
very, verry *s.* vereye.
very *s.* wery.
verrayly, verrily, verily (36, 680; 50, 169) *adv. wirklich, wahrhaftig* 24 II 116. 120 *u. s.*
verreye *s.* vereye.
verrily *s.* verrayly.
vers, werß (20, 181) *sb. vers, reim* 49, 145. *Fr.*
verteous *adj. tugendhaft, tüchtig. Altfr.* vertuos, vertous.
uerteuously *adv. tugendhaft* 10, 2. 67.
vertu, uertue *sb. tugend, kraft. Fr.*
vesage *s.* visage.
vesytacion *s.* visitacion.
vessel *sb. gefäss, fahrzeug. Altfr.* vaissel, vessel.
vestimente *sb. kleid, kleidung. Altfr.*
vesture *sb. kleidung* 24 I 51. *Altfr.*
vice *sb. laster, fehler. Fr.*
vicious *adj. lasterhaft. Altfr.*
victorie *sb. sieg. Altfr; Nengl.* victory.
vigour *sb. kraft, tüchtigkeit* 16, 238. *Altfr.* vigor, vigur.
vile *adj. gemein, niedrig. Fr.* vil.
vileynously vileinsly (41, 171; *vielleicht druckfehler bei Morris?*), velonously (45, 185) *adv. gemein, verrucht.*
vileinsly *s.* vileynously.
vilenis *adj. schurkisch* 50, 251. *Zu Altfr.* vilain.
villane (45, 179), velanye, veleni (45, 142), vilonye (41, 150) *sb. gemeinheit, schurkerei, verruchtheit. Altfr.* vilainie.
vine *sb. weinstock, weinrebe* 32, 14; *s.* 146, 9; 44, 107. 108. *Fr.* vigne; *Nengl.* vine.
violence *sb. gewalt, macht. Fr.*
violent *adj. heftig, gewalttätig. Fr.*
violette *sb. veilchen. Fr.*
virgine *sb. jungfrau. — Auch für keusche männer mitgebraucht* 11, 208. *Vgl. hierzu auch das Latein. in anm.* 11, 201 *u. Anglia* III 337, 39, *wo ebenfalls unter* virgine *keusche mädchen und männer zu verstehen sind. Altfr.*
visage, vesage (37, 181), wysage (19, 383) *sb. gesicht, antlitz. Fr.*
visibely *adv. sichtbar* 46, 228.
visioun *sb. gesicht, erscheinung. Altfr.*
visitacion, vesytacion *sb. heimsuchung* 37, 206. *Altfr.*
visiten *sw. vb. besuchen, aufsuchen. Fr.* visiter.
vitayle (32, 38), vitale (49, 15), vitall (32, 36) *sb. lebensmittel. Altfr.* vitaille.
vytt (35, 47) *s.* witt.
voide *adj. leer, frei von* (32, 50). *Altfr.*
voiden, woyden (19, 26) *sw. vb. räumen, wegräumen, wegschaffen* (24 I 180; 46, 149); *weggehen* (23, 13366); *ausleeren* (26, 55 *anm.*) *Altfr.* voidier.

voys, voice (14, 260) *sb. stimme. Altfr.* vois; *Nengl.* voice.
volunte *sb. willen. Altfr.* volonte, volunte.
voluptuouste *sb. vergnügen, lust s.* 146, 22; 164, 23. *Schott.* voluptuositie.
vorschip *s.* worshippen.
vouchen *sw. vb. versichern, (feierlich) versprechen* 13, 165. *Altfr.* vocher, voucher.
vowe, vow *sb. gelübde* (3, 11; *s.* 152, 8). *Altfr.* vou, veu.
vouwen *sw. vb. geloben s.* 152, 5. *Fr.* vouer.
vroght = wroght 28, 1202. 1226. 1265.

W.

wa, wo, woo, woe *sb. weh, leid, übel. Ags.* weá.
wa (19, 348; 20, 156), woo (7, 30; 12, 76) *adv. mit* ben *u.* bigoon *verbunden: sich übel, in not befinden. Vgl. anm. zu* 2, 40. *Ags.* wâ.
waken *st. abl. vb.* IV *aufwachen, wachen. Ags.* wacan.
wakenen, wackenen *sw. vb. erwachen, sich erheben (auch mit* up) 23, 12469. 12474. 13158. *Ags.* wacnian.
wakyng *vbsb. wachen, die wache.*
wafre *sb. waffel (gebäck)* 17, 146. *Altfr.* vaufre, gaufre.
wafull, wofull *adj. wehmütig, betrübt.*
wage *sb. lohn, sold* 17, 119. *Altfr.* wage, gage.
wageren *sw. vb. wanken, schwanken s.* 164, 6. *Vgl. Müller Etym. W.* wag; *Prompt. Parv.* 518 waueryn, waueron.
wagering *part. u. adj. beweglich, unstät* 9, 9.
waghe *sb. woge* 23, 12508. 12532. *Vgl. Stratm. D.* waȝe. *Ags.* wǣȝ, wêȝ.
wayage = viage (*mit anlehnung an* way, weye) *sb. weg, fahrt* 20, 126.
wayk *adj. schwach* 41, 546. *Ags.* wâc.
waye *s.* weye.
wayle *sb. wolsein, heil* 38, 13. 54. *Es sind dies beweise dass* wæl, wayl *sb. war. Vgl. Stratm. D. unter* wel. *Vgl. auch* wel.
wailen (18 I 32; 41, 223), weilen *sw. vb. wehklagen, jammern. Vgl. Prompt. Parv.* 520.
wailing, weiling *vbsb. jammer, klage* (*s.* 148, 5; 156, 7).
waymenten *sw. vb. jammern, klagen* 41, 343. *Altfr.* guaimenter, waimenter.
waymenting *vbsb. jammer, klage* 41, 22. 292.
wayn *sb. wagen. Ags.* wæȝn, wǣn.
wayne = vaine 20, 166.
waite *sb. hinterhalt* 36, 778. *Altfr.* gaite, waite.
wayten, watyn (19, 202) *sw. vb. aufmerksam dastehen, warten auf, jemanden aufwarten,* (*mit etwas* 19, 202), *bedienen* 24 I 80 (*anm.*). 121; II 98; *s.* 164, 6. *Altfr.* gaitier, gaiter, waiter.
walk *sb. spaziergang. Ags.* ȝewealc; *vgl. auch Stratm. D.*
walken *sw. vb. gehen, spazieren gehen* 25, 666. *Vgl. Müller Etym. W.* walk.
walkene (14, 236) *s.* welkyn.
walkyn = wakyn *erwachen* 28, 1239 *anm.*
walkyng *vbsb. gehen, gang.*
walden *s.* welden.
wale *auserwählt, ausgezeichnet. Vgl.* walen *u. anm. zu* 23, 13120.
walen, wallen *sw. vb. auswählen, auszeichnen* 23, 13224. *Zu Altn.* val *sb.* (= *wahl*).
wall *sb. damm, wall, mauer. Ags.* weall.
wallen *st. red. vb. wallen* (12, 120 *anm.*), *aufwallen, überwallen von etwas, dah. in reicher fülle vorhanden sein* 23, 120 *anm. oder* = walen *ausgezeichnet sein?*). *Ags.* weallan.
wallen *sw. vb. umwallen, befestigen* 19, 107. *Vgl. Prompt. Parv.* 514.
walten *sw. vb. wälzen, sich wälzen, schwanken* 23, 12502 *anm.;* 13287 *anm.*
waltrot *sb. nichtiges gerede* 14, 142 *anm.*
walwen *sw. vb. wälzen, sich wälzen,* 43 II 32. *Ags.* wealwian *Bosw. D.*
wame *s.* wombe.
wan, wonne (13, 141) *adj. dunkel. Ags.* wan, won, wann, wonn.
wandren *sw. vb. wandern. Ags.* wandrian.
wane *sb. reichtum* 19, 323 *anm. Vgl. Prompt. Parv.* 532 *u. Stratm. D.*
wanten, wantten (27, 4286), wonten (48, 73) *sw. vb. fehlen* (22, 176), *entbehren* (27, 4286; *s.* 155, 9). *Altn.* vanta.
wapene (27, 4086), wapyn (27, 4096) *sb. waffe, waffen. Ags.* wǣpen.
war, ware *s.* ben.
war, waare (7, 40) *adj. vorsichtig* (15, 330. 382. 419; 47, 137); *gewahr (einer sache* 7, 40; 25, 533). *Ags.* wær.
waranten *sw. vb. gewährleisten, garantieren* 36, 730. *Altfr.* garantir, warantir.
warde *s.* to . . . warde 10, 22 *u. s.*
waarde *sb. gewahrsam* (15, 332), *hut* (22, 376; 50, 315); *hüter, torwächter* (14, 320).

warden *sw. vb. bewachen* 15, 331. *Altfr.* garder, warder.
warden, wardein *sb. wächter* (38, 159). *Altfr.* gardein, wardein.
wardrop *sb. schatzkammer; eig. nur kleiderkammer* 27, 4204. 4218. *Vgl. Prompt. Parv.* 516; *Nengl.* wardrobe.
ware *sb. waare. Ags.; Vgl. Bosw. D.*
waren *sw. vb. wahren, hüten vor* (14, 273; 16, 224). *Ags.* warian.
warlde *s.* world.
warlye *adv. vorsichtig* 10, 110.
warm *adj. warm. Ags.* wearm.
warmen *sw. vb. wärmen. Ags.* wearmian.
warnen *sw. vb. warnen* (14, 298), *mahnen* (27, 4324); *vorher benachrichtigen* (38, 59 *anm.*), *warnend vorführen* (*s.* 156, 8). *Ags.* warnian.
warray *s.* vereye.
warrayen *s.* werryen.
warre *s.* werre.
warste *s.* wors.
was, waß *s.* ben.
waslage *sb. tapferkeit* 19, 290. *Altfr.* vassalage, vasselage.
wasshen *st. abl. vb.* IV *waschen. Ags.* wascan.
wast *adj. gross, umfangreich* 16, 3; *s.* 148, 59. 60; 150, 9. *Fr.* vaste.
wasten *sw. vb. zerstören, zu grunde richten. Altfr.* gaster, waster.
wastour *sb. verwüster, mordbrenner* 10, 78.
wat *s.* wyten.
watch *sb. wache. Ags.* wæccc.
water, wattyre (20, 134), watur (23, 12483) *sb. wasser. Ags.* wæter, wætter.
watery *adj. wässerig* 14, 408.
waterpot *sb. wassertopf.*
watȝ = was 13, 161.
watin *s.* wayten.
watren *sw. vb. bewässern s.* 146, 12; 147, 11. *Ags.* wætrian.
wattryng *adj. sich benetzend, feucht* 10, 33.
wave *sb. woge. Vgl.* waghe *u. Müller Etym. W.*
wax *sb. wachs. Ags.* weax.
waxen, wexen (6, 72; 7, 31; 16, 147 *u. s.*) *st. abl. vb.* IV *wachsen, werden* (12, 191. 192; 18 I 21. II 22; 25, 618). *Praet.* wex (14, 130; 22, 266), wax (8, 57); *part.* waxe (1 *Ps.* 142, 27), woxe (41, 133). — waxen grete (with childe) *schwanger werden* (14, 130). *Ags.* weaxan.
we, wee (16, 125; *s.* 148, 20; 166, 28); *gen.* our, oure, owre; *dat. acc.* us, vs, vus (13, 171. 198), ws (19, 343) *pers. pron. der* 1. *pers. plur. wir. Ags.* we.
weke *s.* woke.
wedden *sw. vb. heiraten, sich vermälen* (21 I 23; 38, 324; 49, 74. 128. 130). *Praet.* weddid (49, 74. 128. 130), wed (21 I 23); *part.* wedded (11, 38). *Ags.* weddian, weddiȝan.
weddyng *vbsb. heiraten, hochzeit s.* 169, 39. — *verpflichtung, verpflichtetsein; abhängigkeit, knechtschaft* 19. 262. 267.
wede *sb. unkraut. Ags.* weód, wiód.
wede *sb.* (*meist plur.*) *kleid* 13, 158 *u. s. Ags.* wǣd, wǣde.
weder (14, 408), wedir, wedur (23, 12478. 13153) *sb. wetter. Ags.* weder; *Nengl.* weather.
wedowe *sb. wittwe* (27, 4286). *Ags.* widwe, widewe, weodewe.
wegh = wigh *sb. mensch, mann* 23, 13293. 13377.
weye (10, 116; 24 II 188), way (16, 197; 18 II 30) *sb. weg; art u. weise:* alway (41, 309) *allerwegs, immer;* be no way *auf keine weise* (16, 197; 18 II 30); by all waie *immerdar* (38, 185); other weye *auf andrem wege, auf andre weise* (24 II 188); w. yeuyn *weg, platz machen,* (10, 116). *Ags.* weȝ.
weyen *st. abl. vb.* III, *auch schon sw. vb. wägen, wiegen* 49, 121. *Ags.* weȝan *(mit andrer bedeutung).*
weyuen *sw. vb. wegwerfen, ablenken* (15, 479). *Altn.* veifa; *Altfr.* weiver. *Vgl. auch Müller Etym. W.* wave.
weiȝh *s.* wiȝe.
weyȝt *sb. gewicht* 43 II 23. *Ags.* ȝewiht.
weile, weill *adv. s.* wel.
weilen, weiling *s.* wailen, wailing.
weiler *sb. jemand, der wehklagt* (*s.* 165, 15).
weyward *adj. mürrisch, eigensinnig. Vgl. Müller Etym. W.*
wel (6, 54), wele (10, 96; 12, 23), weel (7, 94; 8, 55; 9, 16. 36), well (11, 145), welle (11, 80; 16, 17; 20, 13), weyl (37, 42. 45), weile (19, 149. 266. 359), weill (19, 21. 234. 269. 385), veyle (19, 118) *adv. wol, gut, recht. Ags.* wel, well.
wel, wele, wayle (38, 13. 54) *sb. wol, wolsein, heil* (14, 202. 204; 37, 219); *reichtum* (23, 13120).
welaway (34 III 15), weleaway (16, 19), weyllowey (14, 227) *interj. des schmerzes: ach, wehe! Ags.* wâ lâ wâ.
welkyn, walkene (14, 236) *sb. wolken* 13, 207; 23, 12502. *Ags.* wolcen.
welcom, welcome (26, 84), welckome (38, 320. 324. 328) *part. u. adj. willkommen — compar.* welcomer 17, 183.
welcomen *sw. vb. bewillkommnen* 14, 174; 23, 13334. 13340. 13342. *Ags.* wilcumian.
welden, walden (23, 13120) *sw. vb. früher st. red. vb. macht haben, in gewalt haben, besitzen* (22, 230. 282); *praet.* weldide *s.* 146, 12. *Ags.* wealdan, ȝewealdan.

weldere *sb. gebieter s.* 152, 21; 156, 24; 157, 20.
welfare *sb. wolergehen* 50, 11.
wellande = weldande 11, 15 *anm.*
welle *sb. quelle, ursprung. Ags.* well, wella.
wellyn *sw. vb. kochen, aufwallen* 32, 17 *anm.*
welsum *adj. selig, glücklich s.* 150. 5 (*compar.* welsumere).
welthe (34 I 7), welþe, weelþe (7, 88) *sb. wolfahrt* (38, 299), *glückseligkeit, reichtum. Vgl. Prompt. Parv.* 521.
welwen *sw. vb. welken, vertrocknen s.* 171, 11. *Vgl. Halliw. D.* welowe 922.
wem *sb. flecken* (8, 13; 14, 131), *beschädigung* (24 I 113). *Ags.* wam, wom.
wemen *s.* woman.
wenche *sb. mädchen* 14, 113; *s.* 173, 70; 174, 72. 73. 74 *u. s. Vgl. Müller Etym. W.* wench.
wenden *sw. vb. wenden, sich wenden, sich bewegen, gehen* (1 *Ps.* 142, 108; 10, 102; 12, 167). *Praet.* wente (2, 14; 8, 50 *u. s.*), wende (22, 259); *part.* went (7, 18). *Ags.* wendan.
wene *sb. wahn, zweifel* (38, 55), *meinung. Ags.* wên.
wenen *sw. vb. wähnen, meinen. Ags.* wênan.
wenge *s.* winge.
wengyn *s.* vengen.
went *s.* wenden.
wente *sb. pfad, weg* 25, 605 *anm.*
wepen *urspr. st. red. vb.; Altengl. meist sw. vb. weinen. Praet.* wept (24 II 150), wepte (50, 230), weptyn (10, 36). *Ags.* wêpan.
wepyng *vbsb. weinen.*
wer *adj. u. adv. schlechter, schlimmer* 19, 269 *anm. Vgl.* worse.
werk *sb. werk, arbeit. Ags.* weorc, werc.
werchen, werken *s.* wirken.
werchere *sb. arbeiter s.* 152, 22.
werd, werdle, werdly *s.* world, worldly.
werdsystyr *sb. schicksalschwester, schicksalsfrau. Vgl. Ags.* wyrd.
were *sb. sumpf, gewässer* 23, 13160 *anm. Ags.* wer.
were (22, 222) *s.* where.
were, wer, wern *s.* ben.
were *sb. s.* werre.
weren *sw. vb. tragen, bei sich führen* 19, 355; 24 I 139. *Ags.* werian.
wery (13, 163), very (28, 1166) *ermüdet, müde. Ags.* wêrig.
werien *sw. vb. ermüden, quälen, sich quälen* 25, 584; 27, 4287. *Ags.* wêrigean.
werynesse *sb. ermüdung.*
werlde *s.* world.
wernen *sw. vb. abschlagen, verweigern* 18 I 31; 22, 305. *Ags.* wyrnan.
werray, werre *s.* vereye.
werre (2, 47; 14, 410), were (23, 13144), warre *sb. streit, krieg, kampf. Vgl. Müller Etym. W.* war.
werreþen 16, 83 *s. anm. Vielleicht steht auch* werreþen = werreden?
werryen (24 I 2), werren (42, 92), warrayen (19, 140; 32, 25) *sw. vb. kriegen, krieg führen* 16, 238; 17, 117. *Vgl. Prompt. Parv.* 522.
werrynge *vbsb. kriegführung, kampf.*
werß *s.* vers.
werse, werste *s.* worse.
werwolf *sb. werwolf, mensch* (wer), *der in einen wolf verwandelt ist.*
wes *s.* ben.
west *sb. westen. Ags.* west.
westside *sb. westseite, westen.*
westward *adv. westwärts, nach westen.*
wete *adj. nass, feucht. Ags.* wǣt.
weten *sw. vb. netzen, befeuchten* 28, 1192. *Ags.* wǣtan.
weten *s.* witen.
weþer *sb. widder. Ags.*
weþer *adv. s.* whyder.
wexen *s.* waxen.
wh *s. auch* quh ... qw ...
whan, whanne, when, whenne, quhen, qwene *conj. wann, wenn, zur zeit wann, da* — whan that *derweil dass. Ags.* hwænne, hwonne.
whar, whare, wher, where, quhar (19, 354. 358. 371) *adv. wo* — where as (*vgl. anm. zu* 24 I 299). *Ags.* hwar, hwær.
whas (27, 4342) = was *s.* ben.
what, quhat (19, 224. 421) *frag. pron. was*; *was für ein* (10, 41). — *unbest. pron. was, etwas;* what ... what *etwas ... etwas, teils ... teils* (24 I 46; II 51). *Neutr. zu* who. *Ags.* hwæt.
whatsoever *unbest. pron. was nur immer.*
whedyr *s.* whider.
whedyr *s.* wheþer.
whele, wheel, whiel (15, 50. 178; 43 I 1) *sb. rad. Ags.* hweól.
whelp *sb. junger hund* 24 II 145. *Ags.* hwelp, hwylp.
whem = whom *s.* who.
when *s.* whan.
whens (41, 14. 131), whennes (*s.* 144, 10), whennus (*s.* 145, 11) *adv. woher, von wo.*
wher, where *s.* whar.
wherby *adv. wodurch.*
where = whether 14, 295 (*anm.*); 24 II 233; *s.* 171, 40. 41 (*anm.*).
where (35, 9. 22. 36) = were *s.* ben.
whereuer *adv. wo immer.*
whereso *adv. wo immer.* — wheresoeuer *wo auch immer.*
wherfor, quharfor (19, 308) *adv. weshalb.*
wheryn *adv. worin.*

wherof *adv. wovon.*
wherupon *adv. worauf.*
whete *sb. waizen* 46, 48. *Ags.* hwǣte.
wheþer ... oþer *ob ... oder ob* 22, 286; wheþer ... or *ob ... oder ob* 9, 11.
whetten *sw. vb. wetzen s.* 162, 15. *Ags.* hwettan.
why, whi, wy (15, 159) *adv. warum, weshalb. Ags.* hwi *vgl.* who, what.
which *s.* while.
whyder (13, 202), whedir (50, 373), wither, wheþer (50, 244) *adv. wohin. Ags.* hwider.
whiderward *adv. wohinwärts, wohin* 22, 223.
whil, while, whyll *conj. da. weil* (1 *Ps.* 129, 38), *während* (30, 5 *u. s.*), *so lange als — auch* whiles; while, whiles that (16, 43; 24 I 69; 28, 1262) *in gleicher bedeutung.*
whil, while *sb. weile, zeit.* — whilom (16, 112), whilon (15, 335; 18 I 1) *adv. einst, vor zeiten. Ags.* hwîl *u. instrum. plur.* hwîlum.
whilk (27, 4195), which, wych (10, 10. 13. 44. 66; 28 *oft*), whech (49, 2. 4), whysche (35, 75) *frag. pron. wer, welcher; und relat. pron. welcher* (*von personen, z. b.* 6, 53, *und dingen gebraucht*). *Auch verstärkt* the whiche (*z. b.* 11, 49). *Ags.* hwilc.
whilom *s.* whil *sb.*
whippe *sb. peitsche. Vgl. Prompt. Parv.* 524.
whysche *s.* whillk.
whit, whyte *adj. u. subst. weiss; weisse farbe* (35, 56). *Ags.* hwît.
whiten (22, 304) = witen *tadeln, s. anm.* 22, 261.
who, quha (19, 391) *frag. und bezügl. pron. wer, welcher. Gen.* whos, whose (*s.* 162, 25; 163, 26. 27), whoos (6, 3), whois (28, 1175); *dat. u. acc.* whom, wham (22, 314), whem (35, 41). *Neutr.* what, quhat (19, 224. 421). *Instrum.* why *u.* hu, hou. *Ags.* hwâ, hwæt.
whoso *unb. pron. wer auch.*
wy *s.* wyȝe.
wy *s.* why.
wicked, wickid, wykkyt (19, 195) *adj. schlecht, böse, verrucht. Prompt. Parv.* 527.
wickedli, wikedly (45, 226), wickidly, wykkytly (19, 222) *adv. übel, schmählich.*
wykkednesse (14, 411), wickidnesse (*s.* 148, 25) *sb. schlechtigkeit, bosheit.*
wych *s.* whilk.
wychecraft, wiccheeraft *sb. zauberkraft, zauberkunst* 23, 13237. *Ags.* wiccecræft.
wycht *s.* wiȝt.

wide *adj. u. adv. weit. Ags.* wîd.
wydewod *sb. wittwentum* 10, 66. *Ags.* wudewanhâd *Leo Gl. Vgl. auch* wedowe.
wye *s.* wiȝe.
wif, wiif (22, 375), wiff (45, 8), wiue (22. 242) *sb. weib, frau; plur.* wiues. *Compos. mit* man, mon *s.* woman. *Ags.* wîf.
wiȝe (22, 239), wye (13, 206; 14, 320; 22, 208), weiȝh (22, 281) *sb. krieger, mann, mensch. Ags.* wîȝa.
wiȝt (14, 204. 215), wyght (10, 59; 25, 560), wygth (35, 30) *sb. wesen* (14, 228), *mann* (8, 35), *mensch:* every w. *jedermann* (10, 59; 25, 560; 35, 30); no w. *niemand* (14, 204. 215. 226; 16, 32; 41, 246); oþer w. *jemand anders* (15, 315). *Ags.* wiht.
wiȝt, wycht (19, 370. 401) *adj. tapfer, mutig. Vgl. Stratm. D.*
wiȝtly *adv. sehr, heftig* 22, 265.
wyl *unr. vb. Praes.* 1. *u.* 3. *sing.* wil (1 *Ps.* 129, 36), wol (22, 238. 357; 25, 644), wole (7, 8. 25. 26); 2. *pers.* wylt (12, 82), wolt (2, 54; 22, 324); *plur.* wylle (3, 19; 12, 83), wele (50, 309), wull (35, 1), wole (1 *Ps.* 142, 82), wolen (7, 27). — *Praet.* wolde, wolden (7, 50 *u. s.*), wold (*plur.* 7, 58), woulde (38, 72. 143. 260), would (38, 118. 134), wulde (35. 99); wald (19, 11. 310. 321. 427). *Ags.* wile, wille; wolde *u. Nordh.* walde.
wilde *adj. wild. Ags.*
wildnesse *sb. wildnis* 32, 34.
wyle *sb. list, betrug* 20, 151; 23, 13118. 13127. 13229. 13251. *Ags.* wîl (*vgl.* flyȝewîl).
wilful *adj. eigenmächtig* 17, 107.
wilfully *adv. mit willen, absicht; willig.*
will *adj. verlassen* 19, 323. 348 *anm.*
wylle, wyll (19, 213), wil (2, 4) *sb. wille, willkür.* — at my wille *zu meinem willen, untertänig* (8, 42); haue at w. *zu willen haben, untertänig* (8, 5). *Ags.* willa.
willen *sw. vb. umherirren, umhertreiben* 23, 13160 *anm.*
wilnen *sw. vb. wünschen, begehren* 22, 265. 301. *Ags.* wilnian.
wyn *sb. wonne, freude. Ags.* wynn, wyn.
win, wyne *sb. wein. Ags.*
wynken *sw. vb. mit dem auge zwinkern, blinzeln* (15, 384); *ein zeichen geben, winken. Ags.* wincan, wincian.
wind, wijnde (9, 9) *sb. wind. Ags.*
wynde *sb. winde, maschine* 24 I 176. *Vgl. Müller Etym. W.* wind.
winden *st. abl. vb.* 1 *winden, wickeln* (42, 30); *umherdrehen, wenden; (in gedanken) wenden, überlegen, überdenken* (37, 54). *Ags.* windan.
wyndow *sb. fenster. Altn.* vindauga.

winen *s.* winnen.
winge, wenge (46, 114) *sb. flügel, schwinge. Vgl. Stratm. D.*
wynnen, wynen, wonen (38, 187) *st. abl. vb.* I *gewinnen, erreichen, erlangen* (19, 351; 20, 125. 130; 23, 13166 *anm.* 24 II 316. 318); w. to *sich an etwas heranmachen, etwas erreichen; auch: sich wegmachen, gehen* (*anm. zu* 23, 12532 *u.* 23, 13118. 13127. 13241); w. to fote *auf die füsse bringen* (23, 12538). *Ags.* winnan.
wynnyng *vbsb. gewinn.*
winter (18 II 17. 24), wyntir (17, 193; 20, 49), wintur (23, 12464. 12474. 12488), winttur (23, 13373) *sb. winter, jahr* (5, 2; 14, 133. 293); *plur.* wintre (14, 281), wyntir (17, 111; 20, 49). *Ags.*
wypen *sw. vb. wischen, abwischen* (10, 120; 18 I 80). *Ags.* wîpan *Leo Gl.*
wyrken (27, 4100. 4148), wirkkyn (27, 4101), wyrk (20, 59), wirchen (27, 4093), werken (17, 86; 37, 96; 41, 358), werchen (*s.* 158, 20), worchen (22, 257. 307) *sw. vb. wirken, handeln; ausführen, verfertigen. Praet.* wrozt, wrouzte (14, 236); *part.* wroght (12, 38), wronght (37, 90), wrowzt (11, 96), vroght (28, 1226).
wirchipe *s.* worshyp.
wirkynge *vbsb. wirkung* 17, 149.
wyre *sb. draht. Ags.* wîr.
wysage *s.* visage.
wischen, wisshen (15, 115. 120; 35, 104) *sw. vb. wünschen, verlangen. Ags.* wŷscan.
wisdom, wisdam (*s.* 144, 28; *s.* 146, 5. 19) *sb. weisheit, klugheit* 15, 516. *Ags.* wîsdôm.
wise, wyß (19, 266. 370. 401), wijs (*s.* 147, 36; 149, 44) *adj. weise, klug. Ags.* wîs.
wise, wyß (20, 62) *sb. art u. weise;* oþerwyse *anders;* on all wise *auf jeden fall* (23, 13334). *Ags.* wîse.
wisely, wisly *adv. weislich, voll weisheit.*
wisien (22, 172), wissen (23, 13229) *sw. vb. den weg weisen, zeigen, sich zeigen; unterweisen, erziehen. Ags.* wîsian.
wiste *s.* wyten.
wit = with *z. b.* 27, 4133.
wit *adj. u. adv. schnell, beweglich* 43 II 32 *anm.*
wit, witt (14, 232; 24 I 195), vytt (35, 47) *sb. witz, verstand, sinn, denken, schlauheit* 19, 344; 23, 13118. 13127. 13251. *Ags.*
witen *st. abl. vb.* V *tadeln, vorwürfe machen* 15, 263. *Ags.* wîtan.
witen *sw. vb. bewachen, hüten,* 22, 176. 257. 302. *Ags.* witian.
wyten (14, 207. 209), weten (23, 13259) *praeteritopraes. vb. wissen, verstehen. Praes. sing.* 1. *u.* 3. wat (19, 178 *u. s.*), wate (27, 4204), wot (22 *oft*); 2. wittow (*mit pron.* 22, 375); *plur.* witen (*s.* 153, 35); *part.* wityng (*s.* 173, 58). *Praet.* wiste, wist (13, 163; 15, 108; 22, 375; 27, 4205 *u. s.*), *plur.* wisten, westene (50, 172); *part.* wist (7, 41; 24 I 252). *Ags.* wât, wiste.
witerly, witterly (14, 207. 227) *adv. gewislich* (22, 229. 305. 316). *Zu Altn.* vitr.
wiþ, witht (18 I 9; 20, 69. 83), wit (27, 4133) *praep. mit, nebst; durch (mittel), bei, auf; in bezug auf* (23, 13150). *Ags.*
withal *adv. zugleich, auch noch, daneben.*
withdrawen *st. abl. vb.* IV *entziehen, wegtun (von* from 1 *Ps.* 142, 59; 2, 7; 17, 92. 102; 26, 133; 28, 1233).
wither *s.* whyder.
wiþholden *st. red. vb. zurückhalten* 2, 35; 15, 262; 22, 192.
withine, withinne I *adv. darinnen, hinein* (15, 360) — II *praep. in, darinnen in.*
withouten, withowtyn, withowte I *adv. aussen, ausserhalb.* — II *praep. ausserhalb von* (50, 194); *ohne.* — withoute forth (*oft in No.* 40) = foris.
withsayen *sw. vb. widersprechen* 19, 210.
wiþstonden *st. abl. vb.* IV *widerstehen* 15, 526.
wytnesse *sb. zeuge, zeugnis* 14, 132. 230. 235; 34 I 21. *Ags.* ʒewitenis.
witnessen *sw. vb. bezeugen* 14, 240. *Nengl.* witness.
witnessyng *vbsb. zeugnis s.* 168, 76.
wytrin *sw. vb. unterrichten* 20, 154. *Schott.* witter, wytrin. *Vgl. Jamies, Scot. D.*
witsonevene *sb. pfingstabend, abend vor pfingsten* 50, 396.
witsontide *sb. pfingstfest* 50, 391. *Vgl. Nengl.* whitsuntide *u. Müller Etym. W. unter* white.
witt, wytte *s.* wit.
witterly *s.* witerly.
wlaffynge *vbsb. stottern, stammeln* 47, 13 *anm.*
wlaten *sw. vb. eckel empfinden über, etwas verachten s.* 146, 42. *Ags.* wlatian, wlætian.
wlatful *adj. widerlich* 47, 87. *Zu Ags.* wlæte, wlætte.
wo *sb. u. adv. s.* wa *sb. u. adv.*
woke, weke (23, 13230) *sb. woche. Ags.* wuce.
wode *adj. wild, wahnsinnig* (23, 13186); *compar.* wodder (13, 162). *Ags.* wôd.
wode, woode, wod *sb. holz, gehölz, wald. Ags.* wudu.
wodely *adv. wild.*

wodenes, wodnesse *sb. wildheit, wahnsinn* (*s.* 170, 36; 43 II 17). *Ags.* wôdnis.
wofull *s.* wafull.
woyden *s.* voyden.
wolde *s.* world.
wolf *sb. wolf. Ags.* wulf.
wolle *sb. wolle. Ags.* wull.
woman *s.* wumman.
wombe, wame (20, 172) *sb. mutterleib. Ags.* wamb, womb.
wommanhede *sb. weiblichkeit. Vgl.* wumman.
wommanysshe *adj. weiblich* 15, 495.
wommanly *s.* wummanly.
wonde *s.* wounde.
wonden *sw. vb. zaudern, sich scheuen* 22, 275. *Ags.* wandian.
wonder, wondre (16, 96), wonþer (11 *u.* 12) *sb. wunder, wunderbares ding* (47, 76); *verwunderung* (22, 229; 24 I 191) — wonder, wonþer *verstärkt sb.* wonder-cruelnesse = *wunderbar grosse grausamkeit* (18 I 31), -swye (18 II 3), — wonder thing, wonþer thing = *wunderbares ding* (15, 411; 24 I 240); *auch adj.* wonderdraie = *sehr trocken* (26, 164), -nere (36, 677), -weill (19, 394), -sterne (26, 81), -streng, -thredbare (= *fadenscheinig* 26, 90), -will (19, 323), -wroþ (15, 368). *Mit* wonþer: -colde (12, 59), -grete (12, 102), -hye (11, 4). *Ags.* wundor.
wonderfull *adj. wunderbar.*
wondirliche (22, 345), wondyrly (19, 296) *adv. wunderbar, sehr.*
wondren *s.* wundren.
wone *sb. wohnung* 27, 4205. *Ags.* wunstede, wun-stow.
wone *sb. gewohnheit* 16, 189; 25, 647. *Ags.* wuna, ʒewuna.
wonen *s.* winnen.
wonen, wonnen (38, 98) *sw. vb. sich aufhalten, wohnen* (11, 178; 47, 5. 6). *Ags.* wunian.
wonen *sw. vb. gewöhnen* 47, 94. 168. *Part. u. adj.* wont (25, 660. 662; 43 II 3. 71), wount (19, 220) *gewohnt. Ags.* ʒewunian.
woning *vbsb. wohnen, wohnung* 38, 63.
wonne *s.* wan.
wont, wount *s.* wonen.
wonten *s.* wanten.
wonþer *s.* wonder.
wor (28, 1177) *wäre gewesen s.* beu.
worchen *s.* wirken.
word, wrd (*s.* 144, 1. 13; 152, 2. 3. 4 *u. s.*). *Ags.*
wordli *s.* worldli.
world, warld (19, 128. 404), werld (41, 224), werlde (41, 160), werdle (37, 182), worde (16, 45), wolde (37, 15), werd (10, 18) *sb. welt. Ags.* weorold, worold.
worldli (7, 85), wordli, woordli, werdly (10, 7) *adj. u. adv. weltlich.*
worm *sb. wurm, schlange. Ags.* wyrm.
wors, werse, wer (19, 269 *anm.*) *adj. u. adv. schlechter, schlimmer; superl.* worste, warste (19 *öfters*), werste (*s.* 144, 22; 145, 23; 150, 17). *Ags.* wyrsa, wyrs; wyrsta, wyrsest, wyrst, wyrrest.
worschip (9, 40), worshyp (3, 26), worchip (23, 12538), vorschip (28, 1179), wurship (50, 72), wrshepe (*s.* 154, 3), wirchipe (27, 4100. 4324) *sb. verehrung, anbetung, würde, ehre, ehrerbietung. Ags.* weorðscipe, wyrðscipe.
worshipen (38, 85), worshippen (21 II 28; 45, 25), worsshippen (23, 13377), wurchepyn (37, 196. 233. 249), wurcheppyn (37, 258), wurchypen (37, 60) *sw. vb. verehren, ehrerbietung, anbetung erweisen. Vgl. Prompt. Parv.* 532.
wort *sb. wurzel, kraut. Ags,* wyrt.
worth *adj. wert* 19, 303. *Ags.* wyrð.
worthen *st. abl. vb.* I *werden* (27, 4089. 4105), *auch mit* to = *zu etwas werden* (22, 327), *mit part. pass. verbunden* 13, 200. *Ags.* weorðan.
worthy (6, 65 *u. s.*), wurthy (10, 87), wourthy (37, 90), wrthi (*s.* 160, 3), wrthey (16, 90) *adj. würdig, wert. Vgl. Prompt. Parv.* 535.
worthynesse *sb. würdigkeit, ehre. Vgl. Prompt. Parv.* 535.
wot, woot, wotte *s.* witen.
wowen *sw. vb. jemand um etwas angehen, werben* 17, 188. *Ags.* wôʒan (*Bosw. D.*), âwôʒian (*Leo Gloss.*).
wp *s.* up.
wrache (13, 185), wreche (2, 35) *sb. rache. Ags.* wracu.
wrang (19, 177. 209), wrong *sb. unrecht. Vgl. Stratm. D. u. Müller Etym. W.*
wrappen *sw. vb. einhüllen, umwickeln* 26, 109. *Part.* iwrapped (24 II 161). *Vgl. Müller Etym. W.*
wrath (19, 201), wroþ *adj. erzürnt, ergrimmt, wild. Ags.* wrâð.
wrathe, wreth (19, 167) *sb. zorn* (*s.* 156, 9. 18; 164, 22). *Ags.* wrâð, wræð.
wrathen (*s.* 156, 18), wraþþen (2, 34), wrethyn (19, 425), wreythen (19, 165) *sw. vb. erzürnen, ergrimmen. Ags.* wrâðian.
wrathful *adj. zornig, grimmig.*
wrecche (7, 66), wrech (13, 196), wriche (27, 4186) *adj. u. subst. elend, unglücklich: unglücklicher mensch. Ags.* wræcca, wrecca.
wrecched, wrechyd, wrechyt (19, 235), wretchid (*s.* 153, 13) *adj. elend, nichtswürdig. Nengl.* wretched.
wrecchidnesse, wrechitnes (19, 224)

X.

Druckfehler.

Mehrere druckfehler finden sich schon in den Anmerkungen berichtigt. Ausser diesen lese man noch:

s. 105, *v.* 664 sone *statt* sonne.
s. 219 *in der zeilenbezeichnung l.* 180—195 *st.* 10—25.
s. 256 *in der überschrift l.* 19 *st.* 17.
s. 264 *anm. zu v.* 287 *l.* anm. zu 12502 *st.* 12512.
s. 269 *anm. zu v.* 521 *l.* bruder des Troylus *st.* bruder des Pandarus.
s. 313 *in der überschrift l.* 49 *st.* 48.
s. 320, *z.* 33 *l.* Lev. Man. *st.* Leo. Man.

Halle, Druck von E. Karras.

Mit vorliegendem glossare ist der zweite teil meines 'Altenglischen lesebuches' und damit das ganze werk zu ende gebracht.

Eine tabellarische übersicht der Altenglischen literatur nebst einem abrisse der laut- und wortbiegungslehre des Altenglischen soll sich gelegentlich noch daran anschliessen, um dem anfänger die erlernung der grammatik zu ermöglichen. Wer sich eingehender mit grammatik und literaturgeschichte der Altenglischen zeit beschäftigen will, muss aber auch dann noch zu Koch oder Mätzner und zu Ten Brink greifen.*

Der zweite teil meines lesebuches ist im allgemeinen in gleicher weise wie der erste eingerichtet, nur kamen ihm manche bei ausarbeitung des früheren bandes gemachte erfahrungen zu gute. Ein bedeutender unterschied gegen den ersten teil besteht darin, dass alle darin enthaltenen texte, welche nicht von der 'Early English Text Society' veröffentlicht sind, nach den handschriften von mir gegeben wurden und zwar die allermeisten nach meiner eignen lesung. Dass dadurch meine texte durchaus zuverlässig geworden seien, bilde ich mir nicht ein: ich habe selbst schon zu viele drucke berühmter herausgeber mit den handschriften verglichen, um nicht zu wissen, wie leicht trotz der grösten sorgfalt sich immer wieder fehler einschleichen. Aber möglichst zuverlässige texte glaube ich allerdings zu liefern. Da No. 45 anerkannt schlecht von Wright herausgegeben wurde, so druckte ich dasselbe nach der hs., trotzdem es in einer ausgabe der 'Early English Text Society' vorliegt.

Die anordnung der stücke ist genau dieselbe wie im 1. *teile. Auf wunsch mehrerer freunde setzte ich die bezeichnung der hss. oder den titel des druckes, woraus ich die texte entnahm, gleich unter die überschriften. Hieraus wird man leicht ersehen, dass von den* 50 *im buche enthaltenen stücken* 24 *aus den manuscripten abgedruckt sind, darunter einige zum ersten male. Bei herstellung des textes verfuhr ich auch diesmal möglichst conservativ, nur in ganz wenigen fällen wurde geändert. Einen kritischen apparat für die stücke zu geben, lag, als über den rahmen eines lesebuches gehend, ausser meinem plane. Ich begnügte mich im allgemeinen den text nach einer guten hs. zu geben, nur selten wurden*

** Ich bemerke ausdrücklich, dass dies ebenso wenig eine Altenglische literaturgeschichte geben soll, als mein bereits angekündigtes 'Angelsächsisches quellenbuch' eine Angelsächsische.*

noch andere herbeigezogen. Auf die stücke folgen erklärende anmerkungen die manche dunkle stellen ausführlicher als dies im glossare geschehen konnte, erklären und auf manche eigentümlichkeiten des Altenglischen aufmerksam machen sollen. Ich hoffe, dabei das rechte mass gehalten zu haben. Anzunehmen ich hätte überall das richtige getroffen, bin ich weit entfernt, doch schmeichle ich mir, dass selbst solche, welche sich schon viel mit Altenglisch beschäftigt haben, doch hie und da noch eine belehrung daraus schöpfen können. Da über die vollendung des buches längere zeit vergieng, so finden sich einige meiner erklärungen in den 'anmerkungen' im glossare widerrufen. Ich mache darauf die herren kritiker ganz besonders aufmerksam.

Im glossare zum ersten teile gab ich die etymologie nur bei ungewöhnlichern wörtern oder wenn dieselbe lautlich interessant. Im 2. teile dagegen findet sich bei jedem worte das stammwort, nur ableitungen und zusammensetzungen wurden davon ausgeschlossen. Auch das vorliegende glossar beschränkt sich auf den wortschatz des teiles, zu dem es geschrieben wurde, doch hoffe ich, dass man mit hilfe desselben auch andre nicht zu schwere texte lesen kann.

Ueber die anordnung der wörter seien noch einige bemerkungen angefügt. c, k *stehen gleichwertig unter* c. *Unter* f *finden sich auch* v, u *soweit diese Germanischem* f *entsprechen, Romanisches* v *steht vor* w. *Bei* g *wurde* ȝ *und consonatisches* y *hinzugefügt, da sich diese nicht trennen lassen.* i *und vokalisches* y *wurden als gleiche laute behandelt,* j *folgt auf* i. ou *steht in Romanischen wörtern unter* o, *in Germanischen dagegen unter* u. q *und* qu *gelten gleich, ebenso* sch *und* sh. *Bei* t *wurden* þ, th *vor* ti *eingefügt.* u, *vokalisches* v *und* w (*wie* vp, wp) *sind untereinandergemischt gegeben. Ein doppelvokal steht gleich dem einfachen* (*z. b.* woot *nach* wos *nicht nach* won). *Die infinitive wurden alle, wenigstens an erster stelle mit* n *angesetzt, obgleich sie vielfach in den abgedruckten denkmälern schon ohne* n *stehen. Bei schwierigern verbalformen gab ich verweise, dass sich auch der anfänger bald leicht finden wird.*

Während des druckes des 1. *teiles war ich zum teile ausser landes. Dies war damals der grund, weshalb ich die vorrede von 'London' aus unterzeichnete. Da ich die correcturen des* 2. *teiles alle in Deutschland las, so ist der druck dieses teiles ein sorgfältigerer. Besondere aufmerksamkeit verwendete ich auf die citate des glossars und glaube, dass diese verweisungen möglichst genau sind.*

Es liegt mir nun noch die angenehme pflicht ob, den männern öffentlich zu danken, deren werke ich beim ausarbeiten meines lesebuches mehr oder weniger benutzte.

Für die texte fühle ich mich wie beim ersten teile besonders den drei bedeutendsten herausgebern der 'Early English Text Society', den herren Frederick J. Furnivall, Rev. Richard Morris und Rev. Walter Skeat zu danke verpflichtet, besonders aber letzterem für seine trefflichen bemerkungen zu den 'Visions concerning Piers the Plowman'. In den anmerkungen wurde öfters Zupitza's ausgabe des 'Guy of Warwick' benutzt. Für die ausarbeitung des

glossars waren besonders wichtig: Mätzner's Altenglisches Wörterbuch, ferner Eduard Müller's Etymologisches wörterbuch der Englischen sprache, endlich Stratmann's Dictionary of the Old English Language (teils in 2., teils schon in 3. auflage). Vor allen Stratmann, der das einzige vollständige wörterbuch des Altenglischen bis jetzt geliefert hat, spreche ich meinen dank aus.

Die kritik, soweit sie nicht durch persönliche interessen beeinflusst wurde, sprach sich günstig über den ersten teil meines lesebuches aus. Auch sonst erhielt ich viele zeichen der zustimmung von verschiedenen seiten. In bälde wird eine bearbeitung meines lesebuches für Amerika erscheinen. Ich hoffe also, dass der zweite teil die alten freunde wiederfinde und neue sich dazu erwerbe, dagegen misgünstigen kritikern aus dem wege gehe und so sei dem werke ein Altenglischer vers als geleitsgedicht mitgegeben:

Go, lytil quayer, submytte you euery where
Vnder correction of benyuolence!
And where enuye is, loke ye come not there,
For ony thinge kepe your tretye thens!
Enuye is ful of froward reprehens
And how to hurte lyeth euer in a wayte:
Kepe your quayer, that it be not ther bayte!

Leipzig, im august 1880.

Richard Paul Wülcker.

